

RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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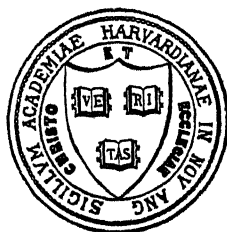


PART 1. THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

CAMBRIDGE, MASSACHUSETTS

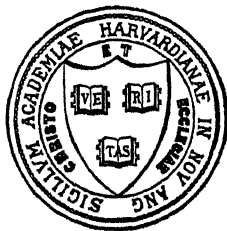
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And with critical comments and notes

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks. 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmītras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.83.7^b, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitateness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi saṁ navante. 10.71.3^d, tām sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's *Vedic Concordance*, and duly explained in the Introduction to that work, pages xv1-xxi1.

- AJPh. American Journal of Philology.
 Arnold, VM E. Vernon Arnold, *Vedic Metre*.
 Bergaigne. Abel Bergaigne, *La Religion védique d'après les Hymnes du Rigveda*.
 Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.
 Concordance. M Bloomfield, *A Vedic Concordance*.
 Grassmann. Hermann Grassmann, *Rig-Veda* übersetzt.
 GSAI. Giornale della Società Asiatica Italiana.
 Hillebrandt, Ved. Myth. Alfred Hillebrandt, *Vedische Mythologie*.
 IF. Indogermanische Forschungen.
 Ind. Stud. Albrecht Weber's *Indische Studien*.
 JA Journal Asiatique
 JAOS. Journal of the American Oriental Society.
 KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.
 Ludwig. Alfred Ludwig, *Der Rigveda oder die heiligen Hymnen der Brähmana*.
 Ludwig, Die neuesten Arbeiten. A. Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung*.
 Ludwig, Kritik. A. Ludwig, *Über die Kritik des Rigveda-Textes*.
 Ludwig, Ueber Methode. A. Ludwig, *Ueber Methode bei Interpretation des Rigveda*.
 Muir, OST. J Muir, *Original Sanskrit Texts on the origin and history of the people of India*.
 Oldenberg, Prol. Hermann Oldenberg, *Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena*.
 Oldenberg, RV. Noten. Hermann Oldenberg, *Rigveda Textgeschichtliche und exegetische Noten*.
 Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St Petersburg).
 SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.
 SBE. Sacred Books of the East.
 Ved. Stud. Richard Pischel und Karl F. Geldner, *Vedische Studien*.
 WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
 ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated pādas of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kātyāyana's Sarvānukramaṇī, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated pādas. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (maṇḍalas) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e.g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e. g. :

sāsayāma prtanyataḥ 8.40.7
indratvotāḥ sāsayāma prtanyataḥ 1.132.1.¹

Or, very frequently a single word² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra janusā sanād asī 1.102.8
anāpir indra janusā sanād asī 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyaḥ 8.19.8
agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra no and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (*pāda*), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called *Vāṅkhyā* hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or *pādas* of a stanza; repetitions of distichs; and repetitions of single verses or *pādas*. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anustubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10, x, 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṣkala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii, 256; x, 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ srja varcasā 1.23.23^d

sam māgne varcasā srja 1.23.24^a

rñor akşam na cakryoh 1.30.14^d

rñor akşam na çacibhiḥ 1.30.15^d

tvam na indra rāyā parīnasā 1.129.9^a

tvam na indra rāyā tarūsasā 1.129.10^a

tasminn ā tasthur bhuvanāni viçvā 1.164.13^b

tasminn ārpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18, 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Muller, *Die Propheten in ihrer ursprünglichen Form*, e. g. pp. 180, 183, 186

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation :

sam agnir idhyate vrsā 3.27.13^c
 vrsō agnih sam idhyate 3.27.14^a
 āhus te trīni divī bandhanāni 1.163.3^d
 trīni ta āhur divī bandhanāni 1.163.4^a
 viçved etā savanā tūtumā krşe 10.50.5^d
 etā viçvā savanā tūtumā krşe 10.50.6^a
 tena cākṣra rsayo manuṣyāh 10.130.5^d
 cākṣpre tena rsayo manuṣyāh 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., *let al.* ; also RV. 5.44.14 and 15 ; 6.9.2 and 3 ; AV. 10.2.22, 23. Thus :

katham rasāyā ataraḥ payānsi 10.108.1^d
 tathā rasāyā ataraḥ payānsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kaṁ svid garbhaṁ prathamam dadhra āpah 10.82.5^c
 tam id garbhaṁ prathamam dadhra āpah 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero :

kim asya made kim v asya pītāv indrah kim asya sakhye cakāra,
ranā vā ye nṣadi kim te asya purā vividre kim u nūtanāsaḥ.

sad asya made sad v asya pītāv indrah sad asya sakhye cakāra,
ranā vā ye nṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15 :

yo jāgāra tam reah kāmāyante yo jāgāra tam u sāmāni yanti,
yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

agnir jāgāra tam ṛcah kāmāyante agniḥ jāgāra tam u sāmāni yanti,
agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit :

yah pāvamānī adhyety ṛsibhiḥ sambhrtam rasam 9.67.31^{ab}
pāvamānī yo adhyety ṛsibhiḥ sambhrtam rasam 9.67.32^{ab}

amivā yas te garbham durnāmā yonim āçaye 10.162.1^{cd}
yas te garbham amivā durnāmā yonim āçaye 10.162.2^{ab}

hiraṇyapānīm ūtaye savitāram upa hvaye 1.22.5^{ab}
apām napātām avase savitāram upa stuhī 1.22.6^{ab}

ā bharataṁ cīkṣataṁ vajrabāhū asmān indrāgnī avataṁ çacībhiḥ 1.109.7^{ab}
puraṁdara cīkṣataṁ vajrahastāsmān indrāgnī avataṁ bhareṣu 1.109.8^{ab}

adveso no maruto gātum etana çrotā havam jaritur evayāmarut 5.87.8^{ab}
gantā no yaññam yaññiṇyāḥ suçamī çrotā havam arakṣa evayāmarut 5.87.9^{ab}

ā no gavyebhīr açvyāḥ sahasrāir upa gachataṁ 8.73.14^{ab}
mā no gavyebhīr açvyāḥ sahasrebhīr atī khyataṁ 8.73.15^{ab}

eṣa divam vi dhāvati tiro rajānsi dhārayā 9.3.7^{ab}
eṣa divam vy āsarat tiro rajānsy asprtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab} ; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rig-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṁhitā* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit:

bhādīśa caktir yajamānāya sunvate 1.83.3
viçved aha yajamānāya sunvate 1.92.3
rjūyate yajamānāya sunvate 10.100.3
supiāvyē yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānasya sunvatah 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnih çukreṇa çociṣā 8.56 (Vāl. 8).5
agnim çukreṇa çociṣā 1.45.4
agne çukreṇa çociṣā 1.12.12; 8.44.14; 10.21.8
agnis tigmena çociṣā 6.16.28
agne tigmena çociṣā 10.87.23
vrṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas *pāda*:

uṣah çukreṇa çociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsāsya dambhaya · 10.22.8°, vādhār dāsāsya dambhaya]
[10.22.8°, vādhār dāsāsya dambhaya : 8.40.6°, ojo dāsāsya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitativeness, not accident. But it does not amount to repetition. The same kind of imitativeness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaḥ ca*; or, *indraḥ cāgniḥ ca*; or, *tanvā tanā ca*. The cadence *dāḥṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3 46.2, 6.36.4
tena viṣvasya bhuvanasya rājā 5.85.3
somo viṣvasya bhuvanasya rājā 9 97.56
asya viṣvasya bhuvanasya rājā 10 168.2

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1, 9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvānāsa indavaḥ*; or, *sakhyā ṣivāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṛṇavad dhavam*; *ṣrutā havam*; *ṣṛṇudhī havam*; *ṣrudhī havam*; *ṣṛṇutam havam*; *ṣrutam havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sāvavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arsa pavitra ā*; *indo pari srava*; *pavasva dhārāyā*; *gor adhi tvaci*; *madhumān ṛtāvā*; *pavamāna ūrmiṇā*, &c., ad infinitum.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, yad dha pāuram āvitha, in 8.3.12^a, explains the similar cadence, yad dha codam āvitha, in 2.13.9^b, by making it more than probable that coda is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious Dasyus; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: asurasya māyayā 5.63.3, 7; 10.177.1 (AV. 6.72.1); rathyeva cakrā 2.39.3; 10.10.7, 8; 89.2; 117.5; maghavāno vāyam ca 1.73.8; 136.7; 143.13; 7.87.5;¹ pāpayāmuyā 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); çavasota rāyā 6.15.10; 18.7; namasā rātahavyā 6.11.4; 69.6; vapuṣyo vibhāvā 4.1.8, 12; 5.1.9; prathamajā ṛtāvā 6.73.1; 10.168.3; duritāni viçvā 5.77.3; 10.165.3; rodasī viçvaçambhuvā 1.160.4; 6.70.6; dyāvāpṛthivī bhūreitasā 3.3.11; 10.92.11; kavayo manīṣā 10.114.6; 124.9; 129.4; jēnyo vṛṣā 1.140.2; 2.18.2; mahimānam ojasā 5.81.3; 10.113.2; vahnir āsā 1.76.4; 6.11.2; tamaso nir amoci 5.1.2; 10.107.1; uṣasām aroci (aṇoci) 7.8.1; 10.2; rajaso vidharmaṇi 6.71.1; 9.86.30; dayate vāryāni 5.49.3; 9.90.2; uṣaso vi rājati 5.81.2; 9.71.7; 75.3; mahaḥ sūbhagasya 3.16.1; 4.55.8; madhunaḥ somyasya 4.35.4; 44.4; 6.20.3; vānir antīṣata 1.7.1; 8.9.19; 12.22; 9.104.4; kṣām apaç ca 2.20.7; 6.22.8; jaritāram yaviṣṭha 1.189.4; 5.3.11; 10.80.7; para enāvareṇa 1.164.17, 18, 43; marçayati dvayena 1.147.4, 5; 5.3.7; manave bādhitāya 6.49.13; 7.91.1; vājino rāsabhasya 1.34.9; 3.53.5; rāya ā bhara 1.81.7; 9.61.26; dyumnān ā bhara 6.46.7; 8.19.15; prāvitā bhava 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the sama pāda, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the Rig-Veda avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 pādas, do not repeat in precisely the same form a single pāda. Yet they read like two essays on the same theme, written by the same author (traditionally, Parvata, or Parvata and Nārada), in two slightly differing moods. Quite likely the essential sameness of these two Pavamāna hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. maghavadbhyaç ca mahyam ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāḷakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Vāl. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur nā prathinā śāvaḥ, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Ṣakra hymns; ṣakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxi, p. xlv ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; ṢB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in uṣṇih metre. Each of the two hymns has six stanzas aggregating 18 pādas; each pāda in one hymn is a mere variation of the corresponding pāda in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the Vāḷakhilya pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as Vāḷakhilya. In the view of the Brāhmaṇa both the words khila and khilya have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two pragātha strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the Priyamedhas address the Aṅvins in lines that differ but little from one another. In the first pair they offer hot milk (gharma), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two tṛcas are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the Rig-Veda occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with pra somāsaḥ; 9.31.1 and 9.32.1 have pra somāsaḥ . . . akramuḥ; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, abhi gāvo anūṣata = abhi brahmīr anūṣata. Similarly 9.29.1 opens with the words prāśya dhārā akṣaran, which are repeated in 9.30.1 as pra dhārā asya . . . akṣaran. Again, 4.39.1 begins:

āḥuṁ dadhikrāṁ tam u nu ṣṭavāma
divas prthivyā uta carkirāma,
uchantīr mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carkirāma
vṛgā in mām uṣasaḥ sūdayantu.

In my Prolegomena to the Atharva-Veda I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain Atharvan hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the Čaunaka school of that Veda.²

Consecutive imitative stanzas.—The Vāḷakhilya mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, Prol. p. 217.

² See, The Atharva-Veda, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8 40 10 : taṁ çīṭā suvrktibhis tvesaṁ satvānam rgmiyam,
uto nu cid ya ojasā çusnasyāndāni bhedaṭi
jeṣat svarvatīr apo nabhantām anyake same.
8 40.11 : taṁ çīṭā svadhvaram satyam satvānam ṛtvīyam,
uto nu cid ya ohata āndā çusnasya bhedaṭy
ajāiḥ svarvatīr apo nabhantām anyake same.

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an Indrāgni hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist ajāiḥ in 11, as compared with the milder modal jeṣat in 10.² Similarly 2.12.14 and 15 are little more than rhetorical ūhas of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of Vāḷakhilya variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g.:

1.24.1 : kasya nūnam katamasyāmrtānāṁ manāmahe cāru devānāṁ nāma,
ko no mahyā aditaye punar dāt pītaram ca dr̥çeyam mātaram ca.

10.64.1 : kathā devānāṁ katamasya yāmani sumantu nāma çr̥navatām manāmahe,
ko mrlātu katamo no mayas kaiaṭ katama ūti abhy ā vavartī.

Similarly the following pair:

1.114.9 : upa te stomān paçupā ivākaraṁ rāsvā pitar marutām sumnam asme,
bhadraḥ hi te sumatīr mrlayattamāthā vayam ava it te vṛṇīmahe.

10.127.8 : upa te gā ivākaraṁ vṛṇīṣva duhitar divah,
rātri stomāṁ na jgyuṣe.

¹ Cf. Grassmann, i 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64.

² Cf. the author, JAOS. xxix. 295.

³ Cf. Weber, Proc. Berlin Academy, 1900, p. 606.

The following little list is more or less of the same sort :

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences ; on the other hand they are likely to repeat some one pāda, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas ; the metrical structure ; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by Āyāvāṇya Atreya, the seventh stanza is almost the same ; they are, in fact, intentional ūha-stanzas (sunvatas : rebhataḥ ; brahmāṇi : kṣatrāṇi). In the rest of the two hymns there is not very much verbal identity (sehānāḥ pṛtanā in 36.1 ; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another ; see Oldenberg, Prol. p. 114.

In AÇ. 8.8.4 ; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one dvipadā-stanza ; cf. Bergaigne, JA. xiii (1888), 129 ; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aṇvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4 ; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35 15), are both addressed to the Viṣve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza ; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas ; dyāvāprthivī in final stanza). A number of pairs of hymns containing the same number of stanzas in jagatī metre conclude with two triṣṭubhs at the end : 10.35 and 36 ; 10.43 and 44 ; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, Prol. pp. 129, note 2 ; 145 ; 205 ; 218, note 3 ; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic aprī-hymns,

¹ According to AÇ. 7.12.9, 16 ; ÇÇ. 10.6.9, 16 at the Nisikevalya,
the first at the Marutvatīyaçāstra ; the second

² Cf. Oldenberg, Prol. p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single *pādas*. Hymn 1.13 shares no less than six *pādas* with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-suktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *suktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *āpram*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, Prol. pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *āpram*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *apri* hymns, so that only two *pādas* of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^c: 5.5.7^c).

A second class of ritual stanzas correspond to the *ṛtuprāiṣas* of the *ṣrāuta-ritual*. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).¹ The hymns containing these stanzas are 1.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or *pādas*.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*pratiga-ṣastra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, JA. xiii (1888), 123 ff.; Hillebrandt, Ved. Myth. i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍāṣa*-offerings to Agni; the

¹ See Hillebrandt, *Ritual-Litteratur*, p. 131; Ved. Myth. i. 260 ff.; iii. 147 ff., Oldenberg, *Religion des Veda*, p. 455, note; Prol. p. 193; Caland-Henry, *Agniṣtoma*, pp. 224 ff.; Olden-

berg, RV *Noten*, p. 1.

² Cf. also the *ṛtuprāiṣa* AV. 20.20; and the *khilas*, *adhyāya* 7, in Scheftelowitz, *Die Apokryphen des Rīg-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. *puroḷā agne pacatas* in 3.28.2; *puroḷācam pacatyam* in 3.52.2; cf. Bergaigne, *J.A.* xiii (1888), p. 20 ff.; Hillebrandt, *Ved. Myth.* i. 229; Oldenberg, *Rig-Veda Noten*, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the *Sūtras* are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (*maṇḍalas*).¹ The *apri*-hymns are the classical example. The *Viṣve Devāḥ* hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (*śākhās*) of the ritual. If we had before us the ritual practices which accompanied the *Rig-Vedic* hymns at the time of their composition, the *Rig-Veda* would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in *J.A.* xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the *Aṣvins* are liable to be stated in the same formulaic language anywhere in the *Aṣvin* hymns. Yet a special tie connects the two *Aṣvin* hymns 1.116 and 1.117, both ascribed by tradition to *Kakṣivāt Dāirghatamasa*. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, *Ghoṣā Kakṣivati*); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two *Ṛbhu* hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem *ratna* (*ratnadheya*, *vājaratna*, *ratnadhā*, *ratnam dhā*). Again, 4.33 and 4.36 are connected by the *pādas* 4.33.8^a, *ratham ye cakruḥ suvṛtaṁ nareṣṭhām*, and 4.36.2^a, *ratham ye cakruḥ suvṛtaṁ sucetasah*; or, 4.33 and 4.35 are connected by the *pādas* 4.33.3^a, *punar ye cakruḥ pitara yuvānā*, and 4.35.5^a, *çacyākarta pitara yuvānā*; or, 4.35 and 4.36 are connected by the *pādas*, 4.35.2^d, *ekam vicakra camasaṁ caturdhā*, and 4.36.4^a, *ekam vi*

¹ See especially iii. 394, and i, Index, p. 540^a, under *maṇḍala*; iii, Index, p. 456^b, under *Ritual*.

cakra camasaṁ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajanīya hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viçvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, tvāṁ yajñeṣv ṛtvijam agne hotāram ite). The pāda 3.10.2^c, gopā ṛtasya dīdhi sve dame is reproduced in 1.1.8^b, gopām ṛtasya dīdivim; 3.10.4^b, agnir devebhir ā gamat is practically identical with 1.1.5^c, devo devebhir ā gamat; 3.10.4^a, sa ketur adhvarāṇām is not very far in sense from 1.1.8^a, rājanam adhvarāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengālī edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭīlyyaçāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name;² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. 1, part 1, p. 128ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvaṛkṣam for dhruvadṛkṣam (MSS. also dhruva īkṣam), that is dhruva + ṛkṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p 17; Bolling and von Negelein, *Parīṣṭas* of the Atharva-Veda, i, p. 315. The many Brhats and Laghus testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (Bohtlingk's *Indische Sprüche*) are evidence of the same habit. In didactic or gnomic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāśa* 75; *Rajatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*. *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kanva, Jamadagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii. 224ff.; Ludwig, *Der Rig-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis *atritvat*, *vasiṣṭhavat*, or *kanvavat*, as well as less important or dubious names: *jamadagnivat*, *vyaḥvavat*, or *nabhākavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kanva and the numerous Kanvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *reṣama*, 'he for whom the sāman is made upon the ṛk', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287

family books, below, Part 3, chapter 5.

² See the more concrete results of the comparison of the eighth book with the other

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the ūhas or vikāras of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣunnam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the ūha nature of *suṣunnam* in reference to Rudra's character (Rudra is *mīḍhvas* and *giva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an ūha of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

¹ Khaṇḍe-khaṇḍe pāṇḍityam: Laghucāṇakyaṃ, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schon dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mogen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergotzen (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

**WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMANĪ AS TO
THEIR AUTHORSHIP AND DIVINITY**

**AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED**

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^c]
 1.13.3^b, 7^b
 [1.13.4^c : 1.14.11^a; 6.16.9^a; 8.34.8^a]
 1.13.5^a : 3.41.2^b; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, sa devāṇ eha vaksati, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^c, priyastotro vanaspatih : 9.12.7^a, nityastotro vanaspatih.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.8.10^b (Madhuchandas Vaiṣvāmītra ; to Sarasvatī)
pāvakaḥ naḥ sarasvatī vājebhir vājīnīvatī,
yajñāṁ vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājīnīvatī,
dhīnām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (§). Thus, e.g. :

1.15.1^b (Medhātithi Kāṇva ; to Indra)
indra somaṁ piba ṛtunā tvā viçantv indavaḥ,
matsarāsas tadokasaḥ.

8.92.22^a (Çrutakakṣa Aṅgīrasa, &c. ; to Indra)
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] § 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (§), and with ‘cf.’ (compare) before the citation. Thus,

§ cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^c–8^c, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vāiçvāmitra

1.1.2^c (Madhuchandas Vāiçvāmitra ; to Agni)
agnīḥ pūrvēbhir īṣibhir īd̥yo nūtanāir utā,
sá devāñ éhá vakṣati.

4.8.2^c (Vāmadeva Gāutama ; to Agni)
sá hí védā vásudhitim mahāñ āródhanam divāḥ,
sá devāñ éhá vakṣati.

The metrical sequence of *vásudhitim* (never *vásū*^c) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM p. 124) in emending it. In this, Oldenberg (ZDMG lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vāiçvāmitra ; to Agni)
ágne yām yajñām adhvarām viçvátāḥ paribhūr ási,
sá id̥ devéṣu gachati.

1.97.6^b (Kutṣa Āṅgīrasa ; to Agni or Agni Çuci)
tvām hí viçvatomukha viçvátāḥ paribhūr ási,
[ápa naḥ çoçucad aghám.]

☞ refrain, 1.97.1^a, 1^c-8^c

Variations upon *paribhū*-phrases at 2.2 5 (with *adhvaram*) and at 5.13.6 (with *devān*).

[1.1.5^c, devó devébhir á gamat : 3.10.4^b, agnir devébhir á gamat.]

Hymn 3.10 is ascribed to Viçvāmitra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vāiçvāmitra ; to Agni)
rájantam adhvarāṇām [gopām ṛtāsyā dídivim,]
vārdhamānam své dāme.

☞ cf. 3.10.2^c

1.27.1^c (Çunaḥpepa Ājigartī, called Devarāta ; to Agni)
ácvañ ná tvā vāravantañ vandādhyā agnim námobhiḥ,
samrájantam adhvarāṇām.

1.45.4^c (Praskaṇva Kāṇva; to Agni)
 māhikerava utāye [priyāmedhā ahūṣata,] 1.45.4^b
 rājantam adhvarānām agnīm çukrēṇa çocisā.
 8.8.18^c (Sadhvaṇsa Kāṇva; to Açvins)
 [ā vām viçvābhīr utītibhī] [priyāmedhā ahūṣata,] 7.24.4^a; b: 1.45.4^b
 rājantāv adhvarānām āçvinā yāmahūtiṣu.

Here the original is rājantam adhvarānām, it is primarily an Agni-motif, as pātur hy adhvarānām āgne at 1.44.9, sā ketūr adhvarānām at 3.10.4, and netāyam adhvarānām at 10.46.4 clearly show. As applied to the Açvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of 1āj with sam; but rather (considering the absence of the paripanna samdhī RP. 1.4.7) as a denominative of samīāj (Sāyana · samrāt-svarūpam svāminam), 'playing the rôle of over-lord of'

The variation gopā rtāsyā didihī (at 3.10.2^c; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^d, see under 1.12.12, and cf. p. 9.

1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)
 mitrām huve pūtādakṣaṁ vāruṇaṁ ca riçādasam,
 dhīyaṁ ghr̥tācīm sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa) [7.63.5^c
 [prāti vām sūra ūdite sūktāir] mitrām huve vāruṇaṁ pūtādakṣam,
 yāyor asuryām ākṣitaṁ jyēṣṭhaṁ viçvasya yāmann ācitā jigatnū.
 5.64.1^a (Arcanānas Ātreya; to Mitra and Varuṇa)
 vāruṇaṁ vo riçādasam roṣṭ mitrām havāmahe,
 pāri vrajēva bāhvor jaganvāṇsā svarṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless tristubh 7.65.1^b: see Part 2, chapter 2, Class B.11.

1.2.8^a (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)
 rtēna mitrāvaruṇāv rtāvṛdhāv rtāsprçā,
 krātum br̥hantam āçathe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)
 yuvām vāstrāṇi pīvasā vasāthe yuvór āchidrā mántavo ha sárgāh,
 āvātiratam ānṛtāni viçva rtēna mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of rtāvṛdhāv (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks rtāvṛdhāv as what may very aptly be termed a 'metrical vox media', or word used ἀπὸ κοινού so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhītī marks yemāte of 4.48 3 as a metrical vox media · see under 3 31.17. That the text does not read mitrāvarunā ṛtāvrdhāv (Lanman, Noun-Inflexion, p. 575) points also to the ‘Verquickung beider Pādas’, as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vāiṣvāmītra ; to Indra)

indrā yāhi tūtujaṇa ūpa brāhmāṇi harivaḥ,
suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vāiṣvāmītra ; to Indra)

ūpa brāhmāṇi harivo hāribhyāṁ sómasya yāhi pitāye sutāsya,
índra tvā yajñāḥ kṣāmamāṇam ānaḍ ḍāçvāñ asy adhvarāsya praketaḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3 6^b as a fragment taken over from pāda a of the faultless tristubh 10.104.6 ; the more so, inasmuch as the three indrā yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1 3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vāiṣvāmītra ; to Viṣve Devāḥ)

ómāsaç carṣaṇīdhṛto víçve devāsa á gata,
dāçvāñso dāçuṣaḥ sutám.

2.41.13^a (Gṛtsamada ; to Viṣve Devāḥ) =

6.52.7^a (R̥jicvan Bhāradvāja ; to Viṣve Devāḥ)

víçve devāsaḥ á gata ḍçñutá ma imám hávam,]
ḍédám barhír ní ṣidata.]

cf. 2.41.13^b

cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes ómasas as á ūmasas, with BR.

1.3.10^b (Madhuchandas Vāiṣvāmītra ; to Sarasvatī)

pāvaká naḥ sárasvatī vājebhir vājínīvatī,
yajñám vaṣṭu dhnyávasuḥ.

6.61.4^b (Bhāradvāja ; to Sarasvatī)

prá ño deví sárasvatī vājebhir vājínīvatī
dhñínám avitry àvatu.

One is obviously patterned after the other · but which ?

1.4.1^b (Madhuchandas Vāiṣvāmītra ; to Indra)

surūpakṛtñúm ūtāye sudúghām iva godúhe,
juhūmási dyāvi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāṇva ; to Indra)

yásya tvám indra stómeṣu cākāno vāje vājīñ chatakrato,
tām tvā vayám sudúghām iva godúho juhūmási çravasyávaḥ.

The word godúh occurs thrice. At 1.164 26 and 8.52.4 it must mean ‘milk’. At 1.4.1 Sāyaṇa and Ludwig take it as ‘milk’, and Grassmann as ‘a milking’. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godúhe in the proportion surūpakṛtñúm : sudúghām = ūtāye . godúhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifier of 8.52, considering the admittedly late character of the Vāḷakhilya. As to 8.52.4^d, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmitra; to Indra)

āthā te āntamānām vidyāma sumatīnām,
mā no āti khyā ā gahi.

10.89.17^b (Renu Vaiçvāmitra; to Indra)

evā te vayām indra bhuñjatīnām vidyāma sumatīnām nāvānām,
[vidyāma vāstor āvasā gr̥hānto] [viçvāmitrā utā ta indra nūnām.]

६२ c: 1.177.5^c; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary. JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5^c or 10.160.5^c) very otiose nāvānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Viçvāmitrīd of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Renu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4^c, yās te sākhibhya ā vāram: 9.45.2^c, devān sākhibhya ā vāram]

1.4.6^c (Madhuchandas Vaiçvāmitra; to Indra)

utā naḥ subhāgān arīr vocēyur dasma kṛṣṭāyaḥ,
syāméd indrasya çármaṇi.

8.47.5^c (Trita Aptya; to Ādityas)

pāri no vṛṇajann aghā durgāni rathyò yathā,
syāméd indrasya çármaṇy ādityānām utāvasy
[anehāso va utāyaḥ suutāyo va utāyaḥ.]

६२ refrain, 8.47.1^{ef}—18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5^c, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6^c, by an author who was not staggered by its partial impertinence.

1.4.8^c (Madhuchandas Vaiçvāmitra; to Indra)

asyā pītṛvā çatakṛato ghanó vṛtrāṇām abhavaḥ,
prāvo vājeṣu vājinam.

1.176.5^d (Agastya; to Indra)

āvo yāsya dvibārhaso 'rkéṣu sānuśág āsat,
ājāv indrasyendo prāvo vājeṣu vājinam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiçvāmitra; to Indra)

yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākḥā,
tāsmā indrāya gāyata.

8.32.13^{ab+c} (Medhatithi Kāṇva; to Indra)
 yó rāyò 'vánir mahán supārāḥ sunvatāḥ sákhā,
 tám indram abhí gāyata.
 1.5.4^c (Madhuchandas Vāiṣvāmītra; to Indra)
 yásya samsthé ná vṛṇvāte hāri samātsu çatravah,
 tásmā indrāya gāyata.

1.5.1^b (Madhuchandas Vāiṣvāmītra; to Indra)
 ā tv étā ní śdaténdram abhí prá gāyata,
 sákhāya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
 pāntam ā vo ándhasa indram abhí prá gāyata,
 viçvāsāham çatákratuṁ máhhiṣṭham çarṣaṇínām.

1.5.2^{a+b+c} (Madhuchandas Vāiṣvāmītra; to Indra)
 purūtámaṁ purūṇám içāṇám váryāṇām,
 indraṁ sóme sácā suté.

6.45.29^a (Çamyu Bārhaspatya; to Indra)
 purūtámaṁ purūṇám stotṛṇám vívāci,
 vājebhir vajayatām.

1.24.3^b (Çunahçepa Ājigarti, called Devarāta; to Savitar)
 abhí tvā deva savitar içāṇám váryāṇām,
 sádāvan bhāgām imahe.

8.71.13^b (Suditi Āṅgīrasa, or Purumīdha Āṅgīrasa; to Agni)
 agnir isām sakhyé dadātu na içe yó váryāṇām,
 agnīm toké tánaye çaçvad imahe vásuṁ sántam tanūpām.

10.9.5^a (Trigīras Tvāṣṭra, or Sindhudvīpa Ambarīṣa; to Waters)
 içāṇā váryāṇām kṣáyantiç carṣaṇínām,
 apó yācāmi bheṣajām.

8.45.29^c (Triçoka Kāṇva; to Indra)
 ṛbhukṣāṇam ná vartava ukthéṣu tugryāvīdham,
 indraṁ sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purūtámaṁ purūṇám gives occasion: *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann); *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Fischel, *Ved. Stud.* 1. 36, renders 6.45.29^{ab} thus: 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger'; but the parallel at 1.5.2 makes against taking purūṇám out of its own pāda; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In içe yó váryāṇām we have again a case of 'phrase-inflection', the nominative to içāṇám váryāṇām.

1.5.4^c: 1.4.10^c, tásmā indrāya gāyata: 8.32.13^c, tám indram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra) ✓
 sutapāvne sūtā imé ūcayo yanti vītāye,
 sómāso dādhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa ; to Indra) ✓
 pātnivantaḥ sūtā imā uçānto yanti vītāye,
 apām jāgmir nieumpunāḥ.

1.137.2^b (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)
 imā ā yātam indavaḥ sómāso dādhyāçiraḥ sūtāso dādhyāçiraḥ,
 utā vām uşāso budhī ṛsākām sūryasya raçmibhiḥ, 1.47.7^d
 sūtó mitráya varuṇāya pītāye cārur ṛtāya pītāye. 1.137.2^e

5.51.7^b (Svastyātreya Atreya ; to Viçve Devāḥ)
 sūtā indrāya vāyāve, sómāso dādhyāçiraḥ, 5.51.7^a
 nimnām ná yanti síndhavo 'bhī prāyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)
 imā indrāya sunvire sómāso dādhyāçiraḥ,
 tān ā mādāya vajrahasta pītāye hāribhyām yāhy óka ā.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 eté pūtā vipaçcitāḥ, sómāso dādhyāçiraḥ, 9.22.3^a
 vipā vy ānaçur dhīyaḥ.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sūtā indrāya vajrīṇe sómāso dādhyāçiraḥ,
 pavītram āty aksaran.

9.101.12^b (Manu Sāmvarana ; to Soma Pavamāna)
 eté pūtā vipaçcitāḥ, sómāso dādhyāçiraḥ, 9.22.3^a
 sūryāso ná darçatāso jigatnāvo dhruvā ghrté.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6 34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓
 tvām stómā avivṛdhan tvām ukthā çatakrato,
 tvām vardhantu no gíraḥ.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)
 tvām agne maniṣṭhas, tvām hinvanti cītibhiḥ, 3.10.1^a
 tvām vardhantu no gíraḥ.

To begin successive pādas, or even stanzas (5.8.1-7 ; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19^b censurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, íçāno yavayā vadhām : 10.152.5^d, váriyo yavayā vadhām]

[1.6.9^b, divó vā rocanād ādhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanād ādhi]

1.7.8^b (Madhuchandas Vaiṣvāmītra ; to Indra)
 indro dīrghāya cākṣasa ā sūryam rohayaḍ divī,
 ví góbbhir ádrim āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
 āmāsu pakvām āiraya ā sūryam rohayaḍ divī,
 gharmām ná sāmān tapatā suvrktībhir jūṣtam girvaṇase brhāt.
 9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)
 sómo mīdhvān pavate gātuvittama īṣir vipro vicakṣaṇāḥ,
 tvām kavīr abhavo devavītama ā sūryam rohayaḍ divī.
 10.156.4^c (Ketu Agneya ; to Agni)
 āgne náksatram ajāram ā sūryam rohayaḍ divī,
 dādhaḥ jyōtir jānebhyah.

1.7.4^c (Madhuchandas Vaiṣvāmītra ; to Indra)
 indra vājeṣu no 'va sahasrapradhaneṣu ca,
 ugrā ugrābbhir ūtībhiḥ.

1.129.5^c (Parucchepa Dāivodasi ; to Indra)
 ní śū namātimatiṁ kāyasya cit téjīṣṭhābbhir arāṇibhir nótībhir,
 ugrābbhir ugrotībhiḥ, [ityādi].

1.7.8^c (Madhuchandas Vaiṣvāmītra ; to Indra)
 vīṣā yūthēva vānsagaḥ kṛṣṭīr iyarty ójasā,
 ícāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rahugana ; to Indra)
 yā éka id vidāyate [vāsu mātāya dācūse,
 ícāno āpratiṣkuta indro aṅgā.

1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,— of course not necessarily in interrogative form. The last two words, indro aṅgā, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit

1.7.9^a (Madhuchandas Vaiṣvāmītra ; to Indra)
 yā ékaç carṣaṇīnām vāsūnām irajyāti,
 indraḥ pāñca kṣitimām.

1.176.2^b (Agastya ; to Indra)
 tāsminn ā veçayā giro yā ékaç carṣaṇīnām,
 ānu svadhā yām upyāte yavam ná cārkrṣad vīṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ékaç carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓
 índraṁ vo viçvátas pári hávāmahe jánebhyaḥ,
 asmákam astu kévalaḥ.

1.13.10^c (Medhātithi Kāṇva ; to Tvaṣṭar)
 ihá tvāṣṭaram agriyám viçvárūpam úpa hvaye,
 asmákam astu kévalaḥ.

The form hávāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āprī-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓
 vayám çúrebhir ástrbhir índra tváyā yujá vayám,
 sāsahyāma pṛtanyatáḥ.

8.40.7^d (Nābhāka Kāṇva ; to Indra and Agni) ✓
 yád indrágní jánā imé vihváyante tánā girā,
 asmákebhīr nībhīr vayám sāsahyāma pṛtanyató
 1 vanuyāma vanuṣyató 1 nābhantām anyaké same,

☞ e: 1.132.1^c; f: refrain, 8.39.1^f ff.

9.61.29^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 1 áśya te sakhyé vayám 1 távendo dyumná uttamé,
 sāsahyāma pṛtanyatáḥ. ☞ 9.61.29^a

Prefixion of the four syllables índratvotāḥ expands 1.8.4^c to a full jagatī at 1.132.1^b, q.v. Under 2.8.6 it appears that -yāma pṛtanyatáḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayá ha svid yujá vayám, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓
 mahán índraḥ parāç ca nú mahitvám astu vajrīṇe,
 dyāur ná prathiná çávaḥ.

8.56(Val.8).1^c (Pṛṣadhra Kāṇva ; Dānastuti of Praskaṇva)
 1 prāti te dasyave vṛka rádhō 1 adarçy áhrayam,
 dyāur ná prathiná çávaḥ. ☞ ab: 8.55.1^c

‘Great is Indra, aye, more than great : greatness be his that wields the bolt ; might, wide as the heaven.’ Here the ascription of might or çávas to Indra is an entirely natural sequel to the ascription of greatness. ‘Might wide as the heaven’ is not much different from the might of Indra which at 8.24.9 is called áparitām (Sāyaṇa : çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rádhō áhrayam, ‘a gift that brings no shame to the giver’ (Sāyaṇa on 5.79.5 alajjāvaham), ‘no shabby gift’, pāda c is plainly not fit. It is not fit, even if we assign to çávas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vāḷakhilya.

1.8.7^b (Madhuchandas Vaiçvāmītra ; to Indra), followed by 1.8.8
 yáḥ kuṣṭhī somapátamaḥ samudrá iva pínvate,
 urvī ápo ná kākúdaḥ,—

evā hy āsya sūnītā virapçī gómātī mahī,
pakvā çākḥā nā dāçuṣe.

8.12.5^b (Parvata Kāṇva ; to Indra)
imān juṣasva girvaṇaḥ samudrá iva pinvate,
indra viçvābhīr ūtibhīr vavākṣitha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stómaḥ (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought' !) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetical or not. Pāda c in each stanza of the tṛca 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind. indra viçvābhīr ūtibhīr is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stómebhīr viçvacarṣane : 5.14.6^b, stómebhīr viçvacarṣanīm]

1.9.6^a (Madhuchandas Vāiṣvāmītra ; to Indra)
asmān sú tātṛa codayendra rāyé rábhasvataḥ,
túvidyumna yāçasvataḥ.

3.16.6^d (Utkla Kāṭya ; to Agni)
çagdhī vājasya subhaga prajāvató 'gne bṛható adhvaré,
sām rāyā bhūyasā sṛja mayobhūnā túvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8 + 4). Sāyana, with cheerful confidence, says evamvidhena dhane-nāsmān samṣṛja samyojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kāṭya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyah . . . yāçasvatā also at 8.23.27.

1.9.8^a (Madhuchandas Vāiṣvāmītra ; to Indra)
asmé dhehi çrávo bṛhád dyumnám sahasrasátamam,
indra tá rathínir iṣaḥ.

1.44.2^d (Praskaṇva Kāṇva ; to Agni, Aṇvins, and Uṣas)
jústó hí dūtó ási havyaváhanó 'gne rathír adhvaráṇām,
sajúr aṇvibhyām uṣásā suvīryam asmé dhehi çrávo bṛhát.

1.44.2^b

8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvān aryó vipaçeitó 'ti khyas túyam á gahi,
asmé dhehi çrávo bṛhát.

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé pṛthú çrávo bṛhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo máhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓

sutē-sute nyōkase brhād brhatā ēd ariḥ.

īndrāya çūṣām arcati.

10.96.2^d (Baru Aṅgirasa or Sarvahari Āindra ; Haristutiḥ)

hāriṁ hī yōnim abhī yē samāsvaran hinvānto hāri divyām yāthā sādah,
ā yām pṛṇāntu hāribhir nā dhenāva īndrāya çūṣām hārivantam arcata.

10.133.1^b (Sudās Pāijavana ; to Indra)

prō sy asmāi purorathām īndrāya çūṣām arcata,

abhīke cid u lokakṛt saṁgē samātsu vṛtrahā-

-smākam bodhi coditā

ḥ nabhantām anyakēṣām jyākā ādhi dhānvasu.] ~~cf~~ refrain, 10.133.1^{fg} ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hāri-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra ; to Indra) ✓

ēhi stōmān abhī svarābhī gr̥ṇthy ā ruva,

brāhma ca no vaso sácēndra yajñām ca vardhaya.

10.141.6^b (Agni Tāpasa ; to Viçve Devāḥ, here Agni)

tvām no agne agnibhir brāhma yajñām ca vardhaya,

tvām no devātātaye rāyō dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra ; to Indra) ✓

ukthām īndrāya çāṁsyaṁ vārdhanam puruniṣṣidhe,

çakró yāthā sutēsu no rārānat sakhyēsu ca.

5.39.5^b (Atri Bhāuma ; to Indra) ✓

āsmā it kāvyaṁ vāca ukthām īndrāya çāṁsyaṁ,

tāsmā u brāhmavāhase giro vardhanty ātrayo

gīraḥ çumbhanty ātrayaḥ.]

~~cf~~ 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vaiçvāmītra ; to Indra) ✓

suvivṛtam sunirājam indra tvādātām id yāçaḥ,

gāvām āpa vrajām vṛdhi kṛṇuṣvā rādho adriyaḥ.

3.40.6^c (Viçvāmītra ; to Indra) ✓

gīrvaṇaḥ pāhī naḥ sutām mādhor dhārābhir ajoyase,

indra tvādātām id yāçaḥ.

8.64.1^b (Pragātha Kapva ; to Indra) ✓

ūt tvā mandantu stōmaḥ kṛṇuṣvā rādho adriyaḥ,

āva brahmadvīṣo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçaḥ of b. To do this, Sāyana is obliged to force the meaning of sunirājam to a colourless sukhena niḥçesaṁ prāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render yāṣaḥ by Schatz, which it does not mean. The adjectives fit gāvāṃ vrajām to a nicety.¹ This observation led Aufrecht (in 1888: Festgruss an Böhtlingk, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6° stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6°, instead of indra tvādātā id yāṣaḥ, we had āva brahmadviśo jahi, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of indra tvādātā id yāṣaḥ may be noted. Ludwig Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet. Grassmann: ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vāiṣvāmītra; to Indra)

nahī tvā ródasī ubhé ṛghāyāmānam invataḥ,
jé aḥ svārvatīr apāḥ sām gā asmābhyāṃ dhūnuhi.

1.176.1° (Agastya; to Indra)

mātsi no vāsyaiṣṭaya īndram indo vīṣā viṣa, 1.176.1^b
ṛghāyāmāna invasi çatrum ānti ná vindasi.

8.40.10° (Nābhaka Kāṇva; to Indra and Agni)

tām ṇīṇitā suvrktibhis tveṣām sātvanām ṛgmīyam,
utó nū cid yā ójasā īṇsnasyāṇḍāni bhédati, jéṣat svārvatīr apó īnābha-
ntām anyaké same, refrain, 8.39.1^b ff.

8.40.11° (The same)

tām ṇīṇitā svadhvarām satyām sātvanām rtvīyam,
utó nu cid ya ohata āṇḍā īṇsnasya bhédaty, ájāiḥ svārvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of ṛghāyāmānam in 1.176.1° is to be rejected (*Études sur le Lexique*, s.v. āviṣvaminva). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetic interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.) The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless both invataḥ and invasi are transitive; in the latter case çatrum belongs to both invasi and vindasi. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Vāḷakhilya versifexes. Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits vrajām badly, and in strictness he is quite right; but it is easy to assume that the poet in using sunirājām had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of sunirājām to vrajām has its analogy with that of sudūghāḥ to apāḥ. Oldenberg carries over Imahe from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓
vidmā hī tvā vṛśantamaṁ vājeṣu havanaçrūtam,
vṛśantamasya hūmaha ūtīm sahasrasātāmam.

5.35.3^b (Prabhūvasu Āṅgīrasa ; to Indra) ✓
ā té 'vo vāreṇyaṁ vṛśantamasya hūmahe,
vṛśajūtir hī jajñīṣā abhūbhīr indra turvāṇiḥ.

1.11.1^c (Jetr Mādhusandasa ; to Indra) ✓
īndraṁ viçvā avivṛdhan samudrāvyacasam gīraḥ,
rathītamaṁ rathīnām vājānām sātpatīm pātīm.

8.45.7^c (Triçoka Kaṇva ; to Indra) ✓
yād ajīm yāty ajikṛd īndraḥ svaçvayūr ūpa,
rathītamo rathīnām.

For samudrāvyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathītamo rathīnām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetr Mādhusandasa ; to Indra) ✓
sakhye ta indra vājīno mā bhema çavasas pate,
tvām abhī prā ṇonumo jētāram āparājitam.

5.25.6^d (Vasūyava Ātreyaḥ ; to Agni) ✓
agnīr dadāti sātpatīm sāsāha yó yudhā nṛbhīh,
agnīr ātyaṁ raghuṣyādaṁ jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, mā bhema mā çramiṣmogṛasya sakhye táva.

1.11.8^{a+b} (Jetr Mādhusandasa ; to Indra) ✓
īndram īçānam ójasābhī stómā anūṣata,
sahāsraṁ yasya rātāya utā vā sānti bhūyasīḥ.

8.76.1^b (Kurusuti Kaṇva ; to Indra) ✓
imām nū māyīnaṁ huva īndram īçānam ójasā,
marūtantaṁ ná vṛñjāse.

6.60.7^b (Bharadvāja ; to Indra and Agni) ✓
īndrāgni yuvām imē 'bhī stómā anūṣata,
pībataṁ çambhuvā sutām.

Cf. abhī stómāir anūṣata, 8.3.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.60.2^b, namely, abhī stomāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, īndra īçāna ójasā 8.40.5^e; éka īçāna ójasā 8.6.41^b; also 1.175.4^b; 8.32.14^c; and, agnīr īçāna ójasā TB. 1.5.5.2^e.

Group 2. Hymns 12–23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe : 1.36.3^a, prā tvā dūtām vṛṇīmahe : 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva ; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura ; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
mahás te sató ví caranty arcáyo divi spr̥ṇanti bhānāvah.

cf. 1.12.1^a

1.44.7^c (Praskaṇva Kāṇva ; to Agni)

hótāraṁ viṣvāvedasam sám hí tvā víṣa indháte,
sá á vaha puruhūta pracetaso 'gne devān ihá dravát.

8.19.3^c (Sobhari Kāṇva ; to Agni)

yájiṣṭham tvā vavṛmahe devām devatrā hótāram ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated páda and the verb indháte which governs hótāram ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kakubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva ; to Agni)

agne devān ihá vaha jajñāno vṛktábarhiṣe,
ási hótā na ídyah.

1.12.10^b (Medhātithi Kāṇva ; to Agni)

sá nah pāvaka dīdivo, 'gne devān ihá vaha,
úpa yajñām haviṣ ca nah.

cf. 1.12.10^a

1.15.4^a (Medhātithi Kāṇva ; to Agni)

agne devān ihá vaha sādāyā yóniṣu triṣu,
pári bhūṣa píba ṛtúnā.

Cf. the similar páda tábhur devān ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva ; to Agni)

tán ucató ví bodhaya yád agne yási dūtyām,
deváir á satsi barhiṣi.

1.74.7^c (Gotama Rāhugaṇa ; to Agni)

ná yór upabdir áṣvyaḥ ṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

5.26.5^c (Vasūyava Atreyāḥ ; to Agni)
 [yājamānāya sunvatā] āgne suvīryam vaha,
 devāir ā satsi barhīṣi. 5.26.5^a

8.44.14^c (Virūpa Āṅgīrasa ; to Agni)
 sā no mitramahas tvām āgne çukrēṇa çocīṣā,
 devāir ā satsi barhīṣi. 8.1.12.12^a

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhātithi Kāṇva ; to Agni)
 agnīnāgnīḥ sām idhyate kavīr grhāpatir yūvā,
 havyaṇvād juhvāsyah.

7.15.2^c (Vasiṣṭha Maitravaruṇi ; to Agni)
 [yāḥ pāñca carṣaṇīr abhī] niṣasāda dāme-dame,
 kavīr grhāpatir yūvā. 7.5.86.2^c

8.102.1^c (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvām agne brhād vāyo dādāsi deva dāçūṣe,
 kavīr grhāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from older times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānam viçpātīm kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm ūpa stuhi: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyādharmaṇam adhvaré: 5.51.2^b, satyadharmāṇo adhvarām.]

1.12.9^c (Medhātithi Kāṇva ; to Agni)
 yó agnīm devāvītaye háviṣmān āvívāsati,
 tásmāi pāvaka mṛṇaya.

8.44.28^c (Virūpa Āṅgīrasa ; to Agni)
 [ayām agne tvé āpi] jaritā bhūtu santya,
 tásmāi pāvaka mṛṇaya. 8.2.5.8^c

1.12.10^a (Medhātithi Kāṇva ; to Agni)
 sā naḥ pāvaka dīdivó [gne devān ihā vaha,
 ūpa yajñām havīç ca naḥ. 1.12.3^a

3.10.8^a (Viçvāmitra Gāthina ; to Agni)
 sā naḥ pāvaka dīdihi dyumād asmé suvīryam,
 bhāvā stotṛbhyo āntamaḥ svastāye.

For 3.10.8^b cf. 3.13.7^c, dyumād agne suvīryam.

1.12.10^b: 1.12.3^a ; 1.15.4^a, āgne devān ihā vaha.

1.12.11^{a+c} (Medhātithi Kāṇva; to Agni)

sá na stávāna á bhara gāyatrēṇa náviyasā,
rayīm vīrávatīm íṣam.

8.24.3^a (Viçvamanas Vāiṣṭva; to Indra)

sá na stávāna á bhara rayīm citráçravastamam,
nīreké cid yó harivo vásur dadīḥ.

9.40.5^a (Brhanmati Āṅgīrasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm stotrē suvīryam,
jaritūr vardhaya girāḥ.

9.61.6^{a+b} (Amahīyu Āṅgīrasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm vīrávatīm íṣam,
īçānaḥ soma viçvātaḥ.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēṇa náviyasā is parenthetical. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nīreké in 8.24.3 see Geldner, *Ved. Stud.* 1. 155 ff; the same author's Glossary to the *Rig-Veda*, s.v; Ludwig, *Über Methode*, p. 29, Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná á bhara, 9.19.1^c; stutá stávāna á bhara, 5.10.7^b; and ágne vīrávatīm íṣam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva; to Agni)

ágne çukrēṇa çociṣā viçvābhir devāhūtibhiḥ,
imām stómaṁ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa; to Agni)

sá no mitramahas tvám ágne çukrēṇa çociṣā,
deváir á satsi barhīsi.

☞ I.12.4^c

10.21.8^a (Vimada Āindira; to Agni)

ágne çukrēṇa çociṣorú prathayase brhát,
abhikrándan vṛṣāyase ví vo máde gárbhāṁ dadhāsi jāmīsu vívaksase.

8.43.16^c (Virūpa Āṅgīrasa; to Agni)

ágne bhrátaḥ sáhaskṛta rōhidaçva çúciṣvata,
imām stómaṁ juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, genieße dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an diesem unsern liede' Oldenberg, *SBE.* xlv. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir devāhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agnīm gukrēṇa ṇocisā, 1.45.4; agnīḥ gukrēṇa ṇocisā, 8.56 (Vāl. 8).5; āgne tigmēṇa ṇocisā, 10.87.23, agnis tigmēṇa ṇocisā, 6.16.28; vīśā gukrēṇa ṇocisā, 10.187.3; ūsaḥ gukrēṇa ṇocisā, 1.48.14 4.52.7. Cf. also the bahuvīhiḥ gukrāṇocīḥ and tigmāṇocīḥ—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhātithi Kāṇva; to Tanūnapāt [Āpra])

mādhumantāṃ tanūnapād yajñāṃ devēṣu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^c

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghṛtāvantaṃ ūpa māsi mādhumantāṃ tanūnapāt,
yajñāṃ viprasya māvataḥ, caçamānāsya dācūsaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^c, adyā kṛṇuhi vitāye: 6.53.10^c, nṛvāt kṛṇuhi vitāye.]

1.13.3^b, 7^b, asmīn yajñā ūpa hvaye.

[1.13.4^c, āsi hōtā mánurhitāḥ: 1.14.11^a; 6.16.9^a, tvām hōtā mánurhitāḥ;
8.34.8^a, ā tvā hōtā mánurhitāḥ.]

1.13.5^a (Medhātithi Kāṇva; to Barhis [Āpra])

strñitā barhīr ānuṣāg ghṛtāpr̥sthaṃ mañiṣiṇaḥ,
yātrām̐tasya cāksaṇam.

3.41.2^b (Viçvāmitra; to Indra) ✓
sattó hōtā na ṛtviyas tistiré barhīr ānuṣāk,
āyujran prātār ādrayaḥ.
8.45.1^b (Praskaṇva Kāṇva; to Agni)
ā ghā yé agnīm indhaté strñānti barhīr ānuṣāk,
yēsām indro yúvā sákha.]

refrain, 8.45.1^c–3^c

1.13.6^{a+b} (Medhātithi Kāṇva; to Devīr Dvārah [Āpra])

vī çrayantām ṛtāvīdho dvāro devīr asaçcātāḥ,
adyā nūnām ca yāṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
vī çrayantām ṛtāvīdhaḥ prayāi devébhyo mahīḥ,
pāvakāsaḥ puruṣp̐ho dvāro devīr asaçcātāḥ.

As noted under the preceding item, the two āprī-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{a+b} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfr̥t) as to preclude final judgement. The word asaçcātāḥ would seem here to mean 'not sticking', i e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{a+c} (Medhātithi Kāṇva ; to Uṣāsānaktā [Āpra])
 náктоśāsā supéçasāsmín yajñā úpa hvaye,
 idám no barhír āśáde.

1.142.7^b (Dirghatamas Āucathya ; to the same)

á bhándamāne upāke náктоśāsā supéçasā,

yahví ṛtāsyā mātārā sīdatām barhír á sumát.]

§ 1.142.7^{cd}

8.65.6^c (Pragātha Kāṇva ; to Indra)

sutāvantas tvā vayām prāyāsanto havāmahe,]

§ 5.20.3^d

idám no barhír āśáde.

10.188.1^c (Cyena Āgneya ; to Agni Jātavedas)

prā nūnām jātavedasam ācvaṁ hinota vājīnam,

idám no barhír āśáde.

1.13.8^{bc} (Medhātithi Kāṇva ; to Daivyāu Hotārāu Pracetasau [Āpra])
 tā sujihvā úpa hvaye hótārā dāivyā kavī,
 yajñām no yakṣatām imám.

1.142.8^{bc} (Dirghatamas Āucathya ; to the same)

mandrájihvā jugurvāṇi hótārā dāivyā kavī,

yajñām no yakṣatām imám sidhrām adyā divispṛcam.]

§ 1.142.8^d

1.188.7^{bc} (Agastya ; to the same)

prathamā hí suvācasā hótārā dāivyā kavī,

yajñām no yakṣatām imám.

Cf. the vaguely related pāda 2.41.20^c, yajñām devēṣu yachatām, preceded (cf. 1.142.8^d) by sidhrām adyā divispṛcam.

1.13.9 (Medhātithi Kāṇva ; to Tisro Devyāḥ [Āpra])=

5.5.8 (Vasuṣruta Ātreya ; to the same)

ilā sárasvatī mahī tīsró devír mayobhúvaḥ,

barhīḥ sīdantv asrídhaḥ.

1.13.10^c : 1.7.10^c, asmákam astu kévalaḥ.

1.14.1^b (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 ábhir agne dúvo gíro vícvebhiḥ sómapītaye,
 devébhir yāhi yáksi ca.

8.21.4^d (Sobhari Kāṇva ; to Indra)

vayām hí tvā bándhumantam abandhávo víprāsa indra yemimá,

yā te dhāmāni vṛṣabha tébhír á gahi vícvebhiḥ sómapītaye.

It is tempting to see in á . . . vícvebhiḥ sómapītaye devébhir yāhi, 1.14.1, the original of the repeated pāda; in 8.21.4 on the other hand vícvebhiḥ seems to mark the use of the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a *varia lectio*, as, e g, in the *yajus-formula*, yat te 'nādhṛtam nāma yajñīyam (KS. nāmānādhṛsyam, MS. dhāmānādhṛsyam) tena tvādadhe (see my *Vedic Concordance*); or *puruṣtutasya nāmabhiḥ* in MS 4.12.3; 184.5. to *puruṣtutasya dhāmabhiḥ*, RV. 3 37.4; see also, *gandharvo dhāma*, &c., and *gandharvo nāma*, &c., in the *Concordance*. In 8.21.4, yā te dhāmāni . . . tébhīr ā yahī viṣvebhīh, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8 21.4° is hypermetric (see Oldenberg, *Prol.* p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ)
indravāyū bṛhaspātīm mitrāgnīm pūṣaṇam bhāgam,
ādityān mārutaṁ gaṇām.

10.141.4^a (Agni Tāpasa; to Viṣve Devāḥ)
indravāyū bṛhaspātīm suhāvehā havāmahe,
yāthā naḥ sārva iḥ jānāh sāmgatyām sumānā āsat.
6.16.24^b (Bharadvāja; to Agni)
tā rājānā ōcivratādityān mārutaṁ gaṇām,
vāso yākṣthā ródasi.

On the frequent omission of the verb (1.14 3) see Pischel, *Ved. Stud.* i. 12; Oldenberg, *RV. Noten*, p. 427* (*Erganzung von Weggelassenem*). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6° with 6.16.44°, and 1.14.11° with 6.16.9°; see the sequel.

1.14.5° (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
īlate tvām avasyāvāḥ kānvāso vṛktābarhiṣaḥ,
havīṣmanto aramkṛtāḥ.

8.5.17^b (Brahmātithi Kāṇva; to Aṇvins)
jānāso vṛktābarhiṣo havīṣmanto aramkṛtāḥ, 3.59.9^b
jyuvām havante aṇvinaḥ. 1.47.4^d

Inasmuch as the expression jānāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kānvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6° (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
ghṛtāprsthā manoyūjo yé tvā vāhanti vāhnayaḥ,
ā devān sōmapīṭaye.

6.16.44° (Bharadvāja; to Agni)
āchā no yāhy ā vahābhi prāyānsi vītāye, 1.135.4^b
ā devān sōmapīṭaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For vāhnayaḥ see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, *Ved. Stud.* i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
tvām hótā mánurhitó 'gne yajñēṣu sídasi,
sémām no adhvarām yaja.

6.16.9^a (Bharadvāja ; to Agni)
tvām hótā mánurhito váhnir āsá viduṣṭarah,
ágne yáksi divó vícaḥ.
1.26.1^c (Çunaḥṣepa Ājgarti, alias Devarāta ; to Agni)
vásisṣvā hi miyedhya vástrāṇy ūrjām pate,
sémām no adhvarām yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pādas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
yukṣvā hy áruṣī ráthe haríto deva rohitaḥ,
ṭābhīr devān ihā vaha. cf. 1.12.3^a

5.56.6^a (Çyāvāṣva Ātreya ; to Maruts)
yuṅgdhvām hy áruṣī ráthe yuṅgdhvām rátheṣu rohitaḥ,
ṭyuṅgdhvām hāri ajirá dhurí vólhave váhiṣṭhā dhurí vólhave. I.134.3^{bc}

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hāri are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hāri. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyasti rhyme of the same distich in a stanza that is brhati ;¹ no other such rhyme occurs in the hymn ; no atyasti occurs in the hymn. And now, furthermore, this atyasti distich is obviously done over from the again unexceptionable stanza in atyasti metre, 1.134.3 :

vāyūr yuṅkte rōhitā vāyūr aruṇā vāyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear, three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pādas, its stained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva ; to Indra) --
indra sómam píba ṛtúnā tvā viçantv índavaḥ,
matsarāśas tādokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
ā tvā viçantv índavaḥ ṭsamudrām iva síndhavaḥ, 8.6.35^b
ná tvām indráti ricyate.

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Maruts)
 mārutaḥ pibata rtūnā potrād yajñām punītana,
 yūyām hī śthā sudānavaḥ.

6.51.15^a (Rijçvan Bhāradvāja ; to Viṣve Devāḥ, here Maruts)
 yūyām hī śthā sudānava ṇdrajyeṣṭhā abhidyavaḥ, 6.51.15^b
 kártā no ádhvann á sugām gopá amá.

8.7.12^a (Punarvatsa Kāṇva ; to Maruts)
 yūyām hī śthā sudānava rūdrā ṛbhukṣaṇo dāme,
 utá prācetaso máde.

8.83.9^a (Kustidin Kāṇva ; to Viṣve Devāḥ, here Maruts)
 yūyām hī śthā sudānava ṇdrajyeṣṭhā abhidyavaḥ, 6.51.15^b
 ádhā cid va utá bruve.

The hymn 1.15 is devoted to the divinities of the rtuyāja ; see Hillebrandt, *Vedische Mythologie*, i. 260 ff., Oldenberg, *Religion des Veda*, pp. 383, 455 ; Caland and Henry, *L'Agnistoma*, pp. 224 ff. ; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns ; whatever may be the antiquity of the rtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyām. Delbruck, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also *AV. 11.9.2^d*, 26°. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions. They seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hī śthā sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.8^c (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Tvaṣṭar)
 abhī yajñām gr̥ṇhi no gnāvo nēṣṭaḥ pība rtūnā,
 tvām hī ratnadhá āsi.

7.16.6^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 kṛdhī rātanaḥ yājamānāya sukrato tvām hī ratnadhá āsi,
 á na ṛṭe çig̥hi viçvam ṛtviṣām suçāṇso yāç ca dāksate.

1.15.4^a : 1.12.3^a, 10^b, āgne devān ihā vaha.

1.15.7^{a+c} (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Draviṇodāḥ)
 draviṇodā draviṇaso grāvahastāso adhvaré,
 yajñēṣu devām ilate.

1.96.8^a (Kutsa Āṅgīrasa ; to Agni, or Agni Draviṇodāḥ)
 draviṇodā draviṇasas turāśya draviṇodāḥ sánarasya prá yaṇsat,
 draviṇodā virāvatim isam no draviṇodā rāsate dīrghām āyuh.

5.21.3^d (Sasa Ātreya; to Agni)

tvām vígve sajośaso ḍdevāso dūtām akrata,

cf. 5.21.3^b

saparyāntas tvā kave yajñéṣu devām īlate.

6.16.7^c (Bharadvāja to Agni)

ḍtvām agne svādhyō mártāso devāvītaye,

cf. 6.16.7^a

yajñéṣu devām īlate.

The pāda, yajñéṣu devām īlate, in 1.15.7, requires a second accusative, as in 5.21.3; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a dravinodā to dravinodām. So also Weber, Ind. Stud. xiii. 58; cf. Oldenberg, RV. Noten, p. 14. Sāyana takes dravinodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yaska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to dravinodām, but his rendering does not land him very far from such emendation: 'als [den?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anfehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains dravinodā, and translates: 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agnistoma, p. 227: 'Dravinodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — —), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that dravinodām once stood in 1.15.7^a, where now stands dravinodā, and that it was simply infected by the nominative dravinodā in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to dravinodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva; to Dravinodāḥ)

dravinodāḥ pipīṣati juhóta prá ca tiṣṭhata,

neṣṭrād ṛtúbhir īṣyata.

10.14.14^b (Yama Vāivasvata; to Yama)

yamāya ghr̥tāvad dhavīr juhóta prá ca tiṣṭhata,

sā no devéṣv ā yamad ḍdirghām āyuh prá jivāse.

cf. 10.14.14^a

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetical. Ludwig, 789: 'der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den Ṛtu's; beeilet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva; to Indra)

īndraṁ prātār havāmaha īndraṁ prayaty ādhvaré,

īndraṁ sómasya pītāye.

8.3.5^b (Medhyātithi Kāṇva; to Indra)

īndram id devātātaya īndraṁ prayaty ādhvaré,

īndraṁ samiké vaníno havāmaha īndraṁ dhánasya sātāye.

3.42.4^a (Viṣvāmitra; to Indra) ✓

īndraṁ sómasya pītāye stómair ihá havāmahe,

ukthébhiḥ kuvíd āgámat.

- 8.17.15^d (Irimbiṭhi Kāṇva; to Indra) ✓
 pṛdākusānur yajatō gavēṣaṇa ékaḥ sānn abhī bhūyasah,
 bhūṛnim ācvaṁ nayat tujā purō gṛbhéndraṁ sómasya pītāye.
 8.92.5^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
 1tām v abhī prācat 1éndraṁ sómasya pītāye, cf 8.15.1^a
 tād id dhy āsya vārdhanam.
 8.97.11^b (Rebha Kāçyapa; to Indra) ✓
 sām m rebhāso asvarann indraṁ sómasya pītāye,
 svāpatim yād m vṛdhē dhṛtāvratō hy ojasā sām utībhiḥ.
 9.12.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 abhī viprā anūṣata gāvo vatsām ná mātārah,
 indraṁ sómasya pītāye.

Cf. agnīm prayaty ādhvare and the like under 5.28.6^b, indrah sómasya pītāye under 1.55.2^c; indra sómasya pītāye, 8.65.3^c; and asyā sómasya pītāye under 1.22.1^c—Hymn 1.16 shares two pādas with 3.42; see next item.

- 1.16.4^a (Medhātithi Kāṇva; to Indra) ✓
 ūpa naḥ sutām ā gahi hāribhir indra keçibhiḥ,
 suté hí tvā hāvāmāhe.

- 3.42.1^a (Viçvāmītra; to Indra) ✓
 ūpa naḥ sutām ā gahi sómam indra gāvāçiram,
 haribhyām yās te asmayūh.
 5.71.3^a (Bāhuvrka Atreya; to Mitra and Varuṇa)
 ūpa naḥ sutām ā gataṁ 1varuṇa mitra daçúṣah, cf 5.71.3^b
 1asyā sómasya pītāye. cf 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42; see preceding item.

- [1.16.5^a, sémām na stómam ā gahi: 8.66.8^c, sémām na stómaṁ jujuṣāṇā ā gahi.]

- 1.16.5^b (Medhātithi Kāṇva; to Indra) ✓
 1sémām na stómam ā gahy 1úpedām sávanam sutām, cf 1.16.5^a
 gaurō ná tṛṣitāḥ piba.

- 1.21.4^b (Medhātithi Kāṇva; to Indra and Agni) ✓
 ugrā sántā havāmaha úpedām sávanam sutām,
 indrāgnī éhá gachatām.
 6.60.9^b (Bharadvāja; to Indra and Agni) ✓
 tábhir ā gachataṁ narópedām sávanam sutām,
 1indrāgnī sómapiṭāye. cf 6.60.9^c

In 1.21 pāda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For the repeated pāda cf 1.16.8^a.

- [1.16.6^a, imé sómāsa índavaḥ: 9.46.3^a, eté sómāsa índavaḥ.]

1.16.8° (Medhātithi Kāṇva ; to Indra) ✓
 viçvam it sávanam sutám indro mādāya gachati,
 vṛtrahá sómapīṭaye.

8.93.20° (Sukakṣa Āṅgīrasa ; to Indra)
 kāsya vṛṣā suté sácā nyútūvān vṛṣabhó raṇat,
 vṛtrahá sómapīṭaye.

[1.16.9^a, sémām naḥ kāmam á pṛṇa: 8.64.6°, asmákam kāmam á pṛṇa.]

1.17.1° (Medhātithi Kāṇva ; to Indra and Varuṇa)
 indrāvārunayor ahám samrájor áva á vṛṇe,
 tā no mṛlāta idṛṇe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)
 kṣétrasya pátinā vayám hiténeva jayāmasi,
 gām áçvam poṣayitnv á sá no mṛlātīdṛṇe.
 6.60.5° (Bharadvāja ; to Indra and Agni)
 ugrá vighanínā mṛdha indrāgní havāmahe,
 tā no mṛlāta idṛṇe.

5.86.4^b

Read, perhaps, in 4.57.1°, poṣayitnūā (poṣayitnvā), agreeing with kṣétrasya pátinā, and governing gām áçvam.

[1.17.2^b, hávam víprasya mávataḥ: 1.142.2°, yajñám víprasya, &c.]

1.17.2° (Medhātithi Kāṇva ; to Indra and Agni)
 gántārā hí sthó 'vase hávam víprasya mávataḥ,
 dhartārā carṣaṇínām.

cf. 1.17.2^b

5.67.2° (Yajata Ātreya ; to Mitra and Varuṇa)
 á yád yónim hiranyáyaṁ, váruṇa mitra sádathaḥ,
 dhartārā carṣaṇínām yantām sumnám riçadasā.

5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)
 yó revān yó amīvahá vasuvít puṣṭivárdhanaḥ,
 sá naḥ siṣaktu yás turáh.

1.91.12^b (Gotama Rāhūgaṇa ; to Soma)
 gayasphāno amīvahá vasuvít puṣṭivárdhanaḥ,
 sumitráh soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)
 mā naḥ çāṇso áraruṣo dhūrtīḥ práṇaṁ mártasya,
 rákṣā no brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni) ✓
 mā kasya no āraruṣo dhūrtīḥ prāṇān mārtyasya,
 1indrāgni çarma yachatam.]

☞ 1.21.6^c

[1.18.5^b, sōma indraç ca mārtyam : 4.37.6^b, yūyām indraç, &c.]

1.18.6^b (Medhatithi Kaṇva ; to Sadasaspati)
 sadasas pátim ádbhutaṁ priyám indrasya kām̐yam,
 sanīm medhām ayāsiṣam.

9.98.6 (Ambariṣa Vārsāgira, and R̥jiçvan Bhāradvāja ; to Pavamāna Soma)
 dvīr yām pāñca svāyaçasaṁ svāsāro ádrisaṁhataṁ,
 priyám indrasya kām̐yam prasnāpáyanty ūrmiṇam.
 9.100.1^b (Rebhasūnū Kaçyapāu ; to Pavamāna Soma)
 abhī navante adrúhaḥ priyám indrasya kām̐yam,
 vatsām ná pūrva áyuni jātām rihanti matārah.

In RV. 1.21.5 Indrāgni are called sadaspāti ; in RVKh. 10.151 8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, táyā mām adyā medháyāgne medhāvinam kuru. Sāyana suggests Soma (cf also Bergaigne, 1. 305, note ; II. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c—9^c, marúdbhir agna á gahi.

1.19.3^b (Medhatithi Kaṇva ; to Agni and Maruts)
 yé mahó rájaso vidúr víçve devāso adrúhaḥ,
 1marúdbhir agna á gahi.]

☞ refrain, 1.19.1^c—9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
 asyá vraté sajóçaso víçve devāso adrúhaḥ,
 spārhā bhavanti rántayo juṣānta yāt.

For pāda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhatithi Kaṇva ; to Agni and Maruts)
 abhī tvā pūrvāpītaye sṛjāmi somyām mādhu,
 1marúdbhir agna á gahi.]

☞ refrain, 1.19.1^c—9^c

8.3.7^a (Medhatithi Kaṇva ; to Indra) ✓
 abhī tvā pūrvāpītaya indra stómebhir ayávaḥ,
 1samīcināsa ṛbhávaḥ sám asvaran, rudrā gṛṇanta pūrvyam.

☞ 8.3.7^c

1.20.5^a (Medhatithi Kaṇva ; to R̥bhus)
 sām vo mādāso agmaténdreṇa ca marútvatā,
 adityébhiç ca rájabhiḥ.

4.34.2^c (Vāmadeva ; to Ṛbhus)

vidānāso jānmano vājaratnā utā ṛtūbhir ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūraṁdhiḥ suvīram asmé rayim érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)

tā mitrāsya prācātaya indrāgnī tā havāmahe,

somapā sōmapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)

yā pītanāsu duṣṭārā yā vājeṣu ṣravāyā,

ḷyā pāñca carṣaṇīr abhḷindrāgnī tā havāmahe.

cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)

ḷā no gāvyebhir āṣvyāir vasavyāir ūpa gachatam,

6.60.14^{ab}

sākhāyau devāu sakhyāya cāmbhūvendrāgnī tā havāmahe.

4.49.3^c (Vāmadeva ; to Indra and Brhaspati)

ā na indrābrhaspati ḷgrhām indraṣ ca gachatam,

1.135.7^c

somapā sōmapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4^b, and āṣvīnā tā havāmahe, 1.22.2^c.

1.21.4^b : 1.16.5^b; 6.60.9^b, ūpedām sāvanam sutām.

[1.21.5^b, indrāgnī rākṣa ubjātam : 7.104.1^a, indrāsomā tāpatam rākṣa ubjātam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)

tēna satyēna jāgrtam ādhi pracetūne padé,

indrāgnī ṣārma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)

mā kāsya no āraruṣo ḷdhūrtīḥ prāṇaṁ mārtyasya,

1.18.3^b

indrāgnī ṣārma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva ; to Aṣvins)

prātaryūjā vī bodhayāṣvīnāv éhā gachatām,

asyā sōmasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Aṣvins)

āṣvīnāv éhā gachatām ḷnāsatyā mā vī venatam,

5.75.7^b

tirāṣ cid aryayā pāri vartīr yātam adabhyā ḷmādhvī māmā ṣrutam hāvam,

refrain, 5.75.1^{c-9^e}

5.78.1^a (Saptavadhri Ātreya ; to Aṣvins)

āṣvīnāv éhā gachatām ḷnāsatyā mā vī venatam,

5.75.7^b

ḷhaṁsāv iva patatam ā sutām ūpa,

refrain, 5.78.1^{c-3^c}

- 1.23.2^c (Medhātithi Kāṇva ; to Indra and Vāyu) ✓
 ūbhā devā divispṛṇḍravāyū havāmahe, ६२ 1.22.2^b
 asyā sōmasya pītāye.
 4.49.5^a (Vāmadeva ; to Indra and Bṛhaspati) : ✓
 indrābṛhaspātī vayām suté gṛbhīr havāmahe,
 asyā sōmasya pītāye.
 5.71.3^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 ūpa naḥ sutām ā gataṁ ū vāruṇa mitra dāṣṣaḥ, ६२ a: 1.16.4^a ; b: 5.71.3^b
 asyā sōmasya pītāye.
 6.59.10^d (Bharadvāja ; to Indra and Agni) ✓
 indrāgni ukthavāhasā stōmebhir havanaçrutā, ६२ 6.59.10^b
 viçvābhir gṛbhīr ā gataṁ asyā sōmasya pītāye.
 8.76.6^c (Kurusuti Kāṇva ; to Indra)
 indram pratnéna mánmanā marútvantaṁ havāmahe, ६२ 1.23.7^a
 asyā sōmasya pītāye.

The pāda, asyā sōmasya pītāye, as refrain in 8 94 10^c–12^c. Cf. mādhvah sōmasya pītāye, 8.85 5^c; and indram sōmasya pītāye under 1.16.3^c.—Note that 1.22 shares another pāda with 1.23 ; see the next item.

1.22.2^b (Medhātithi Kāṇva ; to Açvins)
 yā surāthā rathitamobhā devā divispṛṇḍā,
 açvīnā tā havāmahe.

1.23.2^a (Medhātithi Kāṇva ; to Indra and Vāyu) ✓
 ūbhā devā divispṛṇḍravāyū havāmahe,
 asyā sōmasya pītāye ६२ 1.22.1^c

Note that 1.22 shares another pāda with 1.23 ; see preceding item. Cf. with 1.22.2^b the pāda indrāgni tā havāmahe under 1.21.3^b.

[1.22.3^c, táyā yajñām mimikṣatam : 1.47.4^b, mādhvā yajñām, &c.],

1.22.8^a (Medhātithi Kāṇva ; to Savitar)
 sākḥāya ā ní śīdata savitā stōmyo nú naḥ,
 dātā rādhañsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others ; to Pavamāna Soma)
 sākḥāya ā ní śīdata punānāya prā gāyata,
 çicuṁ ná yajñāñḥ pāri bhūṣata çriyē.

1.22.18^a (Medhātithi Kāṇva ; to Viṣṇu)
 trīṇi padā ví cakrame viṣṇur gopā ādābhyah,
 āto dhārmāṇi dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)

yadā te viṣṇor ōjasā trīṇi padā vicakramé,
[ād it te haryatā hārī vavakṣatuh.]

☞ refrain, 8.12.25^c–27^c

Cf. 8.52 (Vāl. 4).3^c, yāsmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)

tād viprāso vipanyāvo jāgrvāṇsah sām indhate,
viṣṇor yāt paramām padām.

3.10.9^{ab} (Viçvāmītra Gāthina ; to Agni)

tām tvā viprā vipanyāvo jāgrvāṇsah sām indhate,
[havyavāham āmartyam sahovīdham.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, *Ved. Myth* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)

tīvrāḥ sómāsa á gahy ācīrvantaḥ sutā ime,
vāyo tán prāsthītān pibā.

8.82.2^a (Kusidin Kāṇva ; to Indra)

tīvrāḥ sómāsa á gahi sutāso mādayiṣṇāvah,
pibā dadhīg yāthociśé.

1.23.2^a : 1.22.2^b, ubhā devā divispṛcā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyā
sómasya pītāye.

[1.23.6^c, káratām naḥ surādhasah : 3.53.13^c, kárad ín naḥ surādhasah.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)

marútantaṁ havāmaha indram á sómapiṭāye,
sajūr gaṇéna tṛmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)

indram pratnéna mánmanā marútantaṁ havāmahe,
[asyā sómasya pītāye.]

☞ 1.22.1^c

1.23.8 (Medhātithi Kāṇva ; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Grtsamada ; to Viçve Devāḥ)
 indrajyeṣṭhā mārudgaṇā dévāsah pūṣarātayaḥ,
 viçve máma çrutā hávam.

See Bergaigne, II. 371, 383, 390, 428 ; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1, our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūsarātayaḥ is intrinsically unnecessary.

1.23.9^c (Medhātithi Kāṇva ; to Indra Marutvant)

hatá vṛtrám sudānava indreṇa sāhasā yujā,
 má no duḥçāṁsa içata. ✓

2.23.10^c (Grtsamada ; to Brhaspati)
 tvāyā vayām uttamām dhīmahe váyo bṛhaspate pápriṇā sásninā yujā,
 má no duḥçāṁso abhidipsúr içata prá suçāṁsā matibhis tūriṣimahi.

7.94.7^c (Vasiṣṭha ; to Indra and Agni)
 índrāgni ávasā gatam ṽasmábhyaṁ carṣaṇisahā,
 má no duḥçāṁsa içata. 5.35.1^c

10.25.7^d (Vimada Aindra, or others ; to Soma)
 ṽtvām naḥ soma viçvatoḥ gopā ádābhyo bhava,
 sédha rājann ápa sridho ví vo máde má no duḥçāṁsa içatā vívakṣase. 1.91.8^a

Cf. rákṣā mákir no aghāçansa içata, under 6.71 3, and má na (and, va) stenā içata mághāçansah, under 2.42.3.—The páda 10.25 7^d with its tetrasyllabic refrain (vívakṣase) is certainly secondary ; and abhidipsúḥ in 2 23.10 looks very much like a gloss.

1.23.10^b (Medhātithi Kāṇva ; to Viçve Devāḥ)

viçvān devān havāmahe marútaḥ sómapītaye,
 ugrā hí pṛçnimātaraḥ.

8.94.3^c (Bindu Āṅgīrasa, or Pūṭadakṣa Āṅgīrasa ; to Maruts)
 ṽtāt sú no viçve aryā á sādā gṛṇanti kārāvaḥ,
 marútaḥ sómapītaye. 6.45.33^{ab}

8.94.9^c (The same)
 á yé viçvā pāṛthivāni papráthan rocanā diváh,
 marútaḥ sómapītaye.

[1.23.15^c, góbhīr yávam ná carkṛṣat : 1.176.2^d, yávam na carkṛṣad víṣṣa.]

1.23.20^{abc} (Medhātithi Kāṇva ; to Waters)

apsú me sómo abravíd antár víçvāni bheṣajā,
 agnīm ca viçvāçāmbhuvam ápaç ca viçvābheṣajih.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa ; to Waters)
 apsú me sómo abravíd antár víçvāni bheṣajā,
 agnīm ca viçvāçāmbhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, *ii*, p. 504. The entire passage 1.23 20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six *tr̥cas*, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (*Anukramanī*, *puraṭṣanīh*) stanza 19, and followed by the *Agni*-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf Oldenberg, *Prol.* pp. 225, 234, and for further reference, his *RV. Noten*, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)

āpaḥ pṛṇitā bheṣajāṁ vārūthaṁ tanvè māma,
jyók ca sūryaṁ dṛçé.

10.57.4^c (Bandhu Gopāyana, &c. ; to Viçve Devāḥ)

ā ta etu mānaḥ pūnaḥ krátve dákṣāya jivāse,
jyók ca sūryaṁ dṛçé.

For pāda c cf 4.25.4 ; 9.4.6 ; 91.6, 10.37.7, 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idám āpaḥ prā vahata yāt kíṁ ca dūritám máyi,
yád vāhám abhidudróha yád vā çepá utāṇṛtam.
āpo adyānv acāriṣaṁ rāsena sám agasmahi,
pāyasvān agna ā gahi tám mā sám sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3^b: 1.5.2^b, íçānaṁ váryāṇām ; 10.9.5^a, íçānā váryāṇām ; 8.71.13^b, íçe yó váryāṇām.

[1.24.8^b, sūryāya pánthām ánvetaṁ u : 7.44.5^b, ṛtāsya pánthām, &c.]

1.24.9^c (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)

çatám te rájan bhisájah sahásram urví gabhíra sumatīṣ te astu,
bádhasva dūré nírttiṁ parācāih kṛtám cid énaḥ prā mumugdhy asmát.

6.74.2^c (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataṁ viṣūcim āmivā yā no gāyam āvivéça,
āré bādhetām nírttiṁ parācāir asmé bhadrá sāuçravasāni santu.

Cf. bādhetām dūrám nírttiṁ parācāih, *AV.* 6.97.2^c ; 7.42.1^c ; āré bādhasva nírttiṁ parācāih, *MS.* 1.3.39^c ; 45.6 ; *KS.* 4.13^c ; and also, ārac chātṛum āpa bādhasva dūrám, *RV.* 10.42.7^a.

1.24.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)

amí yá fksā nihitāsa uccā náktam dādr̥re kūha cid dīveyuh,
ādadbhāni várūṇasya vratāni vicākaṣac candrāmā náktam eti.

3.54.18^b (Prajāpati Vaiṣvāmītra, or Prajāpatya Vācya ; to Viṣve Devāḥ,
here Adityas)

aryamā ṇo āditir yajñīyāsó 'dabdhāni várūṇasya vratāni,
yuyōta no anapatyāni gāntoh prajāvān naḥ paṇumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable : 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day !' Aye, continues the poet, 'Varuṇa's laws are inviolable : the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary. 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course ; rich in offspring, rich in cattle be our career !'¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

vēda yó vīnām padām antārikṣeṇa pātātām,
vēda nāvāḥ samudrīyah.

8.7.35^b (Punarvatsa Kāṇva ; to Maruts)
ākṣṇayāvāno vahanty antarīkṣeṇa pātataḥ,
dhātāra stuvatē vāyah.

10.136.4^a (Vṛṣṇaka ; to the Keçinaḥ = Agni, Sūrya, Vāyu)
antārikṣeṇa patati viçvā rūpāvacākaṣat,
mūnir devāsya-devasya sāukrtyāya sākḥā hitāḥ.

For samudrīyah, 1.25.7^c, see Oldenberg, RV. Noten, p. 27 ; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
○○○—.

1.25.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

nī śasāda dhrtāvratō várūṇaḥ pastyāsv ā,
sāmrajyāya sukrātūḥ.

8.25.8^b (Viṣvamanas Vaiyaçva ; to Mitra and Varuṇa)
ṛtāvānā nī śedatuḥ sāmrajyāya sukrātū,
dhrtāvratā kṣatriyā kṣatram ācatuḥ.

Fischel, Ved. Stud. II. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the riddling stanza in the form of an unanswered riddle, 8.29.9, sādo dvā cakrāte upamā divi samrājā sarpiṛāsutī, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water ; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1 ; MS. 2.6.8 ; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile' ; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness : 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) Varuṇa is described as surveying from there (*ātah*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely Varuṇa in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the Rig-Veda, vol. ii, p. xxvi.

1.25.11^b (Çunahçepa Ājigarti, &c. ; to Varuṇa)

āto viçvāny ādbhutā cikitvān abhī paçyati,

ṛktāni yā ca kārtvā.

cf. 1.25.11^c

8.6.29^b (Vatsa Kāpa ; to Indra) ✓

ātah samudrām udvātaç cikitvān āva paçyati,

yāto vipānā ējati.

For 8.6.29 see Geldner, Ved. Stud. iii 56.

[1.25.11^c, ṛktāni yā ca kārtvā : 8.63.6^b, ṛktāni kārtvāni ca.]

1.25.15^b (Çunahçepa Ājigarti, &c. ; to Varuṇa)

utā yō mānuṣeṣv ā yāçaç cakré āsāmy ā,

asmākam udāreṣv ā.

10.22.2^d (Vimada Āindra, or somebody else ; to Indra)

iḥa ṛutā indro asme adyā stāve vajry fcīsamah,

mitró ná yō jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv* : 'Der sich unter den menschen vollkommne herlichkeit geschaffen, in unsern eignen häusern'. The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that Varuṇa is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, Rigveda-Kommentar, p. 5.

1.25.20^b (Çunahçepa Ājigarti, &c. ; to Varuṇa)

tvām viçvasya medhira divāç ca gμάç ca rājasi,

sā yāmani prāti ṛudhi.

5.38.3^d (Atri Bhāuma ; to Indra) ✓

çūsmāso yé te adrivo mehnā ketasāpaḥ,

ubhā devāv abhiṣṭaye divāç ca gμάç ca rājathaḥ.

Grassmann, to 5.38.3 (following Sāyana) 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to Sāyana, are the Maruts, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and Indira. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and Indra, or to the press-stones (*adrivaḥ*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben Indra gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess Varuṇa, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, Indra and Soma ; cf. 9.95.5, *indraç ca yāt kṣāyathaḥ sāubhagāya*.

1.26.1^c: 1.14.11^c, sémām no adhvarām yaja.

1.26.4^{b+c} (Çunahçepa Ājigarti, &c.; to Agni)
 ā no barhī riçādaso vāruṇo mitró aryamā,
 sīdantu mānuṣo yathā.

1.41.1^b (Kaṇva Ghāura; to Varuṇa, Mitra Aryaman)
 yām ráksanti pracetaso vāruṇo mitró aryamā,
 nú cit sá dabhyate jānaḥ.

4.55.10^b (Vāmadeva; to Viçve Devāḥ)
 ॥ tát sú naḥ savitā bhāgo ॥ vāruṇo mitró aryamā, 4.55.10^a
 indro no rādhasū gamat.

5.67.3^b (Yajata Atreya; to Mitra and Varuṇa)
 viçve hí viçvávedaso vāruṇo mitró aryamā,
 vratā padéva saçcire ॥pānti mártyaṁ riśāḥ. ॥ 1.41.2^b

8.18.3^b (Irimbiṭhi Kāṇva; to Ādityāḥ)
 ॥ tát sú naḥ savitā bhāgo ॥ vāruṇo mitró aryamā, 4.55.10^a
 ॥ çárma yachantu saprátho yád ímahe. ॥ 8.18.3^c

8.28.2^a (Manu Vāivasvata; to Viçve Devāḥ)
 vāruṇo mitró aryamā smādrātiṣāco agnáyāḥ,
 pátnivanto vāsaṭkrtāḥ.

8.83.2^b (Kusidin Kāṇva; to Viçve Devāḥ)
 té naḥ santu yūjah sādā vāruṇo mitró aryamā,
 vṛdhāsaç ca pracetasaḥ.

9.64.29^a (Kaçyapa Mārīca; to Pavamāna Soma)
 hinvánó hetṛbhīr yatā ā vājam vājy ākramīt,
 sīdanto vanūṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuna, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, *SBE*. xlvii 13: 'May Varuṇa, &c., sit down on our baihis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory, it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex* under 1. vanūs, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sīdanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanūṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex*, 'Kampfbereite' is open to similar criticism. I believe that vanūṣo means 'desiring' the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prá te (sc. indrasya) vanve vanūṣo haryatām mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS*. xxix. 290 ff.), one of the two pādas 1.26.4^a and 9.64.29^a is pretty certainly patterned after the other. I incline to think that 1.26.4^a is the model, 9.64.29^a the imitation. Be this as it may, the construction of mānuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuna, &c., are compared with sacrificing men Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet Rather curiously, we have much the same variant as between RV. 1.44.11^a and TB. 2.7.12.6^c, manuṣ-vād (TB. vanuṣvād) deva dhīmahi prācetasam. Here the commentary to TB, vanuṣvat paricarṇavat, has in mind the same idea as ouis in reference to vanúṣah in RV. 9.64.29^c. —The pāda, várūṇo mitró aryamā, also as refrain in 10.126.3^{b-7^b}, cf. várūṇa mitráryaman, under 5.67.1^a; and see p. 11.

1.26.5^c (Çunahçepa Ājigarti, &c. ; to Agni)
pūrvya hotar asyā no māndasva sakhyāsya ca,
imā u śū çrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u śū çrudhī girāḥ,
yābhiḥ kāṇvasya sūnāvo hāvante 'vase tvā.
2.6.1^c (Somāhuti Bhārgava ; to Agni)
imām me agne samīdham imām upasādam vaneḥ,
imā u śū çrudhī girāḥ.

1.26.10^b (Çunahçepa Ājigarti, &c. ; to Agni)
vīçvebhir agne agnībhir imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rahūgaṇa ; to Soma)
imām yajñām idām vāco jjujuṣāṇā upāgahi, ☞ 1.91.10^b
sōma tvām no vṛdhé bhava.
10.150.2^a (Mr̥ṇika Vāsistha ; to Agni)
imām yajñām idām vāco jjujuṣāṇā upāgahi, ☞ 1.91.10^b
mārtāsas tvā samidhāna havāmahe mr̥ṇikāya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1^c, samrājantam adhvarāṇām: 1.1.8^a; 45.4^c, rājantam, &c.; 8.8.18^c, rājantāv, &c.

1.28.1^{cd-4^{cd}}, ulūkhallasutanām ávéd v indra jalgulāḥ.

1.28.9^b (Çunahçepa Ājigarti, &c. ; to Prajāpati Hariṇçandra, or [Adhiṣavana-]
carmaçraṇsā)

úç chiṣtām camvòr bhara sōmam pavitra á sṛja,
ní dhehi gór ádhi tvací.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ánaptam apsú duṣtāraṁ sōmam pavitra á sṛja,
punihindrāya pátave, ☞ 9.16.3^c

9.51.1^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ādhvāryo ādribhiḥ sūtām sōmām pavitra ā srja,
 punhīndrāya pātave.]

9.16.3^c

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784 —The cadence, gōi ādhi tvaci, also at 9.65.25; 79 4; 101.11.

1.29.1^b (Ṣunaḥṣepa Ajigarti, &c. ; to Indra) ✓
 yāc cid hī satya somapā anāṣastā iva smāsi,
 ā tū na indra ṣaṁsaya gōṣv āṣveṣu ṣubhrīṣu saḥāsreṣu tuvimagha.

2.41.16^c (Gr̥tsamada; to Sarasvatī)
 āmbitame nāḍitame dévitame sārāsvatī,
 apraṣastā iva smāsi prāṣastum amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāṣastāh : ā ṣaṁsaya =
 2.41.16, apraṣastāh . prāṣastum kṛdhi.

[1.29.2^a, ṣiprin vājānām pate: 6.45.10^b, indra vājānām pate.]

1.30.7^c (Ṣunaḥṣepa Ajigarti, &c. ; to Indra) ✓
 yōge-yoge tavāstaram vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva; to Indra) ✓
 yō na idam-idam purā prā vāsyā ānināya tām u va stuṣe,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Ṣunaḥṣepa Ajigarti, &c. ; to Indra) ✓
 ā ghā gamad yādī ṣrāvat sahasrīṇibhir ūtibhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanaṣva; to Indra)
 āva yāt tvām ṣatakṛtav indra viṣvāni dhūnuṣe,
 rayīm nā sunvatē sācā sahasrīṇibhir ūtibhir | devī jānītry ajījanad
 bhadrā jānītry ajījanat, 9.134.1^{ef}-6^{ef}

1.30.9^a (Ṣunaḥṣepa Ajigarti, &c. ; to Indra) ✓
 ānu prasnāsyaśukasō huvē tuvīpratīm nāram,
 yām te pūrvām pitā huvē.

8.69.18^a (Priyamedha Āṅgīrasa; to Indra) ✓
 ānu prasnāsyaśukasah priyāmedhāsa eṣām,
 pūrvām ānu prāyatīm vṛktābarhiṣo hitāprayasa ācata.

1.30.10^c (Ṣunaḥṣepa Ajigarti, &c. ; to Indra) ✓
 tām tvā vayām viṣvavārā ṣasmahe puruhūta,
 sākhe vaso janitṛbhyah.

3.51.6^d (Viçvāmitra; to Indra) ✓

túbhyaṁ bráhmāṇi gíra indra túbhyaṁ satrá dadhire harivo juśásva,
bodhy āpír ávaso nūtanasya sákhe vaso jaritfbhyo váyo dhāḥ.

8.71.9^e (Suditi Āṅgīrasa and Purumīḥa Āṅgīrasa; to Agni)

sá no vásva úpa māsy ūrjo napān máhinasya,
sákhe vaso jaritfbhyaḥ.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritfbhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥçepa Ājigarti, &c.; to Aṣvins)

samānāyojano hí vām rátho dasrāv ámartyaḥ,
samudré aṣvinéyate.

5.75.9^d (Avasyu Ātreya; to Aṣvins)

ábhūd uśá rūçatpaçur ágnír adhāyy ṛtvíyaḥ,
áyoji vām vṛṣaṇvasū rátho dasrāv ámartyo

└mádhvi máma çrutam hávam.┘

☞ refrain, 5.75.1^e–9^e

1.30.19^b (Çunaḥçepa Ājigarti, &c.; to Aṣvins)

ny aghnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,
pári dyām anyád iyate.

5.73.3^b (Paura Atreya; to Aṣvins)

irmānyád vápuṣe vápuḥ cakráṁ ráthasya yemathuḥ,
páry anyá náhuṣa yugá mahná rájaṁsi diyathaḥ.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^c are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c.; to Uṣas)

vayám hí te ámanmahy ántād á parākát,
áçve ná citre aruṣi.

4.52.2^a (Vāmadeva; to Uṣas)

áçveva citráruṣi mātá gávām rtávari,
sákḥābhūd aṣvinor uśāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57 3. But of the two repeated pādas above one must be the model, and that is 4 52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, āṣve nā in 1.30.21 imitates āṣveva in 4 52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (∪ ∪ ∪ ∪), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunaḥṣepa Ājigarti, &c. ; to Usas)
tvām tyēbhir ā gahi vājebhir duhitar divaḥ,
asmé rayīm ní dhārāya.

10.24.1^c (Vimada Āindra, or others ; to Indra)
īndra sómam imām piba, mādhumantaṁ camū sutām, ~~cf.~~ 8.17.1^b
asmé rayīm ní dhārāya ví vo máde sahasríṇaṁ purūvaso vívaksase.

Cf. the pāda, çuddhó rayīm ní dhārāya, 8 95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31–35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8^d (Hiranyastūpa Āṅgīrasa ; to Agni)
tvām no agne sanāye dhānānām yaçāsam kārūm kṛnuhi stāvānaḥ,
ṛdhyāma kármāpāsā návena devāir dyāvāprthivī prāvataṁ naḥ.

9.69.10^d (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)
indav indrāya brhaté pavasva sumṛīkó anavadyó riçádāḥ,
bhārā candrāni gr̥naté vásūni devāir dyāvāprthivī prāvataṁ naḥ.

10.67.12^d (Ayāsyā Āṅgīrasa ; to Bṛhaspati)
īndro mahnā maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,
āhann āhim āriṇāt saptá síndhūn, devāir dyāvāprthivī prāvataṁ naḥ.
~~cf.~~ 10.67.12^a
~~cf.~~ 4.28.1^c

[1.32.1^a, indrasya nú vīryāni prá vocam : 2.21.3^d, indrasya vocam prá kṛtāni vīryā.]

1.32.3^b (Hiranyastūpa Āṅgīrasa ; to Indra) ✓
vṛṣāyāmāno 'vṛṇīta sómam trikadrúkeṣv apibat sutásya,
ā sáyakam maghāvádatṭa vājram āhann enaṁ prathamajām áhinām.

2.15.1^c (Gṛtsamada ; to Indra)
prá ghā nv āsya maható mahāni satyá satyāsya káranāni vocam,
trikadrúkeṣv apibat sutásyāsyá máde āhim indro jaghāna.

65] *Hymns ascribed to Hiranyastūpa Āṅgīrasa* [—1.33.12

[1.32.4^c, át sūryam janāyan dyām usāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, āhiḥ çayata upapfk prthivyāḥ : 10.89.14^d, prthivyā āpfg amuyā çāyante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra srké yāt tvā pratyāhan devā ékaḥ,
ājayo gā ājayaḥ çūra sómam ávāsṛjaḥ sártave saptá síndhūn.

2.12.12^b (Gr̥tsamada ; to Indra) ✓

yāḥ saptāraçmir vṛṣabhās tūvismān, avāsṛjat sártave saptá síndhūn,

cf. 2.12.12^a

yó rauhiṇām ásphurad vájrabāhur dyām āróhantaṁ sá janāsa índraḥ.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion) ; Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps AV. 2 29.7, TS. 6 5.5 2, TB. 1.1.8.3.

[1.32.15^d, arān ná nemīḥ pári tá babhūva : 1.14.19^d, arān ná nemīḥ paribhūr
ajāyathāh.]

Cf. 5.13.6.

[1.33.5^c, prá yád divó hariva sthātar ugra : 6.41.3^c, etām píba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra) ✓

ny āvidhyad ilrbīçasya dṛlhā ví çṛṇṇiṇam abhinac chuṣṇam índraḥ,
yāvat táro maghavan yāvad ójo vājreṇa çātrūm avadhīḥ pr̥tanyúm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu) ✓

yāvat táras tanvò yāvad ójo yāvan náraç cáksasā dídhyanāḥ,
çūciṁ sómam çūciṇā pātam asmé índravāyū sádātām barhīr édām.

Both Ludwig and Grassmann translate the second distich of 1.33 12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile totetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct. 'Nach deiner Kraft und Schnelle, mach'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this: 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715: 'Sovil die eigene rürgkeit, die [eigene] stärke so vil männer mit einsicht schauend [vermogen]; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann. 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language: the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a+b} (Hiranyastūpa Āṅgīrasa; to Indra) ✓

ávaḥ kútsam indra yásmiñ cākān právo yúdhyañtām vṛsabhām dáçadyum,
çaphácýuto reṇūr nakṣata dyām úc chvāitreyó nṛśáhyāya tasthau.

1.174.5^a (Agastya; to Indra) ✓

váha kútsam indra yásmiñ cākān syūmanyū rjrá vātasyáçvā,
[prá súraç cakráṁ vṛhatād abhíke] 'bhí spṛdho yásiṣad vājabāhuḥ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja; to Indra) ✓

tvām rátham prá bharo yodhām ṛṣvām ávo yúdhyañtām vṛsabhām
dáçadyum,

tvām tūgraṁ vetasāve sácāhan tvām tújīm grṇāntam indra tūtoḥ.

See Geldner, *Ved. Stud.* 11. 171, *Rigveda-Kommentar*, p. 7; and cf. under 1.174.5^c

1.34.10^b (Hiranyastūpa Āṅgīrasa; to Aṇvins)

á nāsatyā gáchatañ hūyáte havír mádhvaḥ píbatām madhupébhir āsābhīḥ,
yuvór hí pūrvañ savitósāso rátham rtāya citráñ ghr̥tāvantañ isyati.

4.45.3^a (Vāmadeva; to Aṇvins)

mádhvaḥ píbatām madhupébir āsābhīr utá priyañ madhune yuñjā-
thām rátham,

á vartaniñ mádhunā jinvathas pathó dṛtim vahethe mádhumantañ aṇvinā.

One may imagine the repeated páda in 1.34.10 to have been borrowed from a madhu-stanza and a madhu-hymn like 4.45, and equally well one may imagine the same páda expanded gloatingly into the theme of the four pádas of 4.45.3. For the connexion between Aṇvins and madhu see Hillebrandt, *Ved. Myth* i. 239 ff.

[1.34.11^a, á nāsatyā tribhír ekādaçáir ihá: 8.35.3^a, víçvāir devāis tribhír, &c.]

1.34.11^{cd} (Hiranyastūpa Āṅgīrasa; to Aṇvins)

[á nasatyā tribhír ekādaçáir ihá] devebhír yatañ madhupéyam aṇvinā,

cf. 1.34.11^a

práyus tárīṣṭaṁ ní rápāñsi mṛkṣatañ sédhatañ dvéṣo bhávatañ sacābhuvā.

1.157.4^{cd} (Dirghatamas Āucathya; to Aṇvins)

[á na ūrjañ vahatañ aṇvinā yuvām] mádhumatyā naḥ káçayā mimik-
ṣatañ,

cf. 1.92.17^c

práyus tárīṣṭaṁ ní rápāñsi mṛkṣatañ sédhatañ dvéṣo bhávatañ
sacābhuvā.

1.34.12^d (Hiranyastūpa Āṅgīrasa; to Aṇvins)

á no aṇvinā trivṛtā ráthenārvāñcam rayiñ vahatañ suvíram,
çṛṇvāntā vām ávase johavīmi vṛdhé ca no bhavatañ vājasātāu.

1.112.24^d (Kutsa; to Aṇvins)

ápnasvatim aṇvinā vācam asmé kṛtām no dasrē vṛṣaṇē manīṣām,
adyūtyé 'vase ní hvaye vām vṛdhé ca no bhavatañ vājasātāu.

The word adyūtyā in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2^c, hiranyáyena savitáráthena: 4.44.5^b, hiranyáyena suvṛtáráthena; 8.5.35^a, hiranyáyena ráthena.]

[1.35.8^c, hiranyākṣáḥ savitá devá ágāt: 2.38.4^d, arámatih savitá, &c.]

[1.35.8^d, dádhad rátñā dācūṣe vāryāni: see under 1.47.1^b.]

[1.35.9^b, ubhé dyāvāprthiví antár iyate: 1.160.1^c, sujánmanī dhiṣāṇe antár iyate.]

See the context of each stanza.

1.35.10^b (Hiranyastūpa Āṅgīrasa; to Savitar)

hiranyahasto ásurāḥ sunīthāḥ sumṛlikāḥ svávāñ yātv arvāñ,
apasédhan rakṣáso yātudhánān ásthād devāḥ pratidoṣám grṇānāḥ.

1.118.1^b (Kakṣīvat Dairghatamasa, son of Uçig; to Aṇvins)

á vām rátho aṇvinā cye nápatvā sumṛlikāḥ svávāñ yātv arvāñ,
yó mártiyasya mánaso jávīyān trivandhuró vṛṣaṇā vátaranhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛliká) is applied to Savitar in 1.35.10, to the Aṇvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakīāḥ,
yéno payāthāḥ sukṛto duroṇām tridhātunā patatho vír ná paṇāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣám in 1.35.10 see Ludwig, 131 (who suggests práti dōṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rákṣā ca no ádhi ca brūhi deva: 1.114.10^c, mṛlā ca, &c.]

Group 5. Hymns 36–43, ascribed to Kaṇva Ghāura

[1.36.3^a, prá tvā dūtām vṛṇīmahe: 1.12.1^a, agnīm dūtām vṛṇīmahe; 1.44.3^a, adyá dūtām vṛṇī mahe.]

Cf. 8.102.18^b.

1.36.3^b: 1.12.1^b; 1.44.7^a, hótāraṁ viçvāvedasam.

[1.36.4^a, devásas tvā váruṇo mitró aryamā: 1.40.5^c, yásminn índro váruṇo, &c.; 7.66.12^c, yád óhate váruṇo, &c.; 7.82.10^a; 83.10^a, asmé índro váruṇo, &c.; 8.19.16^a, yéna cáṣṭe váruṇo, &c.; 8.26.11^c, sajóṣasā váruṇo, &c.; 10.36.1^b, dyāvākṣāmā váruṇo, &c.; 10.65.1^a, agnir índro váruṇo, &c.; 10.65.9^b, indravāyú váruṇo, &c.; 10.92.6^c, tébhiç cáṣṭe váruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandró hótā grṇhāpatir ágne dūtó viçám asi,
tvé viçvā sám gatāni vratá dhruvā yāni devá ákrṇvata.

1.44.9^b (Praskaṇva Kāṇva ; to Agni)
 pátir hy ādhvarāṇām āgne dūtó viçám ási,
 uṣarbúdha á vaha sómapítaye devān adyá svardīçah.

For 1.44 9^a cf. the pādas, rājantam adhvarāṇām, &c., under 1.1.18

1.36.7^{ab} (Kāṇva Ghāura ; to Agni)
 tám ghem itthá namasvína úpa svarājam āsate,
 hótrābhīr agnīm mānuṣaḥ sám indhate titirvānso áti sridhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa ; to Indra)
 tám ghem itthá namasvína úpa svarājam āsate,
 ártam cid asya súdhitam yád étava āvartáyanti dāvāne.

For 1.36 7^c cf. 2.2 8^c, 10.11 5^b, hótrābhīr agne mānuṣaḥ svadhvarah

1.36.8^b (Kāṇva Ghāura ; to Agni)
 ghnánto vṛtrám ataran ródasi apá urú kṣáyāya cakrire,
 bhúvat káṇve viṣā dyumny áhutaḥ krándad áçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha ; to Mitra and Varuṇa)
 yó bráhmaṇe sumatīm āyájate [vájasya sātáu paramásya rāyāḥ,
 4.12.3^b

síksanta manyúm maghāvāno aryá urú kṣáyāya cakrire sudhātu.

Cf. 6.50.3 ; 8 68.12.

1.36.10^b (Kāṇva Ghāura ; to Agni)
 yám tvā devāso mánave dadhúr ihá yájiṣṭham havyavāhana,
 yám káṇvo médhyaítithir dhanaspṛtam yám viṣā yám upastutāḥ.

1.44.5^d (Praskaṇva Kāṇva ; to Agni)
 stavīṣyāmi tvám ahám viçvasyāmṛta bhojana,
 āgne trātāram amṛtam miyedhya yájiṣṭham havyavāhana.

7.15.6^c (Vasiṣṭha Maitravaruṇi ; to Agni)
 sémām vetu vāsaṭkṛtūm agnir juṣata no girāḥ,
 yájiṣṭho havyavāhanaḥ.

8.19.21^c (Sobhari Kāṇva ; to Agni)
 íle girá mánurhitam yám devā dūtām aratīm nyeriré,
 yájiṣṭham havyavāhanam.

[1.36.12^d, sá no mṛḷa mahān asi: 4.9.1^a, āgne mṛḷa mahān asi.]

1.36.14^c (Kāṇva Ghāura ; to Agni)
 ūrdhvó naḥ páhy ánhaso ní ketúnā viçvam sám atrīṇam daha,
 kṛdhí na ūrdhvān caráthāya jīvāse vidá devēsu no dúvaḥ.

1.172.3^c (Agastya ; to Maruts)
 tṛṇaskandásya nú viçaḥ pári vṛṇkta sudānavaḥ,
 ūrdhvān naḥ karta jīvāse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsaḥ pāhī dhūrtér árávṇaḥ,
pāhī rīṣata utá vā jīghānsato bhādbhāno yáviṣṭha.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhī no agne rakṣāso ájuṣtāt pāhī dhūrtér áraruṣo aghāyóḥ,
tvá yujá prtanāyūnr abhī ṣyām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— — — —) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b árávṇaḥ (catalectic dipody) cleverly takes the place of áraruṣo (— — — —) In 8.60.10^a, pāhī viṣvasmā rakṣāso árávṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prá vah çárdhaya ghírsvaye tveṣádyumnāya çuṣmīṇe,
deváttaṁ bráhma gāyata.

8.32.27^c (Medhātithi Kāṇva ; to Indra)

prá va ugrāya nistúré 'ṣālhāya prasakṣīṇe,
deváttaṁ bráhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty!' The word vah in the second place is that immensely common vah in just that position (the second word of the stanza, e.g. 5.52.4, 6.10.1 ; 16.22 ; 8.19.7 ; 62.16, 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr xxvii 268). None of the translations do justice to this subtle idiom see Grassmann, ii. 40, Ludwig, 673 ; Max Muller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vah to take gāyata as passive 'Euer kunen schar, von blendender herlichkeit, der kraftvollen, soll ein von den gottern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators

The other stanza involves a remarkable type of repetition 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra)!' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den gottern entnommene brahma euren gewaltigen', &c. Grassmann 'Auf euren starken . . . singt das gottverliehene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vah in 1.37.4 as referring to the Maruts, then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vah the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another

1.37.1^a, 5^b, krīlām vah çárdho (5^b, krīlām yác chárdho) mārutam.

[1.37.8^c, bhiyá yāmeṣu réjate (sc. prthiví) : 8.20.5^c, bhūmir yāmeṣu rejate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dirghām prthūm mihó nāpātam āmr̥dhram,
prá cyāvayanti yāmabhiḥ.

5.56.4^d (Çyāvāvṛa Atreya; to Maruts)

nī yé riṇánty ójasā vṛthā gāvo ná durdhūrah,

ācmanām cit svaryām pārvatam girīm prā cyāvayanti yāmabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense. Ludwig, 673; Grassmann, 1.41; Max Müller, SBE xxxii. 64. For *mīho nāpāt* cp. Bergaigne, 1.18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. 1.117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11 *ācmanām cit svaryām* (also 5.30.8^c), 'the heavenly stone' may be lightning; *pārvatam guīm*, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for *pārvatam guīm* cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690 'sogar den himmlischen keil, den fels, den berg, auf ihren zugen stürzen sie'. Grassmann, 1.208. 'Des Himmels Felsen auch und den gewalt'gen Berg einschüttern sie durch ihren Gang'. Max Müller, *ibid.* p. 337. 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, *vapanti marūto miham prā vepayanti pārvatān, yād yāmaḥ yānti vāyubhiḥ*.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; cf. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kāṇva Ghāura; to Maruts)

marūto yād dha vo bālam jānān acucyavitana,
girīn acucyavitana.

8.7.11^a (Punarvatsa Kāṇva; to Maruts)

marūto yād dha vo divān sumnāyānto hāvāmahe,
ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38, and 1.39 have *pādas* repeated in 8.7 (1.38.1^a 8.7.31^a; 1.39.5^a 8.7.4^b; 1.39.6^b 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlv. 172. 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal *pāda*. Note the enclisis of *acucyavitana* after the relative pronoun *yād*, which heightens the anacoluthic effect.

1.38.1^a (Kāṇva Ghāura; to Maruts)

kād dha nūnām kadhapiyaḥ pitā putrām ná hastayoḥ,
dadhidhvē vṛktābarhiṣaḥ.

8.7.31^a (Punarvatsa Kāṇva; to Maruts)

kād dha nūnām kadhapiyo yād indram ājahātana,
kó vaḥ sakhitvá oḥate.

Recent discussions of *kadhapi*, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the *Āyins'* epithet *adhapiyā* (dual) seems to mean 'then-friends', something like 'reliable friends', therefore *kadhapiyaḥ* means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 *kadhapiye*

(enclitic) seems to be vocative feminine singular of a transition form *kadhapriyā*, derived from *kadhapri*. In the stanzas above the repeated *pāda* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhīdhvé* is to be taken as active we may render 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prā vepayanti párvatān ví viñcanti vānaspátin,
pró ārata maruto durmádā iva dévāsah sárva yā viṇṇá.

5.26.9^c (Vasūyava Atreyāḥ, to Viṇṇe Devāḥ)
édām marúto aṇvínā mitráḥ sídantu várūṇah,
devāsah sárva yā viṇṇá.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vápanti marúto míham prā vepayanti párvatān,
yád yāmañ yānti vāyúbhiḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, ūpo rátheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prā yád rátheṣu pṛṣatīr áyugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

ūpo rátheṣu pṛṣatīr ayugdhvam, práṣtīr váhati róhitah, § cf. 1.39.6^a
á vo yāmāya pṛthiví cid ācrod ābībhayanta mánuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yád eṣāñ pṛṣatī ráthe práṣtīr váhati róhitah,
yānti ubhrá riṇāñ apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot, a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened' Cf. Ludwig, 675; Grassmann, ii. 43; Max Muller, SBE. xxxi. 97. The word *pṛṣatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaṇva*. See Bergaigne, ii. 378, and, very explicitly, Nāgahanṭuka 1.15; Bṛhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛsatyo 'gvās tu marutām*. The word *prāsti* (*pra* + *sti*, like *abhiṣti*, *ūpasti*, and *pāristi*) means literally 'being in front', 'leading horse'. It is the analogue of *purogavā*, and *πρῆσβος*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow' Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6 The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone vahati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV Noten, pp 41, 85). The original description was categorical, and not subordinate, cf. also 5.57.3^d For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7, see under 1.39.5.

[1.39.7^b, rūdrā āvo vṛṇīmahe : 1.42.5^b, pūsann āvo, &c.]

1.40.2^b (Kaṇva Ghāura ; to Brahmanaspati)
tvām id dhī sahasas putra mārtya upabrūtē dhané hité,
suvīryam maruta ā svācyam dādhrta yó va ācaké.

6.61.5^b (Bharadvāja ; to Sarasvatī)
yās tvā devi sarasvaty upabrūtē dhané hité,
indram ná vṛtrātūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura ; to Brahmanaspati)
yó vāghaté dādāti sūnāram vásu sá dhatte ákṣiti ṇrávaḥ,
tāsmāi ilām suvīram ā yajāmahe supratūrtim anehāsam.

5.34.7^b (Saṁvarana Prājāpatya ; to Indra)
sām m paṇér ajati bhōjanam musé ví dāḡṣe bhajati sūnāram vásu,
durgé canā dhriyate viḡva ā purú jāno yó asya táviṣim ācukrudhat.
8.103.5^b (Sobhari Kaṇva ; to Agni)
sá dṛdhé cid abhī trṇatti vājam ārvatā sá dhatte ákṣiti ṇrávaḥ,
tvé devatrā sādā purúvaso [viḡvā vāmāni dhīmahe.] 5.82.6^a

9.66.7^c (Çatañ Vāikhānasāḥ ; to Pavamāna Soma)
prā soma yāhi dhārāyā sūtā indrāya matsarāḥ,
dādhāno ákṣiti ṇrávaḥ.

3.9.1^d (Viḡvāmitra Gāthina ; to Agni)
sākhāyas tvā vavīmahe [devām mātāsa ūtāye,] 1.144.5^b
[apām nāpātām subhāgam sūdīditi] supratūrtim anehāsam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche' ; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supratūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā ; cf. 8.23.29, tvām (sc. āgne) hī supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yāsminn indro várūṇo mitró aryamā : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmanaspati)

upa kṣatráṁ pr̥c̥itá hānti rájabhir bhayé cit suks̥itīm dadhe,
náśya vartá ná tarutá mahādhané nárbhe asti vajrīṇaḥ.

6.66.8^a (Bharadvāja ; to Maruts)

náśya vartá ná tarutá nv āsti [máruto yám ávatha vājasatāu,]

cf. 6.66.8^b

[toké vā gōṣu tánaye yám apśú,] sá vrajám darta párye ádha dyóḥ.

6.25.4^c

Cf. Oldenberg, RV Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rájabhir is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures kṣatráṁ, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhir), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^b—7^b, várūṇo mitró aryamā.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yám bāhūteva pīprati pānti mártyaṁ riśāḥ,
āriṣṭaḥ sárva edhate.

5.52.4^d (Çyāvāçva Ātreya ; to Maruts)

marútsu vo dadhimahi [stómaṁ yajñám ca dhr̥ṣṇuyá,]

cf. 5.52.4^b

viçve yé mánusā yugá pānti mártyaṁ riśāḥ.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hí viçvávedaso [várūṇo mitró aryamā,]

cf. 1.26.4^b

vratá padéva saçcire pānti mártyaṁ riśāḥ.

8.27.16^d (Manu Vāivasvata ; to Viçve Devāḥ)

[prá sá ksáyam tirate ví mahír iṣo yó vo várāya dáçati,]

cf. 7.59.2^{cd}

[prá prajābhir jāyate dhármanas páry,] āriṣṭaḥ sárva edhate.

cf. 6.70.3^c

10.63.13^a (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

āriṣṭaḥ sá mártō viçva edhate [prá prajābhir jāyate dhármanas pári,]

cf. 6.70.3^c

yám ādityāso náyathā sunthibhir āti viçvāni durtitá svastāye.

In 10.63.13^a, āriṣṭaḥ sá mártō viçva edhate, we have an imperfect pāda, because the caesura is after āriṣṭaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM 321, to change mártō to mártio, does not really cure the line. Moreover āriṣṭaḥ sá [mártō viçva] edhate is obviously a mechanical extension of āriṣṭaḥ sárva edhate ; see Part 2, chapter 2, class B11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^{cd}.—For the meaning of sárva and viçva in these passages see Zubaty, IF. xxv. 202.

[1.41.6^b, viçvaṁ tokám utá tmánā : 8.84.3^c, rákṣā tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yáthā no mitró váruṇo yáthā rudráç cīketati,
yáthā viçve sajósasaḥ.

3.4.6^c (Viçvāmitra Gathina ; Aprī, to Usāsā-Naktā)

ā bhādamāne usāsā upāke utā smayete tanvā virūpe,

yáthā no mitró váruṇo jújoṣad indro marutvān utā vā mähobhih.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3.
See Part 2, chapter 2, class B 8.

Group 6. Hymns 44-50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

jūṣto hí dūtó āsi havyavāhanó 'gne rathír adhvarāṇām,
sajūr açvibhyām usāsā suvīryam asmé dhehi çravo brhát.]

1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvām asi praçásyo vidáthesu sahintya,

ágne rathír adhvarāṇām.

The pāda 1.44.2^b is related to 5.51.8 ; see under 1.44.14 For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, *Prolegomena* 262, and cf. p. xv, tenth line from bottom

1.44.2^d: 1.9.8^a ; 8.65.9^c, asmé dhehi çravo brhát.

[1.44.3^a, adyā dūtām vr̥ṇīmahe : 1.12.1^a, agnīm dūtām vr̥ṇīmahe ; 1.36.3^a, prā tvā dūtām vr̥ṇīmahe.]

Cf 8.102.18^b.

1.44.5^d: 1.36.10^b, yājīṣtham havyavāhana ; 7.15.6^c, yājīṣtho havyavāhanaḥ ;
8.19.21^c, yājīṣtham havyavāhanam.

1.44.7^a: 1.12.1^b ; 36.3^b, hótāram viçvāvedasam.

1.44.9^b: 1.36.5^b, ágne dūtó viçm asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)

ní tvā yajñásya sādhanam ágne hótāram rtvijam,
manuṣvād deva dhīmahi pracetasaṁ jīrām dūtām amartyam.

3.27.2^b (Viçvāmitra ; to Agni)

īle agnīm vipaçcitām girā yajñásya sādhanam,

çruṣṭivānam dhītāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kāṇvā indraṁ yád ākrata stómāir yajñásya sādhanam,
jāmī bruvata āyudham.

8.23.9^b (Viṣvamanas Vāiṣya; to Agni)
 rtāvānam ṛtāyavo yajñāsya sādhanam girā,
 ūpo enam jujusur nāmasas padé.

Cf. 3.27.8^c, vipro yajñāsya sādhanah (of Agni) All but 8.6.3 employ the expression yajñāsya sādhanah with Agni (cf. also 1.96.3, 145.3), it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8; and, again, under 7.11.1 Cf. Oldenberg. Ptol 262

1.44.14^{b+d} (Praskaṇva Kāṇva; to Agni! In reality Maruts)
 ṛṇvāntu stōman marútah sudānavo agnījīhvā rtāvṛdhah,
 pībatu sōmam vāruṇo dhṛtāvratō 'ṇvibhyām usāsā sajūh.

7.66.10^b (Vasiṣṭha; to Ādityāh)
 bahāvah sūracaksaso 'gnījīhvā rtāvṛdhah,
 trīṇi yé yemúr vidāthāni dhṛtibhir viṣvāni pāribhūtibhih.
 10.65.7^a (Vasukarṇa Vāsukra; to Viṣve Devāh)
 divāksaso agnījīhvā rtāvṛdhā rtāsya yōniṃ vimṛçanta āsate,
 dyām skabhitya apā ā cakrur ójasā yajñām janitvī tanvī ní māmṛjuh.
 5.51.8^b (Svastyātreya Ātreya; to Viṣve Devāh)
 sajūr viṣvebhir devébhir aṇvibhyām usāsā sajūh,

ā yāhy agne atrivāt suté raṇa. § refrain, 5.51.8^c—10^c

The pāda aṇvibhyām usāsā sajūh suits best in 5.51.8, because Agni, the Aṇvins, and Usas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods; it is a good guess that the longer form, divāksaso agnījīhvā rtāvṛdhah, 10.65.7^a, is a secondary and later expansion of agnījīhvā rtāvṛdhah.

1.45.4^b (Praskaṇva Kāṇva; to Agni)
 mähikerava utāye priyāmedhā ahūṣata,
 rājantam adhvarāṇām, agnīm çukrēṇa çocīṣā. § c. 1.1.8^a; d: cf. 1.12.12^a

8.8.18^b (Sadhvansa Kāṇva; to Aṇvins)
 ā vām viṣvābhir ūtibhih, priyāmedhā ahūṣata, § 7.24.4^a
 rājantāv adhvarāṇām, aṇvīnā yāmahūtiṣu. § 1.1.8^a
 8.87.3^b (Dyumnika Vasiṣṭha, or others; to Aṇvins)
 ā vām viṣvābhir ūtibhih, priyāmedhā ahūṣata, § 7.24.4^a
 tā vartir yātam ūpa vṛktābarhiso jūṣtam yajñām diviṣtiṣu.

For the most recent discussion of the ἀπ. λεγ. mähikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44

1.45.4^c: 1.1.8^a, rājantam adhvarāṇām; 8.8.18^b, rājantāv adhvarāṇām; 1.27.1^c, samrājantam adhvarāṇām.

[1.45.4^d, agnīm çukrēṇa çocīṣā: āgne, &c.; see under 1.12.12.]

1.45.5^b: 1.26.5^c; 2.6.1^c, imā u śu çrudhi girah.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hāvante vikṣū jantāvah,
çocīṣkeçaṁ purupriyāgne havyāya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
īlayās tvā padé vayām ṛnābhā prthivyā ádhi,
jātavedo ní dhimāhy āgne havyāya vólhave.

2.3.7^d

Cf. 5.14.3^c, agním havyāya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)
ní tvā hótāram ṛtvijam dadhiré vasuvittamam,
çrútkarṇaṁ sapráthastamaṁ viprā agne díviṣṭiṣu.

10.140.6^c (Agni Pāvaka ; to Agni)
ṛtāvānaṁ mahisám viçvādarçatam ṛagním sumnāya dadhire puró janāh,
çrútkarṇaṁ sapráthastamaṁ tvā girā dáivyaṁ mánuṣa yugá.

3.2.5ⁿ

The composite character of the repeated páda in 10.140.6 shows that the stanza is late ; see under 3 2.5^a

[1.45.8^d, āgne mártāya dāçuṣe : 1.84.7^b ; 9.98.4^b, vásu mártāya dāçuṣe : 8.1.22^b,
devó mártāya dāçuṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yá dasrá síndhumātaraṁ manotārā rayiṇām,
dhiyá devá vasuvidā.

8.8.12^b (Sadhvaṇsa Kāṇva ; to Açvins)
ṛpurumandrā purúvāsū, manotārā rayiṇām,
stómaṁ me açvínāv imám abhi váhni antīṣātām.

8.5.4^b

1.46.3^c (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuháso jūrṇāyām ádhi viṣṭāpi,
yád vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmātithi Kāṇva ; to Açvins)
kadā vām tāugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann īṣukṛteva devá nāsatyā vahatūm sūryāyāh, vacyānte vām kakuhā apṣū jātā yugá jūrṇéva várūṇasya bhūreḥ, '(Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Nāsatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvínā prçhāmānāv āyātām trīcakreṇa vahatūm sūryāyāh . . . putráh pítāīāv avṛṇita pūṣā, 'When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūsan choose you as his fathers.' See RV. 6.55 5, where Pūsan is called 'the wooer for his mother', mātūr didhiṣú (Ved. Stud. 1 21).

Oldenberg, l c., prefers to render *īṣukṛtā* by 'arrow-maker', in part because VS. 16.46 has *nāma īṣukṛdbhyo dhanuṣkṛdbhyaḥ* ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this *ṣatarudriya* formula in TS. 4 5.4 2, *nāmo mrgayūbhyaḥ ṣvanibhyaḥ* ca vo nāmah (cf Concordance). These are words for 'hunters', which rather points to 'archers' for both *īṣukṛt* and *dhanuskṛt* (*dhanvakṛt*), cf. German 'Pfeilschutz' and 'Bogenschutz'.

Then the poet, it seems to me we must assume, turns from Pūsan to the Aṇvins, addressing them with the second hemistich of 1 184 3, which is parallel to 1.46.3. Ludwig, 24, renders the latter. 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vogeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt' Oldenberg, RV. Noten, p 46, remarks that *jūrṇā vistāp*, in the light of 1 184.3, &c, refers to the surface of the sea, but this does not explain *jūrṇā*. The only point in 1.46.3 that is clear is that *yād vām rātho vibhiṣ pātāt* means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5 22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflugelten flog' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Manner, dass euer Wagen flog rossbespannt?' It will be observed that both translators render the third pāda here as a causal clause, whereas they have rendered it at 1.46 3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5 22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489 f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvins)

ā no nāvā matinām yātām pārāya gāntave,
yuñjāthām aṇvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ūd rātham ṛtāyatē yuñjāthām aṇvinā rātham,

ḥanti śād bhūtu vām āvaḥ.

refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamaḥ sutāḥ sōma rtāvṛdhā,
tām aṇvinā pibatam tirōhnyam dhattām rātnāni dāṇuṣe.

refrain, 8.35.22^c—24^c

2.41.4^b (Gṛtsamada; to Mitra and Varuṇa)

ayām vām mitrāvaruṇā sutāḥ sōma rtāvṛdhā,

māméd ihā ḥrutam hāvam.

For 1.47.1^d cf. *dādhad rātnāni dāṇuṣe* under 4.15.3, and the pādas, *dādhad rātnā dāṇuṣe vāryāni*, 1.35.8^d; and, *dādhad rātnā vī dāṇuṣe*, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛtā supéçasā ráthenā yātam aṇvinā,
kāṇvāso vām bráhma kṛṇvanty adhvaré tēṣām sū ṇṇutam hávam.

8.8.11^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)

átaḥ saháśranirṇijā ráthenā yātam aṇvinā,
vatso vām mádhumad vácó 'ṇansit kávyāḥ kavīḥ.

8.8.14^{cd} (Sadhvaṇsa Kāṇva ; to Aṇvins)

ṽyān nāsatyā parāvátī yád vā sthó ádhy ámbare,] cf. 1.47.7^{ab}
átaḥ saháśranirṇijā ráthenā yātam aṇvinā.

The word átaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^a, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence' — For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva ; to Aṇvins)

aṇvinā mádhumattamaṁ pátám sómam ṛtāvṛdhā,
áthādyá dasrā vāsu bíbhṛatā ráthe dāṇvāṇsam úpa gachatam.

1.47.5^d (Praskaṇva Kāṇva ; to Aṇvins)

yābhiḥ kāṇvam abhiṣṭubhiḥ právatam yuvām aṇvinā.
ṽtābhiḥ śv āsmān avatam ṇubhas patī, pátám sómam ṛtāvṛdhā,

cf. 1.47.5^c

3.62.18^c (Viṇvāmitra, or Jamadagni ; to Mitra and Varuṇa)

ṽgrṇānā jamádagninā yónāv ṛtāsyā sdatam, cf. 3.62.18^a
pátám sómam ṛtāvṛdhā.

7.66.19^c (Vasistha ; to Mitra and Varuṇa)

á yātam mitrávaruṇā jusāṇāv áhutim narā,
pátám sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vāsistha ; to Aṇvins)

ṽá nūnām yātam aṇvināṇvebhiḥ prusitápsubhiḥ,]

cf. a : 8.8.2^a ; b : 8.13.11^b

ṽdásrā hiraṇyavartani ṇubhas patī, pátám sómam ṛtāvṛdhā. cf. 1.92.18^b

4.46.5^b (Vāmadeva ; to Indra and Vāyu)

ṽráthena prthupájasaḥ dāṇvāṇsam úpa gachatam, cf. 4.46.5^a
indravāyū ihá gatam.

1.47.3^c, 6^a, áthādyá (6^a, sudāse) dasrā vāsu bíbhṛatā ráthe.

[1.47.4^b, mádhvā yajñám mimikṣatam : 1.22.3^c, táyā yajñám, &c.]

1.47.4^d (Praskaṇva Kāṇva ; to Aṇvins)

triśadhasthé barhiṣi viṇvavedasā ṽmádhvā yajñám mimikṣatam,] cf. 1.22.3^c
kāṇvāso vām sūtásomā abhidyavo yuvām havante aṇvinā.

8.5.17^c (Brahmātithi Kāṇva ; to Aṇvins)

jānāso vṛktábarhiṣo ṽhaviśmanto aramkṛtāḥ,] cf. 1.14.5^c
yuvām havante aṇvinā.

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tábhīh śv āsmān avatām çubhas patī: 8.59(Vāl. 11).3^c, tábhīr dāçvāṅsam avatām, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātām sómam řtāvṛdhā.

1.47.7^{ab+d} (Praskaṇva Kāṇva: to Açvins)

yán nāsatyā parāvátī yád vā sthó ádhi turváçe,

áto ráthena suvítā na á gataṁ sākām sūryasya raçmíbhiḥ.

8.8.14^{ab} (Sadhvaṅsa Kāṇva; to Açvins)

yán nāsatyā parāvátī yád vā sthó ádhy ámbare,

átaḥ sahasranirijā ráthenā yātam açvinā.

8.8.11^{ab}

1.137.2^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imā á yātam indavaḥ ṣomāso dādhyāçirah, sutāso dādhyāçirah,

1.5.5^c

utā vām usāso budhī sākām sūryasya raçmíbhiḥ,

suto mitráya váruṇāya pítāye cārur rtāya pítāye,

1.137.2^g

5.79.8^c (Satyaçravas Ātreya; to Uṣas)

utā no gómātīr ísa, á vahā duhitar divah,

5.79.8^a

sākām sūryasya raçmíbhiḥ çukráñ çócadbhir arcibhiḥ ṣújāte açvasūñrte.

refrain, 5.79.1^e—10^e

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucákṣasā nārā rájanā dīrghaçrúttamā,

5.65.2^b

tā bahútā ná dahsānā ratharyataḥ sākām sūryasya raçmíbhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ambare in 8.8.14. The Pet Lex started by giving the word, which is ἀμ.λεγ in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from anu-var). Ludwig, 60, renders the two words ádhy ámbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ádhi turváçe in 1.47.7 by 'uber dem Turvaça', he would have rendered, in accord with his usual habits, ádhy ámbare 'uber dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvaça verweilt'; but 8.8.14^a, 'wenn in der Nahe ihr verweilt'. Again the parallelism between ádhi turváçe and ádhy ámbare is obliterated.

The Nighantavas have played mischief with ámbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antariksa). That, I presume, is at the root of the Pet Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nahe'. Unfortunately 2.16 contains also turváçe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvátī 'at a distance'. The enticement lies in the frequent contrast between parāvátī and arvāvátī; e.g. 8.97.4, yác çakrási parāvátī yád arvāvátī vrttrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both ambaram (sic) and turváçe were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvátī). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighantu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváçe is beyond doubt an ethnical or geographical term, then ámbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Bṛhatsamhitā and elsewhere. See Böhtlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of ámbare. With ámbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+c+d} (Praskaṇva Kāṇva ; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraṇriyo vāhantu sāvanéd ūpa,
iṣam pñicāntā sukṛte sudānava ā barhiḥ sīdataṁ narā.

8.4.14^{cd} (Devātithi Kāṇva ; to Indra)

ūpa bradhnām vāvātā vīsaṇā hāri indram apāsu vaksataḥ,
arvāñcam tvā sāptayo 'dhvaraṇriyo vāhantu sāvanéd ūpa.

1.92.3^c (Gotama Rāhugaṇa ; to Uṣas)

ārcanti nārīr apāso nā viṣṭibhiḥ samānēna yōjanenā parāvātāḥ,
iṣam vāhantīḥ sukṛte sudānave vīcved āha yājamānāya sunvatē.

8.87.2^b (Dyumnika Vāsistha, or others ; to Aṇvins)

ḷpibatam gharṁam mādhumantam aṇvin, ā barhiḥ sīdataṁ narā,

8.87.2^a

ḷtā mandasānā mānuṣo duroṇā ā, nī pātam vėdasā vāyaḥ.

8.87.2^c

8.87.4^b (The same)

ḷpibatam sōmam mādhumantam aṇvin, ā barhiḥ sīdataṁ sumāt,

8.87.2^a

tā vāvrdhānā ūpa sustutam divo gantam gaurīv ivēriṇam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that adhvaraṇri means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlv. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual hāri are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural sāptayaḥ, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary ūha (arvāñcam tvā, in place of arvāñcā vām), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of vāvātā to vāvātuh in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated pūda, ā barhiḥ sīdataṁ narā (or, sumāt) cf. 1.142.7^d, sīdataṁ barhiḥ ā sumāt.

1.47.9^{a+b} (Praskaṇva Kāṇva ; to Aṇvins)

tēna nāsatyā gatam rāthēna sūryatvacā,
yēna ṣāṇvad ūhāthur dāṇuṣe vāsu ḷmādhvaḥ sōmasya pītāye.

refrain, 8.85.1^{c-9^c}

8.22.5^d (Sobhari Kāṇva ; to Aṇvins)

ḷrātho yō vām trivandhurō hiraṇyābhīṣur aṇvinā,
pāri dyāvaprthivī bhūṣati ṣrutās tēna nāsatyā gatam.

8.5.22^{ab}

8.8.2^b (Sadhvaṇsa Kāṇva ; to Aṇvins)

ā nūnām yātam aṇvinā rāthēna sūryatvacā,
bhūji hiraṇyapeṇasā kāvi gāmbhīracetasā.

1.47.9^d : 8.85.1^{c-9^c}, mādhvah sōmasya pītāye.

1.48.1^b (Praskaṇva Kāṇva ; to Uṣas)

sahā vāmēna na uṣo vy ūchā duhitar divaḥ,
sahā dyumnēna brhatā vibhāvāri rāyā devī dāsvati.

5.79.3^b (Satyaçravas Atreya ; to Uṣas)

śā no adyābharādvasur vy ūchā duhitar divaḥ,

yó vy āuchah sāhiyasi [satyaçravasi vāyyé] [sūjāte āçvasūnrte.]

☞ d : refrain, 5.79.1^d–3^d ; e : refrain, 5.79.1^e–10^e

5.79.9^a (The same)

vy ūchā duhitar divo mā cirām tanuthā āpaḥ,

nét tvā stenām yāthā ripúm tāpāti sūro arcīṣā [sūjāte āçvasūnrte.]

☞ refrain, 5.79.1^e–10^e

Cf. 5.79.2^b, vy āucho duhitar divaḥ

1.48.2^d (Praskanva Kāṇva ; to Uṣas)

āçvāvatīr gomatīr viçvasuvīdo bhūri cyavanta vāstave,

ūd iraya prāti mā sūnītā uṣaḥ cōda rādho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhé yāt te mahinā çubhre āndhasi adhikṣiyānti pūravaḥ,

śā no bodhy avitrī marútsakhā cōda rādho maghónām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīd does not occur in the language. The word is probably a haplological contraction for viçva-va(su)-vīdo ; cf vasutvanām in the related stanza 7.81.6, or such an expression as utōso vāsva īçise, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, ‘anarchy’, for a-ppatissa(va)-vāsa, Ulūka-Jātaka, and maṇḍukaṇṭaka, ‘thorn from the maṇḍuka plant’, for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546 ; and cf. under 5.6 10.—For the repeated pāda cf. pārsi rādho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskanva Kāṇva ; to Uṣas)

viçvam asyā nānāma cākṣase jāgaj jyōtiṣ kṛṇoti sūnārī,

āpa dvēso maghóni duhitā divā uṣā uchad āpa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[prāty u adarçy āyaty] ūchānti duhitā divāḥ,

☞ cf. 7.81.1^a

āpo māhi vyayati cākṣase tāmo jyōtiṣ kṛṇoti sūnārī.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrávaḥ sūribhyo amītam vasutvanām vājañ asmábhyam gómataḥ,

codayitrī maghónaḥ sūnītāvaty uṣā uchad āpa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskanva Kāṇva ; to Uṣas)

yāsyā rūçanto arcāyaḥ prāti bhadrā ādrkṣata,

śā no rayīm viçvāvāraṁ supēçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

prāti bhadrā adrkṣata gāvāṁ sargā ná raçmāyaḥ,

ōṣā aprā urú jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva ; to Uṣas)

yé cid dhī tvām ṣṣayah pūrva ūtāye juhūrē 'vase mahi,
sā na stómān abhī gṛñhi rādhasōṣaḥ çukrēṇa çociṣā.

8.8.6^{ab} (Sadhvaṇsa Kāṇva ; to Aṣvins)

yác cid dhī vām purá ṣṣayo juhūrē 'vase narā,
[ā yātam aṣvinā gatam] [ūpemām suṣtutīm māmā.]

c : refrain, 8.35.22^c—24^c; d : 8.5.30^c

4.52.7^c (Vāmadeva ; to Uṣas)

ā dyām tanoṣi raçmibhir āntárikṣam urú priyām,
úṣaḥ çukrēṇa çociṣā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to úṣaḥ çukrēṇa çociṣā see under 1.12.12

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

úṣo yád adyā bhānūnā ví dvārāv ṛṇāvo divāḥ,
prá ño yachatād avṛkām prthú chardīḥ prá devi gómatrī ṣaḥ.

8.9.1^c (Çaçakarna Kāṇva ; to Aṣvins)

ā nūnām aṣvinā yuvām vatsāsya gantam ávase,
prāsmāi yachatam avṛkām prthú chardír yuyutām yá ārātayaḥ.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571, Delbruck, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15; see Oldenberg, Prol. 262.—Unmetrical chardīḥ for earlier chadīḥ is, I take it, a later blend-word of chadīs and çarma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the pāda 8.27.4^d, yāntā no 'vrkām chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

úṣo bhadrébhir ā gahi divāç cid rocanād ādhi,
vāhantv aruṇāpsava ūpa tvā somíno gṛhām.

5.56.1^d (Çyavāçva Ātreya ; to Maruts)

agne çardhantam ā gaṇām piṣṭām rukmébhir añjībhiḥ,
viço adyā marútām āva hvaye divāç cid rocanād ādhi.

8.8.7^a (Sadhvaṇsa Kāṇva ; to Aṣvins)

divāç cid rocanād ādhy ā no gantam svarvidā,
dhrībhir vatsapracetasā [stómebhir havanaçrutā.]

6.59.10^b

Cf. also the pāda, divó vā rocanād ādhi 1.6.9^b, and related matter in 8.1.18; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchāntī hí raçmibhir viçvam ābhāsi rocanām,
tām tvām uṣar vasūyāvo gṛrbhiḥ kāṇvā ahūṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)

tarāṇir viçvadarçato jyotiṣkṛd asi sūrya,
viçvam ā bhāsi rocanām.

3.44.4^b (Viçvāmitra ; to Indra)

jajñānó hárīto vṛṣā viçvam ā bhāti rocanám,

háryaço hárītaṁ dhātā āyudham ā vājraṁ bāhvór hárīm.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, viçvam ā bhāsi rocanám : 1.49.4^b, viçvam ābhāsi rocanám ; 3.44.4^b,
viçvam ā bhāti rocanám.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)

tvām gotráṁ āṅgīrobhṛḥyo 'vr̥ṇor āpotāttraye çatādureṣu gātuvīt,
saséna cid vimadāyāvaho vāsv ājāv ādriṁ vāvasānāsya nartāyan.

9.86.23^d (Pr̥ṇayaḥ, alias Ajā Ṛṣiganāḥ ; to Pavamāna Soma)

ādribhiḥ sutāḥ pavase pavitra ān indav indrasya jathāreṣv āviçān,

tvām nṛcākṣā abhavo vicakṣaṇa sóma gotráṁ āṅgīrobhṛḥyo 'vr̥ṇor āpa.

Cf. 1.132.4^b, yád āṅgīrobhṛḥyo 'vr̥ṇor āpa vrajām, which shows that the verb vr̥ṇor in both stanzas is to be regarded as augmented ('vr̥ṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51 3.

[1.51.6^b, ārandhayo 'tithigvāya çāmbaram : 1.130.7^d, atithigvāya çāmbaram.]

[1.51.8^c, çákṛi bhava yājamānasya coditā : 10.49.1^c, ahām bhuvām yāja-
mānasya, &c.]

1.51.13^d (Savya Āṅgīrasa ; to Indra)

ādadā árbhām mahatē vacasyāve kakṣivāte vṛçayām indra sunvaté,
ménābhavo vṛṣaṇaçvāsya sukrato viçvét tá te sávaneṣu pravácya.

8.100.6^a (Nema Bhārgava ; to Indra)

viçvét tá te sávaneṣu pravácya yá cakārtha maghavann indra sunvaté,
pārāvataṁ yāt purusaṁbhrtām vāsv apāvṛṇoḥ çarabhāya ṛṣibandhave.

10.39.4^d (Ghoṣā Kākṣivati ; to Açvins)

yuvām cyāvānaṁ sanāyaṁ yāthā rátham púnar yúvānaṁ caráthāya
takṣathuh,

nís t̥augryām ūhathur adbhyás pári viçvét tá vām sávaneṣu pravácya.

Cf. 4.22.5^b, viçveṣv it sávaneṣu pravácya.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragacha.

[1.51.1^d, éndraṁ vavṛtyām ávase suvṛktibhiḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, índro yád vṛtrám ávadhīn nadivṛtam : 8.12.26^a^b, yadā vṛtrám nadivṛtam
çávasā vajrinn ávadhīh.]

1.52.5^a, 14^c, abhí (14^c, nótá) svávrstīm máde asya yúdhataḥ.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

ārcann ātra marútaḥ sásminn ājāu víḡve devāso amadann ānu tvā,
vrtrāsya yád bhr̥ṣṭimātā vadhēna ní tvām indra práty ānām jaghántha.

1.103.7^d (Kutsa ; to Indra)

tád indra préva vīryām cakārtha yāt sasántam vājrenābodhayó 'him,
ānu tvā pātnīr hr̥ṣitām váyaḥ ca víḡve devāso amadann ānu tvā.

Of. the similar pāda 7.18.12^d, tvāyānto yé amadann ānu tvā.

1.53.11^{cd} (Savya Āṅgīrasa ; to Indra)

yá udīcīndra devāgopāḥ sákhāyas te çivátamā āsāma,
tvām stoṣāma tvāyā suvirā drāghīya áyuh pratarām dádhanāḥ.

10.115.8^{cd} (Upastuta Vār̥ṣṭihavya ; to Agni)

úrjo napāt sahasāvann íti tvopastutāsya vandate víṣā vák,
tvām stoṣāma tvāyā suvirā drāghīya áyuh pratarām dádhanāḥ.

[1.54.3^b, sváksatraṁ yāsyā dhr̥ṣató dhr̥ṣán mánah : 5.35.4^c, sváksatraṁ te dhr̥ṣán mánah.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvām divó brhatāḥ sānu kopayó 'va tmánā dhr̥ṣatá çámbaram bhinat,
yān māyīno vrandīno mandīnā dhr̥ṣác chitām gābhastim açānīm prtanyási.

7.18.20^d (Vasiṣṭha Māitravarūṇi ; to Indra)

ná ta indra sumatáyo ná rāyah samcákṣe pūrvā usāso ná nūtnāḥ,
dévakaṁ cin mānyamānām jaghantāva tmánā brhatāḥ çámbaram bhet.

Ludwig, 453, renders 1.54.4^{ab} · ‘des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen’ ; 7.18.20^{cd}, at 1005 · ‘Mānyamāna’s sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen’ As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, ‘a little tin god on wheels’ (slang), just as Nabhāka, ‘Buster’ (8.40 4, 5) and Nābhāka ‘Busterson’ (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, ‘may the others, confound them (anyaké), our rivals, burst!’ We may note that tmánā which Ludwig, at 1.54.4, renders, ‘in eigener person’, is left quite out in 7.18.20. But the chief gain from the parallels is that brhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20 : ‘thou didst by thyself cast down Çambara from high heaven’ ; see 1.59.6, and cf. Bergaigne, II 342. Grassmann also renders 7.18.20^d by, ‘du warfst herab den Çambara vom Berge’. Here he leaves out tmánā, but in 1.57.4^b he has : ‘hast mit kühnem Sinn den Çambara herabgestürzt.’

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sá çévr̥dham ādhi dhā dyumnām asmé māhi kṣatrām janāśālī indra távyam,
rākṣā ca no maghónaḥ pāhī sūrīn rāyē ca naḥ svapatyā iṣē dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viḡve Devāḥ, here Indra)

ādha tvām indra viddhy āsmān mahó rāyē nr̥pate vājrabāhuḥ,
rākṣā ca no maghónaḥ pāhī sūrīn anehāsas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyaḥ samudriyaḥ práti grbhnāti vícītā várīmabhiḥ,
indrah sómasya pītāye vṛṣāyate sanāt sá yudhmá ójasā panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)

sanir mitráśya papratha indrah sómasya pītāye,
prāci vācīva sunvaté mīmīta it.

Cf. indram sómasya pītāye, under 1.16.3, and indra sómasya pītāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīśaḥ párpasah sāmudrah ná saṁcāraṇe saniśyávaḥ,
pátim dākṣasya vidáthasya nū sáho girīm ná venā ádhi roha téjasā.

4.55.6^c (Vāmadeva ; to Viṣve Devāḥ)

nū rodasi áhinā budhnyēna stuvitá devī ápyebhir iṣṭāiḥ,
samudrah ná saṁcāraṇe saniśyávo gharṁasvaraso nadyò ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, II. 444, 1. 537. Each translator has conflicting renderings for the two repeated pádas Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagatī among tristubhs) betrays the páda as secondary in that stanza For 1.56.2 see also Bergaigne, II. 40, note, 269 ; for 4.55.6, *ibid.* II. 205, 472, III. 24.

[1.56.4^b, indrah síśakty uśásam ná sūryaḥ : 9.84.2^d, induh síśakty uśásam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

ví yát tíró dharúnam ácyutam rájó 'tiṣṭhipo divá á́tasu barhānā,
svārmīlhe yán máda indra hársyāhan vṛtrám nír apām āubjo arṇavám.

1.85.9^d (Gotama Rāhugaṇa ; to Maruts, but here Indra)

tvāṣṭā yád vājraṁ súkṛtaṁ hiraṇyāyaṁ sahásrabhṛṣṭim svápā ávartayat,
dhattá índro náry apānsi kártavé 'han vṛtrám nír apām āubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s.v. nárya, very properly corrects náry apānsi to náryāpānsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58–64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svám ádma yuvámāno ajáras triṣv aviśyānn atasésu tiṣṭhati,
átyo ná prṣṭhám prusítāśya rocate divó ná sānu stanáyann acikradat.

9.86.9^a (Akrṣṭāḥ, alias Māśa Rṣigaṇāḥ ; to Pavamāna Soma)

divó ná sānu stanáyann acikradad dyáuḥ ca yásya prthiví ca dhármabhiḥ,
índrasya sakhyám pavate vivévidat sómah punānāḥ kalāṇesu sídati.

Even so simple-looking a páda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lator, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth 1. 349, to 9.86 9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xlv. 45, to 1.58 2^d, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct, so also Bergaigne, 1. 15.—On the comparison in 1.58 2^c see last Pischel, Ved. Stud. 1. 107

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātājūto atasēsu tisthate vīthā juhūbhiḥ sṛṇyā tuvisvāniḥ,
tṛṣṇu yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūçadūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūçataḥ puró bhāç carīṣṇv āreir vāpuṣām id ekam,
yād āpravitā dādhathe ha gārbhaṁ sadyāç cij jātó bhavasīd u dutāh.

The unusual accent of the vocative rūçadūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūçataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hōtaram̐ saptā juhvo yājīṣṭham̐ yām̐ vāghāto vṛṇāte adhvarēsu,
agnīm̐ viçveṣām aratīm̐ vāsūnām̐ saparyāmi prāyasā yāmi rātnam̐.

10.30.4^b (Kavaṣa Āiluṣa; to Apaḥ, or Aponaptar)

yó anidhmó dīdayad apsv āntār yām̐ viprāsa īlate adhvarēsu,
āpām̐ napān mādhumatir apo dā yābhir indro vāvrdhé vṛyāya.

3.54.3^d (Prajāpati Vāiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ)

yuvór ṛtām̐ rodasī satyām̐ astu mahé sú ṇah suvitāya prā bhūtam̐.
idām̐ divé nāmo agne prthivyaḥ saparyāmi prāyasā yāmi rātnam̐.

On the synonymy of roots *id* and *vr* (*id* = *is-d*, from root *is* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *id*', in 'Studies in Honour of Basil L. Gildersleeve, p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. 1. 113, Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8^a, āchidrā sūno sahaso no adyā: 4.2.2^a, ihā tvām̐ sūno, &c.; 6.50.9^a, utā tvām̐ sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātūr maksū
dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāiçvānara)

ā sūrye nā raçmāyo dhruvāso vāiçvānaré dadhire 'gnā vāsūni,
yā párvateṣv ōṣadhiṣv apsú yā mánuseṣv āsi tāsya rājā.

1.91.4^b (Gotama Rāhūgaṇa; to Soma)

yā te dhāmāni divi yā prthivyām̐ yā párvateṣv ōṣadhiṣv apsú,
tébhir no viçvāiḥ sumānā āhelan ṛājan soma prāti havyā gṛbhāya.

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāiçvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divi sthó yāt prthivyām yāt párvatesv ósadhīsv apsu, ii. 22.2, āgne yāt te divi vārcāḥ prthivyām yād ósadhīsv apsv ā yajatra; 10.51.3, āichāma tvā bahudhā jātavedaḥ prāvistam agne apsv ósadhīsu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity of the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and the cattle, yé kimayah párvatesv vānesv ósadhīsv paçúsv apsv antah.'

[1.59.5^c, rájá kṛṣṭínām asi mánuṣīṇām: 3.34.2^c, índra kṣitínām asi, &c.]

1.59.5^d (Nodhas Gāutama; to Vaiçvānara)

divāç cit te brható jātavedo vaiçvānara prá ririce mahitvām,

ṛájā kṛṣṭínām asi mánuṣīṇām, yudhā devébhyo várivaç cakārtha. Cf. 1.59.5^c

7.98.3^d (Vasistha; to Indra)

jajñānāḥ sómam sáhase papātha prá te mātā mahimānam uvāca,

éndra paprāthorv antárikṣam yudhā devébhyo várivaç cakārtha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhéndro mahná varivaç cakāra devébhyah sáptatiç çarsaṇprāḥ. Thus, since 1.59.5^c is similar to 3.34.2^c, st 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama; to Agni)

uçík pávakó vásur mánuṣeṣu várenyo hotādhāyi vikṣú,

dāmūnā gṛhāpatir dáma ān agnir bhuvad rayipatī rayīṇām.

1.72.1^c (Parāçara Çaktya; to Agni)

ní kāvya vedhāsah çāçvatas kar ḥāste dādhanó nāryā purūṇi, Cf. 7.45.1^c

agnir bhuvad rayipatī rayīṇām satrá cakraṇó amṛtāni víçvā.

We render 1.60.4, 'The Uçīḥ, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçīḥ, like the Aṅgiras, &c., are mythic fire priests who establish Agni (Bergaigne, 1.57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythography. St 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, 1.41, 101, 196; Oldenberg, SBE, xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

ā devó yātu savitā surātno 'ntarīkṣaprā váhamāno áçvāih,

hāste dādhanó nāryā purūṇi niveçāyaṇ ca prasuvāṇ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitā bhuvad rayipatī rayīṇām.

[1.61.5^a, asmā íd u sáptim íva çravasyā: 9.96.16^c, abhí vājam sáptir íva çravasyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prā vo mahé māhi nāmo bharadvam āngūsyam çavasānāya sūma,
yénā naḥ pūrve pitāraḥ padajñā ārcanto āngiraso gā āvindan.

9.97.39^c (Parāçara Çaktya; to Pavamāna Soma)

sā vardhitā vārdhanah pūyamānaḥ sómo mīdhvān abhi no jyōtiṣāvīt,
yénā naḥ pūrve pitāraḥ padajñāḥ svarvīdo abhi gā ādrim uṣṇān.

SV. 2.709 has *isnān* for *uṣṇān* of RV. 9.97.39^c, this Grassmann, II. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, I. 319 ff; Ludwig, 887; Bloomfield, *Concordance*, have suggested *musnān*; see 1.93.4; 2.20.5, 5.34.7; 10.67.6; 68.10. Bergaigne, II. 309, holds to the text. Oldenberg, RV. *Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of *uṣṇān*, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording *jyōtiṣa* us is natural at any time, and does not really bear upon the expression *abhi gā ādrim (m)uṣṇān*. I still think that we must read *musnān*, and that the change from *ādrim musnān* to *ādrim uṣṇān* was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words *isnān* and *musnān* followed one another in RV. 2.20.5, which goes to show that the SV. variant *isnān* (above) is really due to interchange between *isnān* and *musnān*, and not between *isnān* and *uṣṇān*. In other words RV. 9.97.39 seems still to have read *musnān* at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

indrasyāṅgirasam çeṣṭāu vidāt saramā tānayāya dhāsīm,
bṛhaspātir bhinād ādrim vidād gāḥ sām usriyābhīr vāvaçanta nārāḥ

10.68.11^d (Ayāsa Āṅgirasa; to Bṛhaspati)

abhi çyāvām nā kṛçanebhīr açvam nākṣatrebhīḥ pitāro dyūm apiñçan,
rātryām tāmo ādadhur jyōtir āhan bṛhaspātir bhinād ādrim vidād gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* I. 397, 413; Pischel, *Ved. Stud.* II. 238. The presence together of Indra, the Āṅgiras, Saramā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated *pāda* does not seem nearly as organic in its stanza 11 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars, they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows' We must resort to an extreme mythological interpretation of the fourth *pāda*, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The *pāda* appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanād evā tāva rāyo gābhaṣṭāu nā kṣiyante nōpa dasyanti dasma,
dyumān asi krātumān indra dhīraḥ çikṣā çacīvas tāva naḥ çacībhīḥ.

8.2.15^c (Medhātithi Kāṇva, and Priyamedha Āṅgirasa; to Indra)

mā na indra piyatnāve mā çārdhate pārā dāh,
çikṣā çacīvaḥ çacībhīḥ.

On the face of it the metre is in favour of the priority of the long *pāda*; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvám ha tyád indra saptá yúdhyan púro vajrin purukútsāya dardah,
barhír ná yát sudāse vṛthā vārg aṇhó rājan vāriṇaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva ; to Indra)

evā vásva indraḥ satyāḥ samrāḍ dhántā vṛtrám vāriṇaḥ pūrāve kaḥ,
pūruṣṭuta krátvā naḥ ṣagdhī rāyó bhakṣīyá té 'vaso dáivyasya.]

4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132 ; Benfey, Orient und Occident, 1. 590 ; Muir, OST. i. 330 ; Oldenberg, ZDMG xlii. 219 ; Geldner, Ved. Stud. i 153 ; Hillebrandt, Ved. Myth. i. 112 ; Foy, KZ. xxxiv. 242 ; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pāda 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetire ṣubhé : 5.54.11^b, vākṣassu rukmā maruto
ráthe ṣubhaḥ.]

[1.64.6^d, utsām duhanti stanáyantam ákṣitam : 9.72.6^a, aṇṣúrūm duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣuṁ pāvakām vanīnam vicarṣaṇīm rudrásya sūnúrūm havásā grṇīmasi,
rajastúram tavásam mārutaīm gaṇām rjīṣīnam vṛṣaṇam saṁcāta ṣriyé.

6.66.11^b (Bharadvāja ; to Maruts)

tām vrdhántam mārutaīm bhrájadṛṣṭīm rudrásya sūnúrūm havásā
vivāse,

divāḥ ṣardhāya ṣúcayo maṇiṣā girāyo nápa ugrā asṛḍhran.

Cf. Max Muller, ZDMG xxxii. 372 ; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tasthāu va útī maruto yám ávata : 1.166.8^b, pūrbhī rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prá nú sá mártah ṣavasā jánān áti tasthāu va útī maruto yám ávata,]

cf. 1.64.13^b

árvadbhir vájam bharate dhánā nṛbhir apṛchyam krátum á kṣeti púṣyati.

2.26.3^b (Gr̥tsamada ; to Brahmanaspati)

sá ij jánena sá viṣā sá jánmanā sá putráir vájam bharate dhánā nṛbhīḥ,
devánām yāḥ pitáram avivāsati ṣraddhāmanā havīṣā bráhmaṇas pátim.

10.147.4^d (Suvedas Ṣairiṣi ; to Indra)

sá in nú rāyāḥ súbhrtasya cākanan mádam yó asya ráñhyam ciketati,
tvāvṛdhomaghavan dāṣvādhvaro makṣú sá vájam bharate dhánā nṛbhīḥ.

Group 9. Hymns 65–73, ascribed to Parāçara Çaktya

1.66.9, 10^d (Parāçara Çaktya; to Agni)

tām vaç carāthā vayām vasatyāstaīm nā gāvo nākṣanta iddhām,
sīndhur nā kṣōdaḥ prā nīcīr ānon nāvanta gāvaḥ svār dṛçike.

1.69.9, 10^d (The same)

uṣó nā jāró vibhāvósrah sámjñātarūpaç ciketaḍ asmāi,
tmānā vāhanto dūro vy ṇṇvan nāvanta viçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG xxii 569 ff. Hymns 65–70 in dvipadā virāj metre are not repeated in the other Saṁhitās; Aufrecht in the Preface to his second edition of the RV., p vii, designates them as ‘rubbish’ For both these difficult stanzas see Oldenberg’s translation with notes in SBE. xlii, RV Noten, p. 67

[1.68.9, 10^a, pitūr nā putrāḥ krātum juṣanta: 9.97.30^c, pitūr nā putrāḥ krātubhir
yatānāḥ.]

[1.69.7^a, nākiṣ ṭa etā vratā minanti: 10.10.5^c, nākir asya prā minanti vratāni.]

1.69.9, 10^d: see 1.66.9, 10^d.

1.70.5, 6^a (Parāçara Çaktya; to Agni)

sā hī kṣapāvān agnī rayīnām dāçad yó asmā āram sūktāih,
etā cikitvo bhūmā nī pāhi devānām jānma mātāñç ca vidvān.

7.10.5^c (Vasiṣṭha Maitravaruṇi; to Agni)

mandrām hótāram uçjo yāvīṣṭham agnīm viça ṛlate adhvarēsu,
sā hī kṣapāvān ābhavad rayīnām ātandro dutó yajāthāya devān.

I render 1.70.5, ‘For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns’, &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated pāda is in unquestionable surroundings: ‘The Uçjīs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.’—The differing accents of kṣapāvān are according to the text.

1.71.4^a (Parāçara Çaktya; to Agni)

māthīd yād īm vibhrto mātariçvā gr̥hé-gr̥he çyetó jényo bhūt,
ād īm rájñe nā sāhryase sácā sánn ā dūtyām bhṛgavaṇo vivāya.

1.148.1^a (Dirghatamas Aucathya; to Agni)

māthīd yād īm viṣṭó mātariçvā hótāram viçvāpsum viçvādevyam,
nī yām dadhūr manuṣyāsu vikṣú svār nā citrām vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pādas vary: vibhrto in 1.71.4; viṣṭó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣito; Ludwig, vi. 92, viṣpito, or viṣṛṣto, and, finally, viṣṭhito); see Oldenberg, SBE. xlii. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çaktya ; to Agni)

māno ná yó 'dhvanah sadyá éty ékaḥ satrá súro vásva içe,
rājānā mitrávárūṇā supāṇí goṣu priyām amṛtaṁ rākṣamānā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,
here Savitar)

trīr ā divāḥ savitā soṣaviti rājānā mitrávárūṇā supāṇí,
āpaç cid asya ródasī cid urvī rātnaṁ bhikṣanta savitūḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlvī 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit: 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çaktya ; to Agni)

mā no agne sakhyā pītryāṇi prā marṣiṣṭhā abhī vidúṣ kavīḥ sán,
nábho ná rūpām jarimā mināti purā tāsya abhiçaster ádhihi.

7.18.2^b (Vasiṣṭha Maitravaruṇi ; to Indra)
rājeva hí jánibhiḥ kṣéṣy evāva dyúbhir abhī vidúṣ kavīḥ san,
piçā giro maghavan góbhir áçvāis tvāyatāḥ çīḥi rāye asmān.

Ludwig, 266, to 1.71.10, translates the words abhī vidúṣ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábho ná rūpām is surely = nábhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note, Oldenberg, SBE. xlvī 75.

1.72.1^b (Parāçara Çaktya ; to Agni)

ní kávyā vedhásah çāçvatas kar háste dádhdhāno nárýā purūṇi,
agnir bhuvad rayipāti rayīmām, satrá cakranó amṛtāni viçvā.

§ 1.60.4^d

7.45.1^c (Vasiṣṭha ; to Savitar)
ā devó yātu savitā surátno 'ntariksaprā váhamāno áçvāih,
háste dádhdhāno nárýā purūṇi niveçyāñ ca prasuvāñ ca bhúma.

See under 1.60.4^d.—See also the pāda, nṛvād dádhdhāno nárýā purūṇi, 3.34.5^b, and cf. 8.96.21^c; TB. 2. 5.8.8^c.

1.72.1^c : 1.60.4^d, agnīr bhuvad rayipāti rayīṇām.

1.72.8^c (Parāçara Çaktya ; to Agni)

tisró yád agne çarādas tvām ic chūcim ghrtēna çucayaḥ saparyān,
nāmāni cid dadhire yaññīyāny āsūdayanta tanvāḥ sújātāh.

6.1.4^c (Bharadvāja Bārhaspatya ; to Agni)

padām devāsya nāmasā vyāntah çravasyāvaḥ çrāva āpann āmrktam,
nāmāni cid dadhire yaññīyāni bhadrāyām te ranayanta sāmīdṛṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note, Pischel, *Ved Stud.* i. 299 For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Beigaigne, ii. 117, note.

[1.72.4^d, agnīm padé paramé tasthivānsam : 2.35.14^a, asmīn padé, &c.]

1.72.5^c (Parāçara Çaktya ; to Agni)

samjānānā ūpa sīdann abhiññū pātnīvanto namasyām namasyan,
ririkvānsas tanvāḥ kṛṇvata svāḥ sākḥā sākhyur nimīṣi rākṣamanāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tām in náro ví hvayante samiké ririkvānsas tanvāḥ kṛṇvata trām,
mithó yát tyāgám ubhāyāso āgman nāras tokāsya tánayasya sūtāu.]

§ 4.24.3^d

The second of these stanzas is perfectly clear : 'That very one (namely, India) men call to both sides in battle ; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁsava) for Indra's favour, like countless other competitions in the Vedic literature ; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xlv. 84, notes the parallel and remarks pertinently : 'Should svāḥ have supplanted another word, for instance trām ? As the pronoun svā very frequently stands in apposition with tanū, it may have found its way also into passages to which it did not belong.' See, e g. 10.54.3, and cf. the curious variant, smāne smānam for tmāne tmānam, *MS.* 4.8.7 ; see the author, *Am. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267) : 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73) 'hinegend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza. 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Beigaigne, i. 98 ; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated pāda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother pāda is the impeccable 4.24.3^b ; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya ; to Agni)

ā yé víçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātum,
mahná mahādbhiḥ prthivī ví tasthe mātá putráir āditir dhāyase véḥ.

3.31.9^b (Kuçika Āisrathi, or Viçvāmitra; to Indra)
 nī gavyatā mānasā sedur arkāiḥ kṛṇvānāso amṛtatvāya gātum,
 idām cin nū śādanam bhūry eṣām yēna māsān āsiṣāsann ṛtēna.

For 1 72 9 see Fischel, Ved. Stud. 1. 217; Oldenberg, SBE. xlii 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çaktya; to Agni)

devō nā yāḥ savitā satyāmanmā krátvā nipāti vṛjānāni viçvā,
 purupraçastō amātir nā satyā ātmēva cévo didhiṣāyō bhūt.

9.97.48^d (Kutsa Āṅgirasa; to Pavamāna Soma)
 nū nas tvām rathirō deva soma pári srava camvōh pūyāmānah,
 apsu svādiṣṭho mādhumān ṛtāvā devō nā yāḥ savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xlii. 88, Foy, KZ. xxxiv 248. St. 9.97 48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word rtāvā (rtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yāḥ, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādhamā, occurs in 10.34.8, and 10.139 3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1 73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktya; to Agni)

devō nā yāḥ pṛthivīm viçvādhāyā upakṣēti hitāmitro nā rājā,
 puraḥśadaḥ çarmāsado nā vīrā anavadyā pātijūṣṭeva nārī.

3.55.21^{abc} (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro nā rājā,
 puraḥśadaḥ çarmasādo nā vīrā mahād devānām asuratvām ékam.]

§§ refrain, 3.55.1^d-22^d

Ludwig, 268, renders 1.73.3. 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21. 'und auf diser unserer erde wont der allernärer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1 73.3. The sense of 3.55 21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmitra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yān rāyē mātān sūṣūdo agne té syāma māghavāno vayām ca,
chāyēva viçvām bhūvanām sisakṣy āpaprivān ródasī antárikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)

nrcákṣā esā divó mādhyā āsta āpaprivān ródasī antárikṣam,
sā viçvācīr abhī caṣṭe ghr̥tācīr antará pūrvam āparam ca ketúm.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM p. 292, Oldenberg, RV Noten, p. 76.—For the cadence māghavāno vayām ca see 1.136.7 ; 141 13 ; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etā te agna ucāthānī vedho jūṣṭāni santu mánase hṛdé ca,
çakéma rāyāḥ sudhūro yāman té 'dhi çrávo devābhaktaṁ dādhānāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

etā te agna ucāthānī vedhó 'vocāma kavāye tá juṣasva,
ḷc chocasva kṛṇuhī vāsyaso no mahó rāyāḥ puruvāra prā yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^a at 2.5.1 ; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prā cakṣya kṛṇuhī vāsyaso nah, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.3^c (Gotama Rāhūgaṇa ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,
dhanamjayó ráṇe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)

tām u tvā pāthyó vṛṣā sám idhe dasyuhántamam,
dhanamjayām ráṇe-raṇe.

1.74.7^c : 1.12.4^b, yād agne yāsi dutyam.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jāmir jānānām āgne mitró asi priyāḥ,
sákhā sákhībhya ídyaḥ.

9.66.1^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)

pāvasva viçvacarṣaṇe ḷ'bhī viçvāni kāvya,
sákhā sákhībhya ídyaḥ.

cf. 9.23.1^c

1.76.4^c (Gotama Rāhūgaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huvé ní ca satsihā devāñi,
vési hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

vési hotrām utā potrām jánānām mandhātāsi dravinodā ṛtāvā,
svāhā vayām kṛṇāvāmā havīñsi [devó devān yajatv agnir ārhan.]

☞ 2.3.1^d

On various points of 1.76.4 see Neisser, Bezz Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xlv. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival vési in 1.76.4 is followed by the imperative bodhī, in 10.2.2 by the indicative āsī. I am tempted to regard this as an indication of the later origin of 10.2

1.77.1^c (Gotama Rāhūgaṇa ; to Agni)

kathā dācemāgnāye kāsmāi devājushtocyate bhāmine gīh,
yó mārtyeṣv amṛta ṛtāvā hótā yájiṣṭha ít kṛṇóti devān.

4.2.1^a (Vāmadeva Gāutama ; to Agni)

yó mārtyeṣv amṛta ṛtāvā devó devéṣv aratír nidhāyi,
hótā yájiṣṭho mahnā çucādhyāi havyāñir agnir mānuṣa trayādhyāi.

[1.77.4^d, vājaprasūtā iṣáyanta mánma : 7.87.3^d, prācetaso yá iṣáyanta mánma.]

1.78.1^{a+b} (Gotama Rāhūgaṇa ; to Agni)

abhí tvā gótamā girā jātavedo vícarṣaṇe,
[dyumnāñir abhí prá ṇonumaḥ.]

☞ refrain, 1.78.1^c—5^c

4.32.9^a (Vāmadeva ; to Indra)

abhí tvā gótamā girānūṣata prá dāvāne,
indra vājāya ghīṣvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvíraṁ rayím ā bhara jātavedo vícarṣaṇe,
[jahí rákṣāñsi sukrato.]

☞ 6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

brāhma prajāvad ā bhara jātavedo vícarṣaṇe,
agne yád didáyad diví.

8.43.2^b (Virūpa Āngirasa ; to Agni)

āsmāi te pratihāryate jātavedo vícarṣaṇe,
agne jánāmi suṣṭutīm.

We may render 1.78.1 : ‘O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).’ Cf. Oldenberg, SBE. xlv. 102. I feel as though there ought to be somewhere in the stanza the word vayām, ‘we’, especially as the third pāda is a refrain (1.78.1^c—5^c). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : ‘The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.’

1.78.1^c-5^c, dyumnāir abhī prā nonumah.

1.79.3^c (Gotama Rāhūgaṇa ; to Agni)

yād im rtāsyā pāyasa pīyāno nāyann rtāsyā pathībhi rājiṣṭhāih,
aryamā mitrō vāruṇaḥ pārijmā tvācam prīcanty uparasya yōnāu.

8.27.17^c (Manu Vāivasvata ; to Viṣve Devāh)

rtē sā vindate yudhāh sugēbhir yāty ādhvanah,
aryamā mitrō vāruṇaḥ sārātayo yām trāyante sajōṣasaḥ.

10.93.4^b (Tānva Partha ; to Viṣve Devāh)

[tē ghā rājāno amītasya mandrā] aryamā mitrō vāruṇaḥ pārijmā,

cf. 1.122.11^b

kād rudrō nrñām stutō marūtaḥ pūṣāno bhāgaḥ.

For the difficult stanza 1.79.3 see Bergaigne, II. 505 ; Pischel, Ved. Stud. I. 109 ; Hillebrandt, Ved. Myth. I. 182 ; Geldner, Ved. Stud. III. 47 ; Oldenberg, SBE. XLVI. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rāhūgaṇa ; to Agni)

agne vājasya gómata īcānah sahaso yaho,
asmé dhehi jātavedo māhi grāvah.

7.15.11^b (Vasiṣṭha Maitravaruni ; to Agni)

sā no rūdhānsi ā bharéçānah sahaso yaho,
bhāgaç ca datu vāryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, asmé dhehi grāvo bṛhāt, under 1.9.8.

1.79.5^b (Gotama Rāhūgaṇa ; to Agni)

sā idhānō vāsuḥ kavīr agnīr ilényo girā,
revád asmábhyaṁ purvanīka dṛdhi.

10.118.3^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)

sā āhuto ví rocate 'gnīr ilényo girā,
srucā prátīkam ajyate.

1.79.8^b (Gotama Rāhūgaṇa ; to Agni)

ā no agne rayīm bhara satrāsāham vāreṇyam,
vīçvāsu prtsú duṣṭāram.

3.34.8^a (Viçvāmitra ; to Indra)

satrāsāham vāreṇyam sahodām sasavānsam svār apāç ca devīh,
[sasāna yāḥ prthivīm dyām utēmām] indram madanty ānu dhīraṇāsah.

cf. 3.32.8^c

Oldenberg, SBE. XLVI. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, prtanāsāham rayīm . . . ā bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayīm asmābhyaṁ soma duṣṭāram, yō dūṇāḥo vanuṣyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhūgaṇa ; to Agni)

ā no agne sucetūnā rayīm viṣvāyupoṣasam,
mārdikām dhehi jivāse.

6.59.9^d (Bharadvāja ; to Indra and Agni)
indrāgni yuvōr āpi vāsu divyāni pārthivā,
ā na ihā prā yachataṁ rayīm viṣvāyupoṣasam.

1.79.12^b (Gotama Rāhūgaṇa ; to Agni)

sahasrākṣō vicarṣanir agnī rākṣāṁsi sedhati,
hōtā grṇta ukthyāh.

7.15.10^a (Vasiṣṭha Maitravaruṇi ; to Agni)
agnī rākṣāṁsi sedhati ṣukrāḥocir āmartyāh,
[ṣūciḥ pāvakā īdyāh.]

☞ 2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^e–16^e, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhūgaṇa ; to Indra)

ādhi sānau ni jighnate vājreṇa ṣatāparvaṇā,
mandanā indro āndhasaḥ sākhibhyo gātūm ichaty [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^e–16^e

8.6.6^b (Vatsa Kāṇva ; to Indra)
vī cid vṛtrāsya dódhato vājreṇa ṣatāparvaṇā,
ḡiro bibheda vṛṣṇinā.
8.76.2^c (Kurusuti Kāṇva ; to Indra)
ayām indro marútsakhā vī vṛtrāsyaḥbinac chiráḥ,
vājreṇa ṣatāparvaṇā.
8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
prā va indrāya bṛhaté marúto brāhmārcata,
vṛtrām hanati vṛtrahā ṣatākratur vājreṇa ṣatāparvaṇā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression vṛtrāsya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta indra vīryām : 8.55(Vāl. 7).1^c, bhūrít indrasya vīryām.]

1.80.9^d (Gotama Rāhugaṇa; to Indra)

sahāsraṁ sākāṁ arcata pári śtobhata viñcatīḥ,

çatāinam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

cf. refrain, 1.80.1^e—16^e

8.69.9^d (Priyamedha Āṅgīrasa; to Indra)

āva svarāti gārgaro godhā pári saniṣvaṇat,

pīṅgā pári canīṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^c, mahát tād asya páuṁsyam: 8.63.3^c, stuśé tād, &c.]

1.80.10^d (Gotama Rāhugaṇa; to Indra)

indro vṛtrāya táviṣīm nír ahan sáhasā sáhah,

[mahát tād asya páuṁsyam] vṛtrám jaghanvān asrjad [ārcann ānu svarājyam.]

cf. c: cf. 1.80.10^c; e: refrain, 1.80.1^e—16^e

4.18.7^d (Samvāda Indrādītivāmadevānām)

kim u śvid asmāi nivīdo bhanantēndrasyāvadyām didhiṣanta āpaḥ,

māmāitān putró mahatā vadhēna vṛtrám jaghanvān asrjad ví sindhūn.

4.19.8^b (Vāmadeva; to Indra)

pūrvīr uśasaḥ çarādaç ca gūrtā vṛtrám jaghanvān asrjad ví sindhūn,

pāriṣṭhitā atṛnad badbadhanāḥ sirā indraḥ srāvitave prthivyā.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtragetötet liess er flessen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sindhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV.1.82 2. See Part 2, chapter 2, class B 9.

[1.81.5^a, á paprāu pārthivam rájaḥ: 6.61.11^{ab}, āpaprūṣi pārthivāny urú rájo antárikṣam.]

1.81.5^{cd} (Gotama Rāhugaṇa; to Indra)

[á paprāu pārthivam rájo] badbadhé rocanā divi,

cf. 1.81.5^a

ná tvāvān indra kác canā ná jātó ná janiṣyaté [ti víçvam vavakṣitha.]

cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha; to Indra)

ná tvāvān anyó divyó ná pārthivo ná jātó na janiṣyate,

açvāyānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^{cd} is closely parallel also to 1.102.8^{cd}, ātīdām víçvam bhūvanam vavakṣithāçatrūr indra jānuṣa sanād asi, which again makes ati víçvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^e, āti viçvaṃ vavakṣitha: 1.102.8^c, ātīdām viçvaṃ bhūvanam vavakṣitha.]

[1.81.8^e, ātha no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhugaṇa; to Indra)

etē ta indra jantāvo viçvaṃ puṣyanti vāryam,

antār hī khyō jānānām aryō vēdo ādāḡuṣāṃ tēṣāṃ no vēda ā bhara.

5.6.6^b (Vasuçruta Ātreya; to Agni)

prō tyē agnāyo 'gniṣu viçvaṃ puṣyanti vāryam,

tē hinvire tā invire tā iṣanyanty ānuṣāḡ [iṣāṃ stotf̄bhya ā bhara.]

§ 9.20.4^c; also refrain, 5.6.1^e—10^e

10.133.2^d (Sudās Pāijavana; to Indra)

tvām śindhūn āvāṣṭjo 'dharāco āhann āhim,

açatrūr indra jajūṣe viçvaṃ puṣyasi vāryam [tām tvā pāri ṣvajāmahe
nābhantām anyakēṣāṃ jyākā ādhi dhānvasu.]

§ efg: refrain in 10.133.1 ff.

8.45.15^c (Triçoka Kāṇva; to Indra)

yās te revān ādāçuriḥ pramamārṣa maghāttaye,

tāsyā na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, naren dir alles vortreffliche', Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved Stud. ii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore viçvaṃ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōṣyā vāryāni, 1.113.15; pōṣyaṃ rayīm, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] naren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Fischel, Ved. Stud. ii. 127, 'sie schaffen guter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = pōṣyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pfleget du'; Grassmann, incorrectly, 'du ernstest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhugaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^e see under 8.21.13^b.

1.82.1^e—5^e, yōjā nv indra te hāri.

1.82.2^d (Gotama Rāhugaṇa ; to Indra)

ākṣaṇṇ āmīmadanta hy āva priyā adhūṣata,
āstoṣata svābhānavo viprā nāvīṣṭhayā matī jyōjā nv indra te hārī.]

☞ refrain, 1.82.1^e–5^e

8.25.24^b (Viṣvamanas Vāiyaçva ; to Mitra and Varuṇa, here Dānastuti)
smādabhiṣṭu kāçāvanta viprā nāvīṣṭhayā matī,
mahō vājīnāv ārvanta sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprah nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhukta-vantah tīptāç cāsan svakīyās (= priyāh) tanūr (cf. 1.114.7) akampayan, tadanantaram svāyattadīptayo viprā medhāvīnas navīṣṭhayā stutyā astavan. But in 7.66.8 the words matī viprā show that viprā nāvīṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, R̥gveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa ; to Indra)

susaṁdīçam tvā vayāṁ māghavan vandiṣīmāhi,
prā nūnām pūrṇāvandhura stutō yāhi vāçāṁ ānu jyōjā nv indra te hārī.]

☞ refrain, 1.82.1^e–5^e

10.153.5^a (Cakṣus Sāurya ; to Sūrya)

susaṁdīçam tvā vayāṁ prāti paçyema sūrya, ☞ cf. 10.37.7^d
vi paçyema nṛcāksasah.

For 10.153.5^b cf. 10.37.7^d, with prefixed four syllables, jyōg jīvāh prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamō goṣu gachati: 2.25.4^b, sā sātvaabhiḥ prathamō, &c.]

[1.84.2^c, īṣṇīṇām ca stutīr ūpa: 8.17.4^b, asmākaṁ suṣṭutīr ūpa.]

SV. 2.380 reads rṣīṇām suṣṭutīr ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa ; to Indra)

ī tiṣṭha vṛtrahan rātham yuktā te brāhmaṇā hārī,
arvācīnam sū te māno grāvā kṛṇotu vagnūnā.

3.37.2^a (Viṣvāmitra ; to Indra)

arvācīnam sū te māna utā cākṣuḥ çatakrato,
indra kṛṇvāntu vāghātāh.

1.84.4^a (Gotama Rāhugaṇa ; to Indra)

imām indra sutām piba jyēṣṭham āmartyam mādām,
çukrāsya tvābhy āksaran dhārā ṛtāsya sādane.

8.6.36^c (Vatsa Kāṇva; to Indra)

á no yāhi parāvato hāribhyām haryatābhyām,
imām indra sutām piba.

Note the pādas, 8.17.1^b, īndra sómañ pibā imām; 8.32.19^c, īndra piba sutānām; and, 10.24.1^a, īndra sómam imām piba.

1.84.7^b (Gotama Rāhūgaṇa ; to Indra)

yá éka íd vidáyate vásu mártāya dāṣūṣe,

ṛiṣāno āpratiṣkuta īndro aṅgá.」

1.7.8c

9.98.4^b (Ambarīṣa Vārṣāgira, and R̥jiçvan Bhāradvāja; to Pavamāna Soma)

sá hí tvám deva śāṇvate vāsu mártāya dāṇuṣe,
 indo sahasrīṇam rayīm śatātmanam vivāsasi.

See under 1.7.8^c.—Cf. *agne mārtaṃyā dācūṣe*, 1.45.8; and, *devō mārtaṃyā dācūṣe*, 8.1.22.

1.84.7c, īṇāno āpratiṣkuta īndro aṅgā: 1.7.8c, īṇāno āpratiṣkutah.

1.84.9^b (Gotama Rāhūgaṇa ; to Indra)

yāç cid dhī tvā bahúbhya á sutávān āvívāṣati,

ugrām tát patyate çáva índro aṅgá.

8.97.4^d (Rebha Kāçyapa; to Indra)

lyác chakrási parāvāti yád arvāvāti vṛtrahan,

átas tvā gīrbhír dyugád indra keçíbhiḥ sutávāñ á vivāsati.

8.13.15^{ab}

See under 1.7.8°.

1.84.10^{e-12e}, vásvīr ānu svarājyam.

1.84.11^b (Gotama Rāhūgaṇa ; to Indra)

tā asya prçanāyúvah sómaṁ çrīṇanti prçnayah,

prīyā indrasya dhenāvo vājraṁ hinvanti sāyakam | vāsvis ānu svarājyam.

✱ refrain, 1.84.10^e-12^e

8.69.3^b (Priyamedha Āṅgīrasa ; to Indra)

tā asya sūdadohasah sómam grīnanti pṛcṇayaḥ,

jánman devánām víṣas , triṣv á rocané diváh.

~~1~~ I.105.5^b

Sāyaṇa, at 8.69.3, following Nighaṇṭavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadṛcādohanāḥ, i. e. 'flowing like a well'. In the light of the aṇvamedha formula. VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyāḥ svāḥ, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömen susse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyaṇa at 1.84.11 renders prāṇāyūvaḥ by sparṇakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under prāṇa. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the ἀπ. λεγ. prāṇāyūvaḥ (Padap. prāṇa-yūvaḥ). Note the pun: prāṇāyūvaḥ:

pṛṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣv ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbhiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānāṃ viṣas (thus! not viṣās) also remains unintelligible to me, even after the translations of Sāyaṇa; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghāna navatīr náva: 9.61.1^c, avāhan navatīr náva.]

1.84.14^b (Gotama Rāhugaṇa; to Indra)
ichān ācvasya yāc chīraḥ pārvateṣv āpaçritam,
tād vidac charyanāvati.

5.61.19^c (Çyāvāçva Ātreya; to Rathaviti Dārbyha)
eṣā kṣeti rāthavitir maghāvā gomatir ānu,
pārvateṣv āpaçritaḥ.

For 1.84.14 see Max Muller, SBE. xxxii. 398, Hillebrandt, Ved Myth. i. 138 (who plausibly suggests that the horse is Dadhyañe). A partial parallel to 5.61.19 is 8.24.30. Cf Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvād anyo maghavann asti marditā: 8.66.13^{cd}, nahī tvād anyāḥ
puruhūta kāç canā māghavann āsti marditā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tā ukṣitāso mahimānam āçata: 8.59(Vāl. 11).2^b, īndrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prā yād rātheṣu pṛṣatir āyugdhvam: 1.39.6^a, ūpo rātheṣu pṛṣatir
ayugdhvam.]

1.85.8^c (Gotama Rāhugaṇa; to Maruts)
çūrā ivéd yūyudhayo ná jāgmayāḥ çravyāvo ná pītanāsu yetire,
bhāyante viçvā bhūvanā marūdbhyo rājāna iva tveṣāsamdr̥ço nārah.

1.166.4^c (Agastya Maitrāvaruṇi; to Maruts)
ā yé rājāṇsi tāviṣibhir āvyata prā va évāsaḥ svāyatāso adhrajan,
bhāyante viçvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv ṛṣṭīsu.

1.85.9^d, āhan vṛtrām nīr apām āubjad arṇavām: 1.56.5^d, āhan vṛtrām nīr apām
āubjo arṇavām.

[1.86.3^c, sá gāntā gómati vrajé: 7.32.10^d, gāmat sá gómati vrajé; 8.46.9^d;
51(Vāl. 3).5^d, gaméma gómati vrajé.]

1.86.4^{b+c} (Gotama Rāhugaṇa; to Maruts)
asyā vīrāsyā barhīṣi sutāḥ sómo dīviṣṭīṣu,
ukthām mádaç ca çasyate.

8.76.9^b (Kurusuti Kāṇva ; to Indra)

pibéd indra marútsakhā sutám sómaṁ diviṣṭiṣu,

ṽájraṁ ciçāna ójasā.

8.76.9^o

4.49.1^c (Pratiprabha Ātreya ; to Viçve Devāḥ)

idám vām āsyè havīḥ priyám indrabṛhaspati,

ukthám mádaç ca çasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44 ; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhūgaṇa ; to Maruts)

asyá çroṣantv á bhūvo víçvā yáç carṣaṇír abhí,

sūraṁ cit sasruṣīr iṣaḥ.

4.7.4^b (Vāmadeva Gāutama ; to Agni)

āçūṁ dūtám vivásvato víçvā yáç carṣaṇír abhí,

á jabhruh ketúm āyávo bhṛgavāṇaṁ viçé-viçe.

5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)

ágne sáhantam á bhara dyumnásya prāsāhā rayīm,

víçvā yáç carṣaṇír abhy āsá vājesu sāsāhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection ; see under 5.86.2, and cf. Oldenberg, RV Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. 1. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf under 7.15.2^a.

1.87.4^c (Gotama Rāhūgaṇa ; to Maruts)

sá hí svasft pṛsadaçvo yúvā gaṇò 'yá içānás távisibhir ávṛtaḥ,

ási satyá ṛṇayāvānedyo 'syá dhiyāḥ pravitāthā vṛṣā gaṇāḥ.

2.23.11^c (Gṛtsamada ; to Brahmanaspati)

anānudó vṛsabho jágmir āhavāṁ nīṣṭaptā çātruṁ pṛtanāsu sāsahīḥ,

ási satyá ṛṇayā brahmanas pata ugrásya cid damitā vṛluharṣiṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6 ; 6.47.16.

[1.89.7^d, víçve no devá ávasá gamann ihá: 10.35.13^c, víçve no devá ávasá gamantu.]

Cf. 1.107.2^a, úpa no devá ávasá gamantu.

1.91.3 (Gotama Rāhūgaṇa ; to Soma) =

9.88.8 (Uçanas Kāvya ; to Pavamāna Soma)

rājño nú te vāruṇasya vratāni bṛhád gabhīrām táva soma dhāma,

gúciṣ ṭvám asi priyó ná mitró dakṣáyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b: 1.59.3^c, yá párvateṣv ósadhiṣv apsú.

[1.91.4^d, rájan soma práti havyá grbhāya: 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vānaspátīḥ: 9.12.7^a, nītyastotro vānaspátīḥ.]

1. 1.8^a (Gotama Rāhūgaṇa; to Soma)

tvam naḥ soma viçvāto rākṣā rājann aghāyatāḥ,
nā riṣyet tvāvataḥ sākḥā.

10.25.7^a (Vimada Āindra, or others; to Soma)

tvām naḥ soma viçvāto gopā ādābhyo bhava,
sédha rājann āpa sridho ví vo máde mā no duḥçāṇsa içatā vívakṣase.]

4-5 I. 23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary: see under 1.23.9^c.

[1.91.9^c, tábhīr no 'vitā bhava: 7.96.5^c, tébhīr no 'vitā bhava.] Cf. 1.81.8^e, áthā no, &c.

1.91.10^{ab}: 10.150.2^a, imām yajñām idām vāco jujuṣāṇā upāgahi; 1.26.10^b, imām yajñām idām vācaḥ.

[1.91.11^c, sumrīḥko na ā viça: 1.139.6^c, sumrīḥko na ā gahi.]

1.91.12^b: 1.18.2^b, vasuvīt puṣṭivārdhanaḥ.

1.91.13^b (Gotama Rāhūgaṇa; to Soma)

sóma rārandhi no hṛdī gāvo ná yāvaseṣv ā,
mārya iva svā okyē.

8.92.12^b (Çrutakakṣa Āṅgīrasa; or Sukakṣa Āṅgīrasa; to Indra)

vayām u tvā çatakrato gāvo ná yāvaseṣv ā, ukthésu raṇayāmasi.

Cf. the pāda, ráṇan gāvo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Muller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated pāda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhūgaṇa; to Soma) =

9.31.4 (Gotama Rāhūgaṇa; to Soma Pavamāna)

ā pyāyasva sám etu te viçvātaḥ soma vīṣṇyam,

bhāvā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyaṇa, Rāhūgaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhūgaṇa; to Soma)

ā pyāyasva madintama sóma viçvebhīr añçúbhīḥ,

bhāvā naḥ suçrávastamaḥ sākḥā vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha; to Pavamāna Soma),

prā pyāyasva prā syandasva sóma viçvebhīr añçúbhīḥ,

devébhya uttamām haviḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāvīṣṭāu : 6.47.20^c, bhāspate prā, &c.]

1.92.3^c, iṣaṁ vāhantīḥ sukṛte sudānave : 1.47.8^c, iṣaṁ prācāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhūgaṇa ; to Uṣas)

ādhi pēcānsi vapate nṛtūr ivāporṇute vākṣa usrēva bārjaham,
jyōtir viçvasmāi bhūvanāya kṛṇvatī gāvo na vrajām vy uṣā āvar tāmaḥ.

4.14.2^b (Vamadeva Gāutama ; to Liṅgoktadevataḥ, here Savitar)

urdhvām ketūm savitā devō açrej, jyōtir viçvasmāi bhūvanāya kṛṇvān,

4.6.2^c

āpra dyāvaprthivī antāriḁṣaṁ, vī sūryo raçmībhiç cēkitanaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38; Pischel, Ved. Stud. ii. 120; Geldner, *ibid.*, p. 286; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6^a (Gotama Rāhūgaṇa ; to Uṣas)

ātāriṣma tāmasas pārām asyōṣā uchānti vayūnā kṛṇoti,
çriyē chāndo nā smayate vibhātī supratīkā sāumanasāyājigah.

1.183.6^a (Agastya ; to Açvins) =

1.184.6^a (The same)

ātāriṣma tāmasas pārām asyā prāti vām stōmo açvināv adhayi,

1.183.6^b

ēhā yātaṁ pathībhir devayānāir vidyāmeṣāṁ vṛjānaṁ jirādānum.

1.183.6^{cd}

7.73.1^a (Vasiṣṭha ; to Açvins)

ātāriṣma tāmasas pārām asyā prāti stōmaṁ devayānto dādhanāḥ,
purudānsā purutāmā purājāmartyā havate açvinā gīḥ.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66; Pischel, Ved. Stud. i. 299; Oldenberg, RV. Noten, p. 91.

1.92.7^a (Gotama Rāhūgaṇa ; to Uṣas)

bhāsvatī netrī sūnṛtānām divā stave duhitā gótamebhiḥ,
prajāvato nṛvato açvabudhyān uṣo góagrāṇ ūpa māsi vājān.

1.113.4^a (Kutsa ; to Uṣas)

bhāsvatī netrī sūnṛtānām āceti citrā vī dūro na āvaḥ,
prārpyā jāgad vy ū no rāyō akhyad uṣā ajigar bhūvanāni viçvā.

Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of açvabudhnyān; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annam me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhūgaṇa ; to Uṣas)

vyūrṇvatī divō āntāṇ abodhy āpa svāsāraṁ sanutār yuyoti,
praminatī manusyā yugāni yōṣā jarāsya cākṣasā vī bhātī.
paçūn nā citrā subhāgā prathānā sindhur nā kṣōda urviyā vy açvāit,
āminatī dāivyāni vratāni sūryasya ceti raçmībhir dṛçānā.

1.124.2^{ab} (Kakṣivāt Dairghatamasa ; to Uṣas)
 áminatī dāivyāni vratāni praminatī manuṣyā yugāni,
 īyūṣīṇām upamā ṣaṣvatīnām āyatīnām prathamōṣā vy ādyāut.]

§ 1.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and īyūṣīṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatīnām ; and praminatī and īyūṣīṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugā 'age', i.e. 'period of time', see Bāl Gangādhari Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and aṣvāt for ādyāut (cf. aṣvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between īyūṣīṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose :

āvāhantī pōsyā vāryāni citrām ketūm krnute cékutānā,
 īyūṣīṇām upamā ṣaṣvatīnām vibhātīnām prathamōṣā vy āṣvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and īyūṣīṇām . . . āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion áminatī : āyatīnām = praminatī : īyūṣīṇām. That is to say : The dawns preserve the laws of the gods (áminatī) by their regular appearance (āyatīnām), the ages of men waste away (praminatī) as the dawns fade day by day (īyūṣīṇām). Or by the diagram :

áminatī	praminatī
	
	
	
	
īyūṣīṇām	āyatīnām

1.92.13^{b+c} (Gotama Rāhugaṇa ; to Uṣas)
 uṣas tāt citrām ā bharāsmābhyaṁ vājinīvati,
 yēna tokāṁ ca tānayaṁ ca dhāmahe.

4.55.9^c (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)
 uṣo maghony ā vaha sūnrte vāryā purū,
 asmābhyaṁ vājinīvati.

9.74.5^d (Kakṣivāt Dairghatamasa ; to Pavamāna Soma)
 āravid aṅgūḥ sácāmāna ūrmīṇā devāvyāṁ mānuṣe pinvati tvācam,
 dādhati gārbham āditer upāstha ā yēna tokāṁ ca tānayaṁ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrā is a kind of a kenning in the Rig-Veda ; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhās, drāvinām, or the like, must be understood with it. Similarly grūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13^c. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yēna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sōmo retodhāḥ, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79, iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16^c (Gotama Rāhūgaṇa; to Aṇvins)

āṇvinā vartir asmād ā gōmad dasrā hiraṇyavat,
arvāg rātham sāmānasā nī yachatam.

7.74.2^c (Vasiṣṭha; to Aṇvins)

yuvām citrām dadathur bhōjanam narā cōdetham sūnftāvate,
arvāg rātham sāmānasā nī yachatam pibatam somyām mādhu.]

6.60.15^d

8.35.22^a (Çyāvācva Ātreya; to Aṇvins)

arvāg rātham nī yachatam pibatam somyām mādhu,] 6.60.15^d
ā yātam aṇvinā gatam avasyūr vām ahām huve dhattam rātnāni dāṇiṣe.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhūgaṇa; to Aṇvins)

yāv itthā ḷōkam ā divō jyōtir jānāya cakrāthuh,
ā na ūrjam vahatam aṇvinā yuvām.

1.157.4^a (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjam vahatam aṇvinā yuvām mādhumatyā naḥ kāṇyā mimik-
ṣatam,

pṛāyus tāriṣtam nī rāpānsi mṛkṣatam sēdhataṁ dvēṣo bhāvataṁ sacā-
bhūvā.] 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhūgaṇa; to Aṇvins)

ēhā devā mayobhūvā dasrā hiraṇyavartanī,
uṣarbūdho vahantu sōmapitaye.]

cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṇvins)

atyāyātam aṇvinā tirō vīḡvā ahām sānā,
dāsra hiraṇyavartanī sūsumnā sīndhuvāhasā mādhuvi māma ṣrutam
havam.] 5.75.1^{a-9}
refrain, 5.75.1^{a-9}

8.5.11^b (Brahmatithi Kāṇva; to Aṇvins)

vāvṛdhānā ḡubhas patiḥ dāsra hiraṇyavartanī,
pibatam somyām mādhu.] 6.60.15^d

8.8.1^c (Sadhvaṅsa Kāṇva; to Aṇvins)

ḥ no viṇvābhīṛ ūtibhīṛ ḥvīṇā gāchataṁ yuvām,

☞ a : 7.24.4^a; b : 5.75.3^b

dāsrā hīraṇyavartanī pībataṁ somyāṁ mādhu.

☞ 6.60.15^d

8.87.5^c (Dyumnika Vasiṣṭha, or others; to Aṇvins)

ḥ nūnām yātam aṇvīṇāṇvibhīṛ pīṣitāpṣubhīṛ,

☞ a : 8.8.2^a; b : 8.13.11^b

dāsrā hīraṇyavartanī ḡubhas patī pātāṁ sōmam ṛtāvṛdhā.

☞ 1.47.3^b

Cf. rūdrā hīraṇyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of ḡubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbudho vahantu sōmapitaye : 8.1.24^d, vāhantu sōmapitaye.]

1.93.2^d (Gotama Rāhūgaṇa; to Agni and Soma)

āgniṣomā yō adyā vām idām vācaḥ saparyāti,

tāsmāi dhataṁ suvīryam gāvām pōṣam svāḡvyam.

9.65.17^b (Bhṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

ā na indo ḡatagvīnam gāvām pōṣam svāḡvyam,

vāhā bhāgattim utāye.

1.93.3^d (Gotama Rāhūgaṇa; to Agni and Soma)

āgniṣomā yā āhutīm yō vām dāḡād dhaviṣkr̥tim,

sā prajāyā suvīryam viḡvam āyur vy āḡnavat.

8.31.8^b (Manu Vāivasvata; Dampatyor āḡsiḡaḡ)

putrīṇā tā kumārīṇā viḡvam āyur vy āḡnutāḡ,

ubhā hīraṇyapeḡasā.

10.85.42^b (Sūryā Sāvitrī; to Sūryā)

ihāivā staṁ mā vī yāuṣtaṁ viḡvam āyur vy āḡnutam,

kr̥lāntāu putrāir nāptṛbhīṛ mōdamānāu svē ḡr̥hē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts; see my Vedic Concordance under viḡvam āyur, &c.

[1.93.4^a, āgniṣomā cēti tād vīryam vām : 3.12.9^c, tād vām ceti prā vīryam.]

1.93.6^d (Gotama Rāhūgaṇa; to Agni and Soma)

ānyām divō mātariḡvā jabhārāmāthnād anyām pāri ḡyenō ādreh,

āgniṣomā brāhmaṇā vāvṛdhānōrūm yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokām janayāntā sūryam uṣāsam agnīm.

dāsasya cid viṣaḡiprāsya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhūgaṇa ; to Agni and Soma)

yó agníśómā havīṣā saparyád devadrīcā mánasā yó ghṛtēna,
tāsya vratām rakṣatām pātām ānhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasistha ; to Indra and Varuṇa)

indrāvaruṇa yuvám adhvarāya no viçé jánāya máhi çárma yachatam,
dirghāprayajyum āti yó vanuṣyāti vayám jayema pṛtanāsu dūḍhyāḥ.

Group 11. Hymns 94–115, ascribed to Kutsa Āṅgīrasa

1.94.1^d–14^d, āgne sakhyé mǎ riṣāmā vayám táva.

1.94.3^b (Kutsa Āṅgīrasa ; to Agni)

çakéma tvā samídham sādhyā dhīyas tvé devá havír adanty āhutam,
tvám ādityān ā vaha tán hy ūgmāsy āgne sakhyé mǎ riṣāmā vayám táva.]

☞ refrain, 1.94.1^d–14^d

2.1.13^d (Gṛtsamada Bhārgava Çaunaka, formerly Āṅgīrasa Çaunahotra ; to Agni)

tvám agna ādityāsa āsyām tvám jihvām çucayas cakrire kave,
tvám rātiṣāco adhvarēsu saçcire tvé devá havír adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve amṛtāso adrúha āśā) devá havír adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrúhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çárman syāma táva sapráthastame : 5.65.5^b, syāma sapráthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ;
106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ;
113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró váruṇo
māmahantām āditiḥ síndhuḥ pṛthiví utá dyāuḥ.

[1.95.5^b, jihmánām ūrdhvāḥ svāyaçā upásthe : 2.35.9^b, jihmánām ūrdhvó
vidyútām vásānah.]

1.95.8^a (Kutsa Āṅgīrasa ; to Agni)

tveṣām rūpām kṛṇuta ūttaraṁ yāt saṃpṛñcānāḥ sādane góbhir adbhīḥ,
kavīr budhnām pāri marmṛjyate dhīḥ sū devātātā sāmitir babhūva.

9.71.8 (Ṛṣabha Vaiṣvāmītra ; to Pavamāna Soma)

tveṣām rūpām kṛṇute vārṇo asya sá yātrīcayat sámṛta sódhati sridhāḥ,
apsā yāti svadhāyā dáivyaṁ jānaṁ sām suṣṭutī násate sām góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pádas. In 1.95.8^a 'sage prayer' (kavīr . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutī . . . góagrayā, pendant to kavīr . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evā no agne samídihā vṛdhānó revát pāvaka ṇrávase ví bhāhi,
tán no mitró vārṇo māmahantām áditiḥ sīndhuḥ pṛthivī utá dyáuh.

The second hemistich is refrain in 1. 94.16^{cd} ff.

1.96.1^d—7^d, devā agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgámano vásūnām yajñásya ketúr manmasádhanó véh,
amṛtatvām rákṣamāṇāsa enam 1 devā agnīm dhārayan draviṇodām.]

refrain, 1.96.1^d—7^d

10.139.3^a (Viṣvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgámano vásūnām víṣvā rūpābhī caṣṭe ṇacīrbhīḥ,
1 devā iva savitā satyádharmaḥ 2 ndro ná tasthāu samaré dhánānām.

10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā dráviṇasas turásya : 1.15.7^a, draviṇodā dráviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 1^c—8^c, āpa naḥ ṇóṇucad aghám.

[1.97.3^b, prásṁákāsaṇ ca sūrāyaḥ : 5.10.6^c, asmákāsaṇ ca sūrāyaḥ.]

1.97.6^b : 1.1.4^b, víṣvātaḥ paribhūr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa ; to Agni, or Agni Vaiṣvānara)
 prṣṭó divi prṣṭó agniḥ prthivyām prṣṭó víçvā ósadhīr á viveça,
 vaiṣvānarāḥ sáhasā prṣṭó agniḥ sá no divā sá riśāḥ pātu náktam.

7.5.2^a (Vasiṣṭha ; to Vaiṣvānara)

prṣṭó divi dháyy agniḥ prthivyām [néta sindhūnām vṛsabhá stíyānām,
 6.44.21^b

sá mānusiṛ abhí víço ví bhāti vaiṣvānaró vāvṛdhānó váreṇa.

10.87.1^d (Pāyū Bhāradvāja ; to Agni Rakṣohan)

rakṣohāṇam vājīnam á jigharmi mitráṁ práthiṣṭham úpa yāmi çarma,
 çīçāno agniḥ krátubhiḥ sámiddhah sá no divā sá riśāḥ pātu náktam.

Note that a variant of 7.5.2^b, víçā sindhūnām vṛsabhá stíyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95 ; and note AV. 2.2.2^a, divi sprṣṭó yajatāḥ sūryatvak.

[1.99.1^c, sá naḥ paṛsad áti durgāṇi víçvā 1.89.2^b ; 10.56.7^d, svastibhir áti, &c.]

1.100.1^d–15^d, marútvān no bhavatu indra útí.

1.100.11^c (Rjraçva, or others ; to Indra)

sá jāmbhīr yát samájati mīlḥé 'jambhīr va puruhūtá évāiḥ,
 apām tokásya tánayasya jeṣé [marútvān no bhavatu indra útí.]

refrain, 1.100.1^d–15^d

6.44.18^c (Çamyu Bārhaspatya ; to Indra)

āsú śmā no maghavann indra prtsv [asmábhyaṁ máhi várivaḥ sugām
 kaḥ,]

1.102.4^c

apām tokásya tánayasya jeṣé indra sūrīn kṛṇuhí śmā no ardhám.

For the meaning of the repeated pāda see Bergaigne, II. 177, note, 185, note ; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (Rjraçva Vārsāgira, and others ; to Indra)

sá vajrabhīd dasyuhá bhīmá ugrāḥ sahásracetāḥ çatánītha f̥bhvā,
 camriśó ná çávasā páñcajanyo [marútvān no bhavatu indra útí.]

refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Badhryaçva ; to Agni)

dīrghátantur brhádúkṣāyām agniḥ sahásrastarīḥ çatánītha f̥bhvā,
 dyumán dyumátsu n̄fbhir m̄fjyamānaḥ sumitrēṣu dīdayo devayátsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastarīḥ çatánīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of brhádúkṣā in pāda a. The case is one of the clearest in relative chronology.

[1.100.15^b, āpāç caná çávaso ántam āpūḥ : 1.167.9^b, aráttāc cic chávaso, &c.]

1.100.19 (Rjraçva ; to Indra) =

1.102.11 (Kutsa ; to Indra)

viçvâhéndro adhvaktâ no astv âparihvṛtâḥ sanuyâma vâjam,
tân no mitró váruṇo māmahantām âditiḥ sīndhur pṛthivī utā dyâuh.]

refrain, 1.94.16^{cd} ff.

For pāda b cf. 1.101.11^b, vayām indreṇa sanuyâma vâjam.

1.101.1^{d-7^d}, marútvantām sakhyāya havāmahe.

1.101.8^d, 9^b, tvayā havīç cakṛmā satyarādhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa ; to Indra)

vayām jayema tvāyā yujā vṛtam asmākam āñcam úd avā bhāre-bhare,
asmābhyam indra vārivaḥ sugām kṛdhi prā çātrūṇām maghavan viçṇyā ruja.

6.44.18^b (Çamyu Bārhaspatya ; to Indra)

āsú smā no maghavann indra pṛtsv āsmābhyam māhi vārivaḥ sugām
kaḥ,

apām tokāsyā tānayasya jeśā indra sūrīn kṛṇuhi smā no ardhām.

refrain 1.100.11^c

[1.102.8^c. ātīdām viçvam bhūvanam vavakṣitha : 1.81.5^e, āti viçvam vavakṣitha.]

1.102.8^d (Kutsa ; to Indra)

triviṣṭidhātu pratimānam ojasas tisró bhūmīr nṛpate trīṇi rocānī,
ātīdām viçvam bhūvanam vavakṣitha] açatrúr indra janúṣā sanād asi.

refrain cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva ; to Indra)

abhrātvyo anā tvām ānāpir indra janúṣā sanād asi,
yudhéd āpitvām ichase.

RV.10.133.2^c (Sudās Pāijavana ; to Indra)

tvām sīndhūn āvāsro 'dharāco āhann āhim,

açatrúr indra jajñise viçvam puṣyasi váryam, tām tvā pári şvajāmahe
nābhantām anyakéṣām jyākā ādhi dhānvasu.]

d : 1.89.9^b ; fg : refrain, 10.133.1^{fg}

Grassmann renders 8.21.13 : 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra und Verwandtschaft auch ; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nāmlich, ohne genossen, Indra, bist du von jeher ; im kampf suchst du den gefährten' ; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent : ānāpih, as well as açatrúh, expresses Indra's solitary greatness as a warrior god from his birth on ; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary ; the stanza continues the thought very aptly and effectively : 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102 8^{cd} see under 1.81.5^{cd} ; for the repeated pāda cf. also 8.15.10^b, mánhiṣṭha indra jajñise.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat pr̥thivīm papráthac ca vājreṇa hatvā nír apāḥ sasarja,
 áhann áhim ábhinaḍ rāuhinām vy áhan vyaṅsaṁ maghāvā śácibhiḥ.

2.15.2^c (Gr̥tsamada ; to Indra)

avaṅśe dyām astabhāyad br̥hántam á rodasi apr̥ṇad antárikṣam,

sá dhārayat pr̥thivīm papráthac ca sómasya tá māda indraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhina ; Maghavan slew Vyaṅsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2 : 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, pr̥thivīm intentional and original.

1.103.7^d : 1.52.15^b, viçve devāso amadann ánu tvā.1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa indra niṣáde akāri tám á ní śīda svanó nārva,
 vimúcyā váyo 'vasāyāçvān doṣā vāstor váhīyasah prapitvė.

7.24.1^a (Vasiṣṭha Maitrāvaruni ; to Indra)

yóniṣ ṭa indra sádane akāri tám á n̥bhiḥ puruhūta prá yāhi,
 áso yāthā no 'vitā vṛdhé ca dádo vāsūni mamádaç ca sómāiḥ.

On sundry aspects of 1.104.1 (especially the word prapitvė) see Geldner, *Ved. Stud.* ii. 177 ; Bloomfield, *JAOS* xvi. 31 ; Bartholomae, *Bezz. Beitr.* xv. 206 ; Oldenberg, *RV. Noten*, p.98.

1.104.8^a (Kutsa ; to Indra)

mā no vadhir indra mā párā dā mā nah priyā bhójanāni prá moṣṭi,
 āṇḍā mā no maghavañ chakra nír bhen mā nah pátrā bhet sahájānuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhi rudra mā párā dā mā te bhūma prásitau hilitasya,
 á no bhaja barhiṣi jīvaçānsé yūyám pāta svastibhiḥ sādā nah.

☞ refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8^d, indra mā no rīriṣo mā párā dāh.

[1.104.9^c, uruvyāçā jāthára á vṛṣasva ; 10.96.13^d, satrá vṛṣaṇ jāthára, &c.]1.105.1^e-18^e, vittām me asyá rodasi.

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāh)

amī yé devā sthāna triṣv ā rocané divāh,

kād va ṛtām kād ānṛtaṁ kvā prātnā va āhutiṛ vittaṁ me asyā rodasī,

refrain, 1.105.1e-18e

8.69.3^d (Priyamedha Āngirasa; to Indra)

tā asya sūdadohasah sōmaṁ ṛṇanti pṛṇayah,

1.84.11^b

jānman devānām viṣas triṣv ā rocané divāh.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāh is frequent cadence, 8.10.1; 8.2.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāh, here Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

mūso ná çignā vy ādanti mādhyā stotāraṁ te çatakrato vittaṁ me asyā rodasī,

refrain, 1.105.1e-18e

10.33.2^{ab} (Kavasa Ālusa; to Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

nī bād hate āmatir nagnātā jāsur vér ná vevīyate matiḥ.

10.33.3^{ab} (The same)

mūso ná çignā vy ādanti mādhyā stotāraṁ te çatakrato,

sakṛt sū no maghavann indra mṛṇayād hā pitéva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravana has a Purohita, named Kavasa Ālusa. The king dies. His wicked heir, Upamaçravas, dislikes Kavasa and casts him into a well. There Kavasa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravana is dead; he is 'out of a job', and therefore appeals to Upamaçravas, the son and successor of Kuruçravana, to remember that he was his father's devoted priest (stanzas 7-9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Gunādhyā et la Brhatkathā*, p. 272 ff. Later akhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17-19) of the same hymn. To me, as to Oldenberg, RV. *Noten*, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god) Indra, who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me'

Ludwig, Nachrichten des Rig- und Atharvaveda, p. 16, 'wie die mäuse çīṇafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, Bezz. Beitr. xxvi. 107 ff., takes çīṇā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çīṇā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçcām esa svabhāvo yac chepaṁ bhaksayanti Cf. Zimmer, Altindisches Leben, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa ; to Viçve Devāḥ, here Agni)

agne tāva tyāḍ ukthyāṁ devéṣv asty āpyam,

sā naḥ sattó manuṣvād ā devāṁ yakṣi vidúṣṭaro ṽvittāṁ me asya rodasi.

☞ refrain, 1.105.1^e-18^e

8.10.3^d (Pragātha Kāṇva ; to Açvins)

tyā nv açvinā huve sudāṁsasā grbhé kṛtā,

yāyor āsti prá naḥ sakhyāṁ devéṣv ádhy āpyam.

Cf. the pāda 8.27.10^b, dévāso ásty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa ; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād ā devāṁ áchā vidúṣṭarah,

agnír havyā suṣūdati devó devéṣu médhīro ṽvittāṁ me asyá rodasi.

☞ refrain, 1.105.1^e-18^e

1.142.11^{cd} (Dirghatamas Āucathya ; to Agni)

avasṛjānn ūpa tmānā devāṁ yakṣi vanaspate,

agnír havyā suṣūdati devó devéṣu médhīrah.

1.188.10^c (Agastya; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pātho devébhyaḥ sṛja,
 agnir havyāni sṛṣvadat.

For pāda 1.105.14^d cf. 8.29 2^b, antār devésu médhirah

1.105.16^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)
 asāu yāḥ pānthā ādityó divi pravācyam kṛtāḥ,

nā sá devā atikráme tām martāso ná paçyatha ½vittām me asyá rodasi,

♫ refrain, 1.105.1^e–18^e

2.22.4^c (Grtsamada; to Indra)

táva tyān nāryam nṛtó 'pa indra prathamām pūrvyām divi pravācyam
 kṛtām,

yád devāsya çávasā prāriṇā ásum riṇānn apāḥ,

bhúvad viçvam abhy ádevam ójasā vidād ūrjam çatákratur vidād ísam.

For the metre of 2.22.4 see Oldenberg, Prol. 115, RV. Noten, p. 206; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda, the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam kṛtam is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Ueber Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iii. 173, renders 1.105.16: 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Gotter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias, 'jener pfad des Āditya am himmel ist zu etwas herumendend gemacht, ihr gotter, ihr überschreitet ihn nicht; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise': 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāṇca uksāno . . . devatrā nú pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rátham ná durgád vasavaḥ sudānavo viçvasmān no áñhaso niṣ
 pipartana.

1.106.2^a (Kutsa; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye bhūtá devā vṛtratúryeṣu çambhúvaḥ,

½rátham ná durgád vasavaḥ sudānavo viçvasmān no áñhaso niṣ pipartana,

♫ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye vṛdhé no yajñām avatā sajoṣasaḥ,

bṛhaspátim pūṣānam açvinā bhágam svasty agnir samidhānām ímahe.

1.106.7^{ab} (Kutsa; to Viṣve Devāḥ)

devāir no devy āditir ní pātu devás trātá trāyatām áprayuchan,

½tán no mitró váruṇo māmahantām āditiḥ síndhuḥ pṛthiví utá dyáuḥ,

♫ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
nahī mitrāśya vāruṇasya dhāsim, ārhāmasi pramīyaṁ sāv agnēḥ.

cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasāṁ sāmabhi stūyāmāṇaḥ, cf. 1.107.2^a
indra indriyāir marīto marūdbhir ādityāir no āditiḥ ṣarma yaṁsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trír āhan savitaḥ savāso divé-dive sāubhagam āsuvānti,
indro dyāvāprthivī sīndhur adbhír ādityāir no āditiḥ ṣarma yaṁsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

indro vāsuhīḥ pāri pātu no gāyam ādityāir no āditiḥ ṣarma yachatu,
rudró rudrēbhir devó mṛṣayāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvānti 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv āsmā āditiḥ ṣarma yaṁsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tān na indras tād vāruṇas tād agnīs tād aryamā tat savitā cāno dhāt,
tān no mitró vāruṇo māmāhantām āditiḥ sīndhuḥ prthivī utā dyāuḥ.

cf. refrain, 1.94.16^{cd} ff.

6.49.14^b (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

tān nó 'hir budhnyò adbhír arkāis tát párvatas tát savitā cāno dhāt,
tād ōṣadhībhir abhī rātiṣāco bhāgaḥ pūraṁdhir jinvatu prá rāyē.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indrāgni citrātamo rátho vām abhī víḡvāni bhúvanāni cāṣṭe,
ténā yātaṁ sarāthaṁ tasthivāns, āthā sómasya pibataṁ sutāśya.

cf. refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

úd vām cākṣur varuṇa suprátikaṁ devāyor eti sūryas tatanvān,
abhī yó víḡvā bhúvanāni cāṣṭe sá manyúṁ mártyeṣv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1, 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather fienzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18^c, víḡvāny anyō bhūvanābhīḡāste.

1.108.1^d, 6^d—12^d, áthā sómasya pibataṁ sutásya; 1.108.5^d, tébhiḥ sómasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakráṁthe hí sadhryāṁ náma bhadráṁ sadhricínā vṛtrahaṇā utá sthah.
tāv indrágni sadhryāncā niśádyā vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām,
idāṁ vām ándhaḥ páriṣiktam asmé śásádyasmin barhīsi mādayethām.]

6.52.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sámiddheṣv agniṣv ānajānā yatásrucā barhír u tistirāṇā,
tivrāṇi sómāḥ páriṣiktebhīr arvāḡ éndrāgni sāumanasāya yātam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u śú somasutim úpa na éndrāgni sāumanasāya yātam,
nú cid dhī parimamnāthe asmān á vām ḡāḡvadbhīr vavṛtiya vājāḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c—12^c, átaḥ pári vṛṣṇāv á hí yātām.

1.108.12^b (Kutsa; to Indra and Agni)

yád indrágni údita sūryasya mādhye divāḥ svadhāyā mādáyethe,
átaḥ pári vṛṣṇāv á hí yātām áthā sómasya pibataṁ sutásya.]

c: refrain, 1.108.1^d, 6^d—12^d; d: refrain, 1.108.7^c—12^c

10.15.14^b (Caṅkha Yāmāyana: to the Fathers)

yé agnidagdhā yé āgnidagdhā mādhye divāḥ svadhāyā mādáyante,
tébhiḥ svarāḡ āsuntim etām yathāvāḡam tanvām kalpayasya.

Possibly, though by no means certainly, the repeated páda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitáraḥ, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Muller, SBE. xxxi. 36.

1.110.7^c (Kutsa; to Rbhus)

ṛbhúr na indraḥ ḡavasā náviyān ṛbhúr vājebhīr vásubhīr vásur dadīḥ,
yuṣmākaṁ devā ávasāhani priyē 'bhī tiṣṭhema pṛtsutír āsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmākaṁ devā ávasāhani priyā tjanās tarati dvīṣaḥ,

prá sá kṣāyam tirate ví mahír īṣo yó vo várāya dáḡati.]

7.59.2^{cd}

[1.110.9^a, vājebhir no vājasātāv avidḍhi: 6.44.9^d, dhānasya sātāv asmān avidḍhi.]

Cf. 2.30.8.

1.112.1^d–23^d, tábhír ū şú ūtíbhír açviná gatam.

1.112.5^b (Kutsa ; to Açıvins)

yābhi rebhām nīṛtaṁ sitām adbhyā ūd vāndanam ārayataṁ svār dṛṣṭe,
yābhiḥ kaṇvaṁ prā sīśāsantam āvataṁ tābhir ū śū ūtibhir aṇvinaḥ gatam.」

~~do~~ refrain, 1.112.1^d-23^d

1.118.6^a (Kakṣivāt Dāirghatamasa; to Aṣvins)

úd vāndanam āirataṁ dānsānābhir úd rebhām dasrā vṛṣaṇā śācībhiḥ,
nīś ṭaugryām pārayathah samudrāt pūnaḥ cyāvānam cakrathur yūvānam.

[1.112.8°, yābhir vārtikām grasiṭām āmuñcatam: 10.39.13^d, yuvām śācībhir grasiṭām amuñcatam.]

1.112.20^b (Kutsa ; to Açıvins)

yābhiḥ cāntati bhāvatho dadaṣuṣe bhujoyūm yābhir āvatho yābhir ādhrigum,
omyāvatinḥ subhārām rtastūbham, tābhir ū sū utībhir aṣvinā gatam.

☞ refrain, 1.112.1^d-23^d

8.22.10^a (Sobhari Kāṇva; to Aṣvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhrūm vijoṣasam,
tābhir no maksū tūyam aṣvinā gatam bhisajyātam yād āturam.

1.112.24^d: 1.34.12^d, vṛdhé ca no bhavataṁ vājasātāu.

1.113.4^a: 1.92.7^a, bhāsvatī netrī sūṇṭānām.

1.113.4^d-6^d, uṣā́ ajīgar bhúvanāni víçvā.

1.113.7^{a+d} (Kutsa; to Uşas)

esā divó duhitā prāty adarçi vyuchānti yuvatīḥ çukrāvāsāḥ,
vīcvasyēcānā pārthivasya vāsva úso adyéhā subhage vy ùcha.

1.124.3^a (Kakṣīvat Dāirghatamasa ; to Uṣas)

eṣā divo duhitā prāty adarṣi jyōtir vāsānā samanā purāstāt,
r̥tāsya pānthām ānv eti sādhu prajānatīva nā dīḥo mināti. I.124.3^{cd}

1.123.13^c (Kaksīvat Dāirghatamasa; to Uṣas)

rtāsya raçmīm anuyāchamānā bhadram-bhadram krātum asmāsu dhehi,
 ūso no adyā suhāvā vy ūchāsmāsu rāyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15, and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa ; to Uṣas)

vy añjibhir divá átāsv adyāud āpa kṛṣṇām nirṇijam devy āvaḥ,
prabodhayānty arunébhir ācāvair ósā yāti.suyújā ráthena.

4.14.3^d (Vāmadeva Gāutama; to Uṣas)
 avāhanty aruṇīr jyōtiśāgān mahī citrā raçmībhiḥ cékitānā,
 prabodhāyanty suvitāya devy ūṣā īyate suyūjā rāthēna.

1.113.15^{cd} (Kutsa; to Uṣas)
 avāhanti pōṣyā vāryāni citrām ketūm kṛṇute cékitānā,
 iyūṣiṇām upamā śāçvatīnām vibhātīnām prathamōṣā vy āçvāit.

1.124.2^{cd} (Kakṣīvat Dairghatamasa; to Uṣas)

āminati dāivyāni vratāni praminatī manuṣyā yugāni,

§ a : 1.92.12^c; b : 1.92.11^c

iyūṣiṇām upamā śāçvatīnām āyatīnām prathamōṣā vy ādyāut.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa; to Uṣas)
 úd rddhvaṁ jtvō āsur na āgād āpa prāgāt tāma ā jyōtir eti,
 āraik pānthām yātave sūryayāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāṇva; to Soma)

āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣicir ābhāisuh,
 ā somo asmān aruhad vīhāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)
 idām pitré marūtām ucyate vācaḥ svādōḥ svādiyo rudrāya vārdhanam,
 rāsivā ca no amṛta martabhōjanam tmāne tokāya tānayāya mṛṣa.

§ cf. 7.45.3^d

2.33.14^d (Grtsamada; to Rudra)

pāri ṇo hetī rudrāsya vṛjyāḥ pāri tveṣāsya durmatir mahī gāt,

§ 2.33.14^d

āva sthirā maghāvadbhyas tanuṣva mīdhvas tokāya tānayāya mṛṣa.

Cf. 7.45.3^d martabhōjanam ādha rāsate naḥ, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stómān paçupā ivākaram: 10.127.8^a, ūpa te gā ivākaram
 (. . . stómam).]

[1.114.10^c, mṛṣā ca no ādhi ca brūhi deva: 1.35.11^d, rākṣa ca, &c.]

1.115.10^{cd} (Kutsa; to Sūrya)
 citrām devānām úd agād ānikam cākṣur mitrāsya vārunasyāgnēḥ,
 āprā dyāvāpṛthivī antāriḁṣam sūrya ātmā jāgatas tasthūṣaḥ ca.

4.14.2^c (Vāmadeva Gāutama; to Savitar-Sūrya)

urdhvām ketūm savitā devō açrej jyōtir viçvasmāi bhūvanāya kṛṇvān,

§ 1.92.4^c

āprā dyāvāpṛthivī antāriḁṣam vī sūryo raçmībhiḥ cékitānah.

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

ṛsā retodhā vṛṣabhāḥ ṣaṣvatīnām, tāsminn ātmā jāgatas tasthūṣaḥ ca,
tān ma ṛtām pātu ṣatācāradāya yūyām pāta svastībhiḥ sādā naḥ.]

3.56.3^d
refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Uṣas)

bhadrá aṣvā haritāḥ sūryasya citrā étagvā anumādyāsaḥ,
namasyānto divā ā prṣṭhām asthuh pári dyāvāpṛthivī yanti sadyāḥ.

3.58.8^d (Viṣvāmitra; to Aṣvins)

aṣvinā pári vām íṣaḥ purūcír iyúr gṛrbhír yátamānā ámrđhrāḥ,
rátho ha vām ṛtajā ádriṇtāḥ pári dyāvāpṛthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, *Ved. Stud.* ii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritāḥ sadhástāt : 7.60.3^a, áyukta saptā haritāḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kaksīvat Dāirghatamasa

1.116.7^{a+d} (Kaksīvat Dāirghatamasa; to Aṣvins)

yuvām narā stuvaté pajriyāya kaksīvate aradataṁ pūraṁdhim,
kārotarāc chapḥād aṣvasya vṛṣṇaḥ ṣatām kumbhān asīcīcataṁ sūrāyāḥ.

1.117.7^a (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇāpvām dadathur viṣvakāya,
ghóṣāyāi cit pitrsāde duroné pátim júryantya aṣvināv adattam.

1.117.6^d (The same)

tád vām narā cānsyaṁ pajriyēṇa kaksīvatā nāsatyā párijman,
ṣaphād aṣvasya vājīno jánāya ṣatām kumbhān asīcīcataṁ mādḥūnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18 Cf. also the pāda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, *Rigveda Kommentar*, p. 18.

1.116.16^a (Kaksīvat Dāirghatamasa; to Aṣvins)

ṣatām meṣān vṛkye cakṣadānām ṛjráṣvaṁ tām pitāndhām cakāra,
tasmā aksī nāsatyā vicākṣa ádhattaṁ dasrā bhiṣajāv anarvān.

1.117.17^a (The same)

ṣatām meṣān vṛkye māmahanām tāmāḥ prāṇitam aṣivena pitrá,
áksī ṛjráṣve aṣvināv adhattaṁ jyótir andhāya cakrathur vicākṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivat Dairghatamasa ; to Aṣvins)

yó vām aṣvinā mánaso jávīyān ráthah sváçvo víça ājigāti,
yéna gáchathah sukṛto duroṇám téna narā vartír asmábhyaṁ yātam.

1.183.1^c (Agastya ; to Aṣvins)

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráh,
yénopayāthāḥ sukṛto duroṇám tridhātunā patatho vír ná parnáih.

Cf. yātām aṣvinā sukṛto duroṇám, 4.13.1^c. —For the expression mánaso jávīyān see under 1.118.1^d.

1.117.6^d, çatām kumbhān asiñcataṁ mádhūnām : 1.116.7^d, çatām kumbhān
asiñcataṁ sūrāyāḥ.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya : 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivat Dairghatamasa ; to Aṣvins)

purū várpañsy aṣvinā dádhanā ní pedáva ūhathur āçúm áçvam,
sahasrasām vājinam āpratitam ahihānam çravasyām tárutram.

7.71.5^b (Vasiṣṭha ; to Aṣvins)

yuvām cyávānam jaráso 'mumuktaṁ ní pedáva ūhathur āçúm áçvam,
nír āhhasas tāmasa spartam átrim ní jāhuśām çithiré dhātām antāḥ.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugefuhret'. It seems to me more likely that the passage means 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatām meśān vṛkyè māmahānām : 1.116.16^a, çatām meśān vṛkyè
cakṣadānām.

1.117.20^d (Kakṣivat Dairghatamasa ; to Aṣvins)

ádhenum dasrā staryām víśaktām ápinvataṁ çayáve aṣvinā gām,
yuvām çacíbhir vimadāya jāyām ny ūhathuḥ purumitrāsya yóṣām.

10.39.7^b (Ghosā Kakṣivati ; to Aṣvins)

yuvām ráthena vimadāya çundhyúvaṁ ny ūhathuḥ purumitrāsya
yóṣaṇām,
yuvām hávaṁ vadhrimatyā agachataṁ yuvām sūṣutim cakrathuḥ
púramdhaye.

For sūṣutim in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^c —Note also that 1.118.9^c = 10.39.10^a.

1.117.21^d (Kakṣīvat Dāirghatamasa ; to Aṇvins)

yávam vīkeṇāgvīnā vāpantēṣam duhāntā mānuṣāya dasrā,
abhi dāsyum bākureṇā dhāmantorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitravaruni ; to Vāiḥvānara)

tvé asuryām vásavo ny ṛṇvan krātum hi te mitramaho juṣānta,
tvām dāsyūṇr ókaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yávam vīkeṇa karṣathāḥ; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣīvat Dāirghatamasa ; to Aṇvins)

sādā kavī sumatīm ā cake vām viḥvā dhiyo aṇvīnā prāvataṁ me,
asmé rayīm nāsatyā bṛhāntam apatyasācam ṣrūtyām rarāthām.

6.72.5^b (Bharadvāja ; to Indra and Soma)

indrāsomā yuvām āṅgā tārutram apatyasācam ṣrūtyām rarāthe,
yuvām ṣṣmam nāryām carṣanībhyāḥ sām vivyathuḥ pṛtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, beruhmte, kinderreiche', that is, he makes the adjectives in pāda b agree with ṣṣmam in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives. 'Indra und Soma, ihr furwar gebt sigenden, auf die kinder ubergehenden, ruhmvollen [reichtum]'. Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. ṣrūtya, Grassmann also correctly supplies rayīm in 6.72.5. The word ṣrūtya, something like German 'protzig', is a kind of kenning of rayī (cf also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayī, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayīm in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣīvat Dāirghatamasa ; to Aṇvins)

etāni vām aṇvīnā vīryāṇi prā pūrvyāṇy āyāvo 'vocaṇ,
brāhma kṛṇvānto vṛṣṇā yuvābhyām suvīrāso vidātham ā vadema.

2.39.8^a (Gṛtsamada ; to Aṇvins)

etāni vām aṇvīnā vārdhanāni brāhma stōmaṁ gṛtsamadāso akran,
tāni narā juṣṣāṇōpa yātam bṛhād vadema vidāthe suvīrāḥ

§ 2.1.16^d ff.

2.12.15^d (Gṛtsamada ; to Indra)

yāḥ sunvaté pācate dudhrā ā cid vājam dārdarsī sā kilāsi satyāḥ,
vayām ta indra viḥvāha priyāsah, suvīrāso vidātham ā vadema.

§ 2.12.15^c

8.48.14^d (Pragātha Kāva ; to Soma)

trātāro devā ādhi vocatā no mā no nidrā īcata mótā jālpīḥ,
vayām sōmasya viḥvāha priyāsah, suvīrāso vidātham ā vadema.

§ 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., bṛhād vadema vidāthe suvīrāḥ.

1.118.1b: 1.35.10^b, *sumṛīkāḥ svāvaṇ yātv arvāṇ*.

1.118.1d (Kakṣīvat Dairghatamasa ; to Aṣvins)

ā vām rātho aṣvinā cyenāpatvā *sumṛīkāḥ svāvaṇ yātv arvāṇ*, 1.35.10^b
yó mártasya mánaso jávīyān trivandhuró vṛṣaṇā vātarañhāḥ.

1.183.1^b (Agastya ; to Aṣvins)

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ,
yénoṇpayāthāḥ sukṛto duroṇām, tridhātunā patatho vír ná parñāḥ.

1.117.2^c

See under 1.35.10^b.—For the expression mánaso jávīyān see under 1.117 2°.

1.118.3^{abcd} (Kakṣīvat Dairghatamasa ; to Aṣvins)

pravádyāmanā suvṛtā ráthena dáśrāv imám ṛṇutam ḡlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

3.58.3^{abcd} (Viṣvāmitra ; to Aṣvins)

suyúgbhir aṣvāḥ suvṛtā ráthena dáśrāv imám ṛṇutam ḡlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

For pravádyāmanā . . ráthena cf. 1.181.3 ; 5.31.1.

1.118.4^d (Kakṣīvat Dairghatamasa ; to Aṣvins)

ā vām cyenāso aṣvinā vahantu ráthe yuktāsa aṣāvah patamḡḥ,
yé aptūro divyāso ná ḡḍhṛā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja ; to Aṣvins)

ā vām váyo 'ḡvāso váhiṣṭhā abhí práyo nāsatyā vahantu,
prá vām rātho mánojavā asarjīśāḥ prkṣā iṣidho ánu pūrvāḥ. 6.63.7°

For the difficult páda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408 ; for prkṣā Fischel, Ved. Stud. i. 96.

1.118.6^a, úd vándanam āratam dañsāñbhīḥ : 1.112.5^b, úd vándanam ārayatam
svār dṛṣé.

1.118.9^a (Kakṣīvat Dairghatamasa ; to Aṣvins)

yuvám ḡvetám pedáva indrajūtam ahihānam aṣvinādhattam aḡvam,
johútram aryó abhibhūtim ugrám sahasrasām vṛṣaṇam víḍvāṅgam.

10.39.10^a (Ghoṣā Kakṣīvatī ; to Aṣvins)

yuvám ḡvetám pedáve 'ḡvināḡvam navábhīr vājāir navatí ca vājīnam,
carḡḡtyām dadhathur drāvayātsakham bhāgam ná nṛbhyo hávyam
mayobhūvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyana had previously indicated the same translation, and accounted for it by atīḡyena sañ-ḡrāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu ruhmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carṣṭyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johūtram aryāḥ is paralleled even more closely by carṣṭyam aryāḥ in 4.38.2; cf. also hāvya aryāḥ in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that carṣṭyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hāvya aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating johūtram aryāḥ, and carṣṭyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghavan. carṣṭyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^a = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣīvat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
túbhyaṃ páyo yát pitárāv ánitāṃ rádhāḥ surétas turāṇe bhuranyú,
gúci yát te rékṇa áyajanta sabardúghāyāḥ páya usríyāyāḥ.

10.61.11^{cd} (Nabhanedīṣṭha Mānava; to Viṣve Devāḥ)
makṣú kanāyāḥ sakhyāṃ návyo rádho ná réta ṛtām ít turanyan,
gúci yát te rékṇa áyajanta sabardúghāyāḥ páya usríyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475, Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a makṣú kanāyāḥ sakhyāṃ návagvāḥ.

1.121.13^b (Kakṣīvat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tvāṃ sūro haríto rāmāyo nṛṇ bhārac cakráṃ étaḥ náyām indra,
prásya pāraṃ navatírṇ nāvyanāṃ ápi kartāṃ avartayó 'yajyūn.

5.31.11^c (Avasyu Ātreya; to Indra)
sūraḥ cid rátham páritakmyāyāṃ pūrvam karad úparam jūjvāṃsam,
bhārac cakráṃ étaḥ sám riṇāti puró dádhat saniṣyati krátum nah.

4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13^a (why, after all, not accusative, if such expressions as hārayo vṣanaḥ, 6.44.19, 10.112.2, are to be trusted?); with náyām in 1.121.13^b; and, above all, with the difficult legend of Etaḥ and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Fischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161-163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, tán no víṣve varivasyantu devāḥ.

1.122.6^a (Kakṣīvat Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
ṣrutāṃ me mitrávaruṇā hāvemótá ṣrutāṃ sādane viṣvataḥ sīm,
ṣrótu nah ṣróturātīḥ suṣrótuḥ suksétra sindhur adbhīḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prā bhāvā sisṛtaṁ jivāse na ā no gāvṛyūtīm ukṣataṁ ghr̥tēna,

~~cf.~~ cf. 3.62.16^{ab}

ā no jāne ṣṛavayataṁ yuvānā ṣṛutām me mitrāvaruṇā hāvemā.

Grassmann renders 1.122 6^d, 'Der gern erhört, Gehor uns schenkt, erhör uns, der wiesenreiche Strom mit seinen Wassern', Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root ṣṛu is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ ṣṛavat sindhur adbhīh (cf. also RV. Noten, p. 124); Arnold VM., who would supply ṣṛōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versuflex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, ṣṛōtā rājāno amṛtasya mandrāḥ ; 10.93.4^a, té ghā rājāno, &c.]

1.123.5^b (Kakṣīvat Dairghatamasa ; to Uṣas)

bhāgasya svāsā vāruṇasya jāmir ūsaḥ sūnṛte prathamā jarasva,

paçcā sā daghyā yó aghāsya dhātā jāyema tām dākṣiṇayā rāthena.

7.76.6^d (Vasiṣṭha ; to Uṣas)

prāti tvā stómāir īlate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,

gāvām netrī vājapatnī na uchōsaḥ sujāte prathamā jarasva.

For 1.123 5 cf. Oldenberg, RV Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇayā to daksināyā(h), notwithstanding the expression ratho daksināyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; āpaçcā(d)-daghvan is one who does not 'get left', RV. 6.42 1; AV. 19 55.5, MS. 3.9.4. 120.17; ApÇ. 7.28.2. In st. 1.123.1 dākṣiṇāyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣīvat Dairghatamasa ; to Uṣas)

āçvāvatiṛ gomatīṛ viçvāvārā yātāmānā raçmībhiḥ sūryasya,

pārā ca yānti pūnar ā ca yanti bhadrā nāma vāhamānā uṣāsah.

5.4.4^b (Vasuçruta Ātreya ; to Agni)

juṣāsvaḡna īlayā sajōṣā yātāmāno raçmībhiḥ sūryasya,

juṣāsva naḥ samidham jātaveda ā ca devān havirādyāya vaksi.

~~cf.~~ cf. 5.1.11^d

1.123.13^c, ūṣo no adyā suhāvā vy ūcha : 1.113.7^d, ūṣo adyēhā subhage vy ūcha.

1.124.2^a : 1.92.12^c, āminatī dāivyāni vratāni.

1.124.2^b : 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{cd} : 1.113.15^{cd}, iyūṣiṇām upamā ṣaṣvatīnām āyatīnām (1.113.15^c, vibhātrī nām) prathamōṣā vy ādyāut (1.113.15^d, āçvāit).

1.124.3^a: 1.113.7^a, eṣā divó duhitā prāty adarçi.

1.124.3^{cd} (Kakṣīvat Dairghatamasa ; to Uṣas)

eṣā divó duhitā prāty adarçi, jyótir vásānā samaná purástāt, [1.113.7^a
rtāsya pánthām ánv eti sādhu prajānatīva ná diço mināti.

5.80.4^{cd} (Satyaçravas Ātreya ; to Uṣas)

eṣā vyēni bhavati dvibārḥā aviṣkṛṇvānā tanvām purástāt,
rtāsya pánthām ánv eti sādhu prajānatīva ná diço mināti.

10.66.13^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

dāivya hótārā prathamā puróhita, rtāsya pánthām ánv emi sādhu, [2.3.7^a

kṣétrasya pátiṁ prátiवेचam imahe viçvān devān amṛtān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain—the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of rta (divine law); as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhu, neat jagatī variant for the tristubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii 241: 'Je suis exactement les deux sacrificateurs divins, les premiers purohita sur le chemin du rta' I do not regard these translations as correct, first, because they impose a different meaning upon ánv emi in 10.66.13 from that of ánv eti in 1.124.3; 5.80.4; secondly, because anv+i does not govern two accusatives, cf. in addition 3.12.7 (where there are two verbs, úpa prá yanti, and ánu yanti); 7.44.5, and 8.12.3. The facts are these: in 10.66.13 rtāsya pánthām ánv emi sādhu is a parenthesis suggested by the ritualistic dāivya hótārā prathamā puróhita, who are stock figures in the seventh or eighth stanzas of the apri-hymns: see 2.3.7; 3.4.7 = 3.7.8; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, *Recherches sur l'Histoire de la Liturgie védique*, *Journal Asiatique*, 1889, pp. 13 ff.; Oldenberg, SBE. xvi, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic rta, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivya hótārā, otherwise apri-genu, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kakṣīvat Dairghatamasa ; to Uṣas)

pūrve árdhe rájaso aptyāsya gávām jānitry akrta prá ketúm,
vy ù prathate vitarām váriya óbhā pṛṇānti pitrór upástḥa.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jamadagnya ; Āpriyaḥ, here Barhis)

prācīnam barhiḥ pradīçā prthivyā vástor asyā vṛjyate ágre áhnām,
vy ù prathate vitarām váriyo devébhyo áditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Usas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared ($\sqrt{\text{varj}}$, 'work', of I.E. $\text{uerǵ} = \text{Avestan varež, Gr. } \text{ἑργ}$), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives *vastor asyāh* as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, *vastor asyāh* (sc. *uśāsah*), because this brings on the motif of *Uśas*. So, correctly, Grassmann, II. 389; Geldner, *Ved. Stud.* 1. 153; cf. also Bergaigne, III. 160. Now the remaining *barhis*-stanzas of the *Āpri* hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the *barhis* is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the *Uśas* imagery and diction. It may have been, as hinted above, suggested by pāda b, *vastor asyā vṛjyate āgre āhnām*, which introduces *Uśas* in person. See *vastor uśāsah*, or *uśāsām* 1.79.6; 7.10.2; and *āgre āhnām* in 5.1.4, 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when *Uśas* rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (*devabarhis*, TS. 1.1.2.1, and many other times) and the Goddess *Uśas*.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (*Kakṣivāt Dairghatamasa*; to *Uśas*)

*abhrātēva puṁsā eti pratiçī gartārūg iva sanāye dhānānām,
jāyēva patyā uçatī suvāsā [uśā] hasrēva nī riṇṇte āpsaḥ.* cf. 1.124.7^d

4.3.2^b (*Vāmadeva Gāutama*; to *Agni*)

*ayām yōniç cakrmā yām vayām te jāyēva patyā uçatī suvāsāḥ,
arvācināḥ pārivito nī śidemā u te svapāka pratiçīḥ.*

10.71.4^d (*Brhaspati Āṅgira*; to *Jñāna*)

*utā tvaḥ pāçyan nā dadarça vācam utā tvaḥ çṛṇvān nā çṛṇoty enām,
utō tvasmāi tanvām vī sasre jāyēva patyā uçatī suvāsāḥ.*

10.91.13^d (*Aruṇa Vāitahavya*; to *Agni*)

*imām prasnāya suṣṭutīm nāvīyasīm vocēyam asmā uçatē çṛṇōtu naḥ,
bhūyā āntarā hṛdy āsya nispçye jāyēva patyā uçatī suvāsāḥ.*

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the *Uśas* stanza, 1.124.7 (for which see Bartholomae, *Bezz. Beitr.* xv. 2; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in baiding the notion with his theme *vāc*, 'the holy word', precursor of *brāhma*: 'There are some who are able to see, yet do not see *Vāc*; yea there are some who are able to hear *Vāc*, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into *Agni*'s heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE.* xlv. 325 renders, 'This is the home which we have prepared for thee (sc. *Agni*, meaning, of course, *Agni*'s hearth, *yōni*) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that *Agni*'s hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣā hasréva ní rinṭe āpsaḥ : 5.80.6^b, yóṣeva bhadrá ní rinṭe āpsaḥ.]

1.124.10^b (Kaksīvat Dairghatamasa; to Uṣas)

prā bodhayoṣaḥ prṇatō maghony ābudhyamānāḥ paṇāyaḥ sasantu,
revád ucha maghāvadbhyo maghoni revát stotrē sūnṭe jārāyanti.

4.51.3^c (Vāmadeva; to Uṣas)

uchāntīr adyā citayanta bhojān rādhodéyāyoṣāso maghōnīḥ,
acitrē antāḥ paṇāyaḥ sasantv ābudhyamānās tāmāso vīmadhye.

The obscure word jārāyanti (Sāyana, sarvaprānīnah kṣapayanti¹) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, uṣāsam . . . prāti viprāso matībhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revát stotre jārāyanti. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jārāya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root ga (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV Noten*, p. 128.—Note that the first pādas of the two stanzas transfuse the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kaksīvat Dairghatamasa; to Uṣas) =

6.64.6 (Bharadvāja; to Uṣas)

ūt te váyaç cid vasatér apaptan náraç ca yé pitubhājo vyūṣṭāu,
amā saté vahasi bhūri vāmām ūṣo devi dāçūṣe mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11-13 as appendix; Grassmann, *il.* 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, ní sunvaté vahati bhūri vāmām.

Group 13. Hymns 127-139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vāsum sūnūm sāhaso jātāvedasam : 8.71.11^a, agnīm sūnūm, &c.]

1.127.2^c (Parucchepa Dāivodāsi; to Agni)

yājīṣṭham tvā yājamānā huvema jyēṣṭham āṅgirasām vipra mánmabhir vipre-
bhiḥ çukra mánmabhiḥ,
párijmānam iva dyām hótāraṁ carṣaṇīnām,
çociṣkeçam vīṣaṇam yām imā víçāḥ prāvantu jūtāye víçāḥ.

8.60.3^d (Bhargha Pragātha ; to Agni)
 āgne kavīr vedhā asi hōtā pāvaka yākṣyah,
 1 mandró yájiṣṭho adhvaréṣv ídyo víprebhiḥ çukra mánmabhiḥ. 4.7.1^b
 8.23.7^b (Viçvamanas Vāiṣṭva ; to Agni)
 agnīm vaḥ pūrvyām huve hōtāraṁ carṣaṇīnām,
 tām ayā vācā gr̥ṇe tām u va stuṣe.
 8.60.17^d (Bhargha Pragātha ; to Agni)
 agnīm-agnīm vo ádhriguṁ huvēma vṛktābarhiṣaḥ,
 agnīm hitāprayasaḥ çaçvatīṣv ā hōtāraṁ carṣaṇīnām.

Oldenberg, SBE. xlii. 129, translates the first tristich of 1.127.2 : 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅgras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sāngein, O heller, mit gedenkenden Liedern'. Grassmann, like Oldenberg, 'mit weisen Liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, víprebhiḥ çukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier, lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For ídyo with the instrumental of person performing the reverence, cf. 1.1.2 ; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hōtāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi ; to Agni)
 viçvāsām tvā viçām pátim havāmahe sárvasām samānām dāmpatim bhujé satyā-
 gīrvāhasām bhujé,
 átithim mānuṣāṇām pitūr na yāsyāsayā,
 amī ca viçve amītāsa ā váyo havyā devéṣv ā váyah.
 8.23.25^a (Viçvamanas Vāiṣṭva ; to Agni)
 átithim mānuṣāṇām sūnūm vānaspātnām,
 viprā agnīm ávase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçvesām átithir mānuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi ; to Agni)
 tvām agne sāhasā sāhantamaḥ çuṣmíntamo jāyase devátātaye rayīr ná devátātaye,
 çuṣmíntamo hí te mádo dyumníntama utá krátuḥ,
 ádha smā te pári caranty ajara çruṣṭívāno nājara.

1.175.5^{ab} (Agastya ; to Indra)
 çuṣmíntamo hí te mádo dyumníntama utá krátuḥ,
 vṛtraghnā varivovidā maṁsisṭhā açvasátamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of máda and krātu is common in Indra stanzas: 5.43.5 ; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol., p. 69.

1.127.10^e (Parucchepa Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarbūdhe paṇṣe nāgnāye stomo babbhūtv agnāye,
prāti yād im haviṣmān viṇvāsu kṣāsu jōguve,
āgre rebhó ná jarata ṛṣṇām jūṇir hóta ṛṣṇām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetunā prā yantam asmā ārcate,
cévaṁ hí jaryām vām viṇvāsu kṣāsu jōguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^{de} is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^{cd}, 'for your praiseworthy kindness has been praised in all places'. The word sucetunā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, *Ved. Stud.* 1. 91; its metre, Oldenberg, *RV. Noten*, p. 132.

1.128.2^b (Parucchepa Dāivodāsi ; to Agni)

tām yajñasādham āpi vātayāmasy ṛtāsy pathā nāmasā haviṣmatā devātātā
haviṣmatā,
sā na ūrjām upābhṛty ayā kṛpā ná jūryati,
yām mātariṇvā mánave parāvato devām bhāḥ parāvataḥ.

10.70.2^c (Sumitra Bādhryaṣva ; Āpra, here to Nārāṇsa)

ā devānām agrayāvehá yātu nārāṇso viṇvārūpebhīr āçvāih,
ṛtāsy pathā nāmasā miyédho devébhyo devātamaḥ suśūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viṇve Devāḥ)

pāri cin mārto drāviṇām mamanyād ṛtāsy pathā nāmasā vivāset,
utā svéna krātunā sām vadeta ṛéyāṁsam dāksam mánasā jagṛbhyāt.

For 1.128.2 see Oldenberg, *SBE.* xlv. 137; *RV. Noten*, p. 132, Max Muller, *SBE.* xxxii. 202, 437; for 10.70.2, Hillebrandt, *Ved. Myth.* 11. 104; 11. 448—The cadence nāmasā vivāset also in 6.16.46^d

1.128.6^{e+g} (Parucchepa Dāivodāsi ; to Agni)

viṇvo viḥayā aratír vásur dadhe háste dākṣiṇe tarāṇir ná çirathac chravasyāyā
ná çirathat,
viṇvasmā id iṣudhyatē devatrā havyām óhiṣe,
viṇvasmā it sukṛte vāram ṛṇvaty agnir dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhayā svāṇaram devāso devām aratīm dadhanvire,
devatrā havyām óhire.

8.39.6^d (Nābhaka Kāṇva ; to Agni)

agnir jātā devānām agnir veda mātānām apicyām,
agnir sá drāviṇodā agnir dvārā vy ūrṇute svāhuto nāvīyasā nābhantām
anyaké same, refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Pada-pāṭha, ā + ūhiṣe) leads Bartholomae, *Bezz. Beitr.* xv. 230, to suggest the infinitive ā + ūhiṣe to wit: 'für jeden fliehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + ūhire) does not go to support that view; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlvii. 140, proposes the radical change to *viṣvā vihāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viṣvo vihāyā aratir vāsū* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, *vāsū*, which is to be supplied with punning allusion to the nominative *vāsū*). So Sāyana; differently Mādhava to TB. 2 5 4 4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas te dhūma ṛṇvati* (*ūrṇotu*).

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)

agnīm hótāram īlate vāsudhitim priyām cētiṣṭham aratīm ny èrre havya-
vāham ny èrre,
viṣvāyūm viṣvāvedasam hótāram yajatām kavīm,
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvaḥ.

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)

prā nū tyām vipram adhvarēsu sādhum agnīm hótāram īlate nāmobhiḥ,
ā yās tatāna ródasi rténa nityām mrjanti vājīnam ghr̥tēna.

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)

agnir id dhī pracetā agnir vedhástama iṣiḥ,
agnīm hótāram īlate yajñēsu mānuṣo viṇaḥ.

7.16.1^c (Vasiṣṭha Maitrāvaruṇi; to Agni)

enā vo agnīm nāmas₁ orjō nāpātam ā huve,₁ 7.16.1^b
priyām cētiṣṭham aratīm svadhvarām viṣvasya dūtām amṛtam.

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, āgne hótāram īlate. It does not seem necessary with Arnold, VM, p. 124, to read *vāsūdhitim*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^s, prkṣām ātyām nā vājīnam: 1.135.5^c, āḥum ātyām, &c.]

1.129.3^{fs} (Parucchepa Dāivodāsi; to Indra)

dasmó hí śmā vṣanaṁ pínvasi tvācam kām cid yāvīr arārum çūra mártyaṁ
parivṛṇákṣi mártyaṁ,
indrotā túbhyaṁ tād divé tād rudráya svāyaçase,
mitráya vocaṁ vārunāya sapráthaḥ sumṛlikāya sapráthaḥ.

1.136.6^{bc} (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)

nāmo divé bṛhaté ródasibhyaṁ mitráya vocaṁ vārunāya mīlhūṣe
sumṛlikāya mīlhūṣe,

īndram agnīm ūpa stuhi₁ dyukṣām aryamānaṁ bhāgam, 1.12.7^a
jyóg jīvantāḥ prajāyā sacemahi sómasyotí sacemahi.

For 1.129.3^a cf. Max Muller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugrotībhiḥ : 1.7.4^c, ugrā ugrābhīr ūtibhiḥ.

1.129.9^{a+s} (Parucchepa Dāivodāsi ; to Indra)

tvām na indra rāyā pārīṇasā yāhī pathān anehāsā purō yāhi arakṣāsā,
sācasva nah parākā ā sācasvāstamīkā ā,
pāhī no dūrād arād abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ.

4.31.12^b (Vāmadeva ; to Indra)

asmān aviddhi viṣvāhendra rāyā pārīṇasā,
asmān viṣvābhīr ūtibhiḥ.

8.97.6^d (Rebha Kācyapa ; to Indra)

sā nah sōmeṣu somapāh sūtēṣu çavasas pate,
mādāyasva rādhasā sūnītāvatendra rāyā pārīṇasā.

10.93.11^c (Tānva Pārtha ; to Viṣve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sāntam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāṅkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ ; see Part 2, chapter 3, class B 9 —Cf. 5.10.1^c, prá no rāyā pārīṇasā.

1.130.1^s (Parucchepa Dāivodāsi ; to Indra)

endra yāhy ūpa nah parāvāto nāyām āchā vidāthāniva sātpatir āstām rājeva
sātpatih,

hāvāmahe tvā vayām prāyasvantah sūtē sādā,
putrāso ná pitāraṁ vājasātaye mánhiṣṭham vājasātaye.

8.4.18^d (Devātithi Kāṇva ; to Indra or Pūṣan)

pārā gāvo yávasam kác cid āghrṇe nītyam rékṇo amartya,
asmākaṁ pūṣann avitā çivó bhava mánhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gāutama ; to Indra)

nākih pāriṣṭir maghavan maghāsyā te yád dāçūṣe dāçasyāsi,
asmākaṁ bodhy ucāthasya coditā mánhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37 ; Über Methode, p. 23.

1.130.6^b (Parucchepa Dāivodāsi ; to Indra)

imām te vācam vasūyānta āyāvo rātham ná dhīraḥ svápā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,

çumbhānto jēnyam yathā vājeṣu vipra vājīnam,
ātyam iva çāvase sātāye dhānā viçvā dhānāni sātāye.

5.2.11^b (Kumāra Ātreya, or Vṛsa Jāna ; to Agni)

etām te stōmam tuvijāta vipro rātham ná dhīraḥ svápā atakṣam,
yādíd agne prāti tvām deva hāryāḥ svārvatir apā enā jayema.

5.29.15^d (Gāurivṛti Cakṭya ; to Indra)
 indra brāhma kriyāmāṇa juṣasva yā te çaviṣṭha nāvya ākarma,
 vāstreva bhadra sūkrta vasūyū rātham ná dhīraḥ svāpā atakṣam.

The repetition of the word ataksisuh in 1.130.6^c, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çāmbaram : 1.56.6^b, ārandhayo 'tithigvāya çāmbaram ;
 cf. 9.61.2^b.]

1.130.8^c (Parucchepa Daivodāsi ; to Indra)
 indraḥ samātsu yājamānam āryam prāvad viçveṣu çatāmūtir ajīṣu svārmilheṣv
 ajīṣu,
 mánave çāsad avratān tvācam kṛṣṇām arandhayat,
 dāksan ná viçvam tatṛṣṇām oṣati ny ārçasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)
 indraḥ sūryasya raçmibhir ny ārçasānam oṣati,
 agnir vāneva sāsahīḥ prá vāvṛdhe.

Cf. Mur, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Daivodāsi ; to Indra)
 sūraç cakrām prá vṛhaj jātā ójaṣā prapitvé vācam aruṇó muṣāyatiçānā á muṣāyati,
 uçānā yāt parāvátó 'jagann útāye kave,
 sumnāni viçvā mánuṣeva turvánir áhā viçveva turvánih.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)
 uçānā yāt parāvāta ukṣṇó rándhram áyātana,
 dyāur ná cakradad bhiyā.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : 'When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Muller, SBE. xxxi. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçānā as instrumental. Uçanā (later Uçanas) Kāṇva is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps over-sceptically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.181.1^f ; 8.12.22^b, devāso dadhire purāḥ : 5.16.1^d, mártāso dadhiré purāḥ :
 8.12.25^b, devās tvā dadhiré purāḥ.]

[1.131.4^b, pūro yād indra çāradir avātiraḥ : 1.174.2^b ; 6.20.10^c, saptā yāt pūrah çarma çāradir dārt.]

1.132.1^{bc} (Parucchepa Dāivodāsi ; to Indra)

tvāyā vayām maghavan pūrvye dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatātāḥ,

nédhiṣṭhe asmīnn āhany ādhi vocā nú sunvaté,

asmīn yajñé ví cayemā bhāre kṛtām vājyānto bhāre kṛtām.

8.40.7^{de} (Nābhaka Kāṇva ; to Indra and Agni)

yād indragñí jānā imé vihvāyante tānā girā,

asmākebbhir nfbhir vayām sāsahyāma pṛtanyatō vanuṣyāma vanuṣyatō

ṇābhantām anyaké same.]

refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25 The pāda, sāsahyāma pṛtanyatāḥ also in 1.84^c (q.v.) ; 9.61.29^c ; the cadence vanavad vanuṣyatātāḥ at 2.25 1^a, 2^a ; 26.1^a.

[1.132.4^b, yād āngirobhyo 'vṛṇor āpa vrajām : 1.51.3^c, tvām gotrām āngirobhyo
'vṛṇor āpa.]

1.132.5^e (Parucchepa Dāivodāsi ; to Indra)

sām yāj jānān krátubhiḥ çūra iksáyad dhāne hité taruṣanta çravasyávaḥ prá
yakṣanta çravasyávaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ójasā,

indra okyām didhiṣanta dhītāyo devān āchā ná dhītāyaḥ.

1.139.1^e (Parucchepa Dāivodāsi ; to Viṣve Devāḥ)

āstu çráusaṭ puró agnīm dhiyā dadha ā nú tác chārdho divyām vṛṇīmaha

indravāyū vṛṇīmahe,

yād dha krāṇā vivāsvati nābhā samdāyi nāvyaṣi,

ādha prá sú na ūpa yantu dhītāyo devān āchā ná dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Pischel, Ved. Stud. i 69, 70 ; Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19, Über Methode, p. 24 ; Oldenberg, RV. Noten, p. 141.

1.133.7^e (Parucchepa Dāivodāsi ; to Indra)

vanóti hí sunvān kṣáyam pártṇasah sunvānó hí śmā yājaty āva dvīṣo devānām
āva dvīṣaḥ,

sunvānā it sisāsati sahāsrā vājy āvṛtaḥ,

sunvanāyéndro dadāty abhúvam rayīm dadāty abhúvam.

8.32.18^b (Medhātithi Kāṇva ; to Indra)

pānya ā dardirac chatā sahāsrā vājy āvṛtaḥ,

indro yó yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^{a+e} (Parucchepa Dāivodāsi; to Vāyu)

māndantu tvā mandīno vāyav indavo 'smāt krāṇāsah sūkṛtā abhidyavo góbhiḥ
krāṇā abhidyavaḥ,
yād dha krāṇā irādhyāi dākṣaṁ sácanta ūtāyaḥ,
sadhriemā niyūto dāvāne dhīya ūpa bruvata im dhīyaḥ.

2.11.11^b (Gr̥tsamada; to Indra)

pībā-pibéd indra ṣūra sōmaṁ, māndantu tvā mandīnaḥ sutāsah,

2.11.11^a

pr̥nāntas te kuksī vārdhayantv itthā sutāḥ paurā indram āva.

3.13.2^b (R̥ṣabha Vaiṣvāmītra; to Agni)

rtāvā yāsya ródasī dākṣaṁ sácanta ūtāyaḥ,
haviṣmantas tám īlate tám saniṣyántó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, II. 137, Pischel, Ved Stud 1. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with κερᾶς, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24, Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b Ludwig, 312: 'der ordnungsmässige den die beiden welthaltigen, mit der tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade' Grassmann, I. 67. 'Den Heil'gen dessen Krafte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with ródasī. Oldenberg, SBE. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasī and ūtāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣam sácanta ūtāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2 I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Parucchepa Dāivodāsi; to Vāyu)

vāyūr yuñkte rōhitā vāyūr aruṇā vāyū rāthe ajirā dhurī vólhave váhiṣṭhā
dhurī vólhave,

prā bodhaya pūramdhiṁ jārā ā sasatīm iva,
prā cakṣaya ródasī vāsayośāsah ṣṛāvase vāsayośāsah.

5.56.6^{cd} (Çyāvāçva Atreya ; to Maruts)

yuṅgdhvām hy āruṣi ráthe, yuṅgdhvām rátheṣu rohitaḥ, 4.14.12^a
yuṅgdhvām hárí ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.

For the relation of the repeated pādas see under 1.14.12^a.

1.134.6^{c+s} (Parucchepa Dāivodāsi ; to Vāyu)

tvām no vāyav eṣām āpūrvyaḥ sómānām prathamāḥ pītīm arhasi sutānām
pītīm arhasi,

utó vihútmatinām viçām vavarjūṣinām,

viçva it te dhenāvo duhra āçiram ghṛtām duhrata āçiram.

4.47.2^b (Vāmadeva ; to Indra and Vāyu)

indraç ca vāyav eṣām, sómānām pītīm arhathaḥ, 4.47.2^a

yuvām hí yántindavo nimnām āpo ná sadhryāk, 4.47.2^d

5.51.6^b (Svastyatreya Atreya ; to Viçve Devāḥ)

indraç ca vāyav eṣām, sutānām pītīm arhathaḥ, 4.47.2^a

tāñ juṣethām arepāsāv abhí prāyah.

8.6.19^b (Vatsa Kāṇva ; to Indra)

imās ta indra pṛçnayo ghṛtām duhata āçiram,

enām rtāsya pipyūṣiḥ.

The difficult word vavarjūṣinām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhis ; viçām vavarjūṣinām would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 avarjūṣinām looks like an artificial negative of the same word, perhaps haplogically á(va)varjusinām, something like 'impious' (cf. ásunvant, and the like). Cf. Geldner, Ved. Stud. i. 144 ; Ludwig, Ueber Methode, p. 28 ; Oldenberg, RV. Noten, p. 138. In 8.6.19 the pāda, ghṛtām duhata āçiram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āçiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc} - 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjektiva (meaning āpūrvyaḥ and prathamāḥ) setzte ? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable — Cf. 2.14.2.

1.135.2^{a+f} (Parucchepa Dāivodāsi ; to Vāyu)

túbhyāyām sómaḥ páripūto ádribhi spārhā vāsanaḥ pári kōçam arṣati çukrá
vāsāno arṣati,

távāyām bhāgá āyusu sómo devéṣu hūyate,

vāha vāyo niyūto yāhy asmayúr juṣāṇó yāhy asmayúḥ.

8.82.5^a (Kusidin Kāṇva ; to Indra)

túbhyāyām ádribhiḥ sutó góbhiḥ çṛtó mādāya kām,

prá sóma indra hūyate.

7.90.1^c (Vasiṣṭha ; to Vāyu)

prá vīrayá çúcayo dadrire vām adhvaryúbhir mādhumantaḥ sutásah,

vāha vāyo niyūto yāhy áchā pībā sutásyāndhaso mādāya, 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2^a : 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^c suggests the *prāgaçastra*; see Bergaigne, JA xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Dāivodāsi; to Vāyu)

ā no niyúdbhiḥ ḡatīnībhir adhvarām sahasrīnībhir ūpa yāhi vītāye vāyo
havyāni vītāye,

tāvayām bhāgā rtvīyaḥ saraçamih sūrye sácā,

adhvaryúbhir bhāramāṇā ayaṇsata, vāyo çukrá ayaṇsata.

§ 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyúdbhir ḡatīnībhir adhvarām sahasrīnībhir ūpa yāhi yajñām,

vāyo asmīn sāvane mādayasva, yūyām pāta svastībhiḥ sādā nah.

§ c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh mandala, e. g. asmīn chūra sāvane mādayasva, 7.23.5^d; asmīn ū sū sāvane mādayasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the *prāgaçastra*; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vītāye.

1.135.3^f, 6^b, adhvaryúbhir bhāramāṇā ayaṇsata.

1.135.4^{b+c} (Parucchepa Dāivodāsi; to Vāyu)

ā vām rátho niyútvān vakṣad ávase 'bhí práyāṇsi súdhitāni vītāye vāyo
havyāni vītāye,

pībatām mādho ándhasaḥ pūrvapéyam hí vām hitām,

vāyav ā candréṇa rádhasā gatam, indraç ca rádhasā gatam.

§ cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

áchā no yāhy ā vahābhi práyāṇsi vītāye,

ā devān sōmapitaye.

§ 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candréṇa rádhasā gatam: 4.48.1^c–4^c, vāyav ā candréṇa ráthēna.]

[1.135.5^c, açúm átyam ná vājīnam: 1.129.2^e, prkṣām átyam, &c.]

1.135.6^a (Paruccheṣa Dāivodāsi ; to Vāyu)

imé vām sómā apsv á sutá ih₁ádhvaryúbhir bháramāṇa ayaṇsata, váyo cukrá
ayaṇsata, I.135.3^b

eté vām abhy asṛksata tiráḥ pavítram ācávaḥ,
yuvāyávo 'ti rómāny avyáya sómāso áty avyáya.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asṛgram índavas tiráḥ pavítram ācávaḥ,
viçvāny abhi sáubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

pávamāṇasa índavas, tiráḥ pavítram ācávaḥ,
índram yámabhir ācata. 9.24.1^b

It seems natural to suppose that the repeated pāda, tiráḥ pavítram ācávaḥ, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Paruccheṣa Dāivodāsi ; to Vāyu and Indra)

āti váyo sasató yāhi çáçvato yátra grāvā vādati táttra gachatam grhám índraç ca
gachatam,
vi sūñtā dādṛçe ríyate ghṛtām á puṇyāya niyúta yatho adhvarám índraç ca yatho
adhvarám.

4.49.3^b (Vāmadeva ; to Indra and Bṛhaspati)

ā na indrābṛhaspati grhám índraç ca gachatam,
somapá somapitaye, I.23.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsya viṣṭāpaṁ grhám índraç ca gánvahi,
mádhvaḥ pitvā sacevahi triḥ saptá sákhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that pāda b is employed here formulaically and secondarily. Cf 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. XLII. 110 ff.

1.136.1^d (Paruccheṣa Dāivodāsi ; to Mitra and Varuṇa)

prá sú jyēṣṭham nicirábhyām brhán námo havyām matīm bharatā mṛlayádbhyām
svādiṣṭham mṛlayádbhyām,
tá samrājā ghṛtāsuti yajñé-yajña úpastuta,
áthāinoḥ ksatrām ná kútaç canádhṛṣe devatvām nú cid ádhṛṣe.

2.41.6^a (Gr̥tsamada ; to Mitra and Varuṇa)

tá samrājā ghṛtāsuti adityā dānunas pati,
sācete ānavahvaram. I.136.3^f

Cf. 8.29.9^b, samrājā sarpirāsuti ; and 8.8.16^a, vastyád dānunas pati. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Paruccheṣa Dāivodāsi ; to Mitra and Varuṇa)

adarçi gātūr uráve várīyasī pánthā rtāsya sám ayaṇsta raçmibhiç caksur bhágasya
raçmibhiḥ,
dyuksám mitrásya sádanam aryamṇó várūnasya ca,
áthā dadhāte brhád ukthyām váya upastútyām brhád váyaḥ.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyatv 1 āditiḥ čarma yachatu,1

6.75.12^d

mātā mitrāsya revāto aryamno vāruṇasya cā1nehāso va utāyaḥ suūtāyo
va utāyaḥ.1

refrain, 8.47.1^{ef}–18^{ef}

1.136.3^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

jyōtismatim āditim dhārayātkṣitim svārvatim ā sacete divē-dive jagrvānsā divē-
dive,

jyōtismat kṣatrām ācāte ādityā dānunas pātī,

mitrās tāyor vāruṇo yātayājjano 'ryamā yātayājjanaḥ.

2.41.6^b (Gṛtsamada; to Mitra and Varuṇa)

1 tā samrāja ghr̥tāsuti1 ādityā dānunas pātī,

1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas pātī. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya vāruṇāya cām̐tamaḥ : 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam̐ vāruṇāya mīlhūṣe sumṛīkāya mīlhūṣe : 1.129.3^{fg},
mitrāya vocam̐ vāruṇāya saprāthaḥ sumṛīkāya saprāthaḥ.

1.137.1^e, 3^d, asmatrā gantam̐ ūpa naḥ.

1.137.1^g (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

susumā yātam ādribhir gōgr̥tā matsarā imē sōmāso matsarā imē,

ā rājanā divispr̥c̐ asmatrā gantam̐ ūpa naḥ,1

1.137.1^e

imē vām̐ mitrāvaruṇā gāvāçirah sōmāḥ çukrā gāvāçirah.

9.64.28^c (Kaçyapa Mārīca : to Soma Pavamāna)

dāvidyutatyā rucā pariṣṭōbhantyaḥ kṛpā,

sōmāḥ çukrā gāvāçirah.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28

1.137.2^b : 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sōmāso dādhy-
açirah.

1.137.2^e : 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām̐ sūryasya raçmībhiḥ.

1.137.2^f (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ 1 sōmāso dādhyaçirah1 sutāso dādhyaçirah,

1.5.5^c

utā vām̐ uśāso budhī 1 sākām̐ sūryasya 1 raçmībhiḥ,1

1.47.7^d

sutō mitrāya vāruṇāya pitāye cārur ṛtāya pitāye.

9.17.8^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
mādhōr dhārām ānu kṣara tivrāḥ sadhāstham āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, añçum duhanty ādribhiḥ sōmaṁ duhanty ādribhiḥ : 9.65.15^b, tivrām
duhānti ādribhiḥ.]

1.139.1^g : 1.132.5^g, devān āchā nā dhītāyaḥ.

[1.139.3^d, yuvōr vīçvā ādhi çrīyaḥ : 8.92.20^a, yāsmiṁ vīçvā, &c.]

[1.139.6^g, sumṛīkō na ā gahi . 1.91.11^c, sumṛīkō na ā viça.]

Group 14. Hymns 140–164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)
asmākam agne maghāvatsu dīdihy ādha çvāsivān vṛṣabhō dāmūnāḥ,
avāsya çīçumatir adider vārmeva yutsū parijārbhurāṇaḥ.

6.8.6^a (Bharadvāja Bārhaspatya ; to Vaiçvānara)
asmākam agne maghāvatsu dhārayānāmi kṣatram ajāram suvīryam,
vayām jayema çatīnaṁ sahasrīnaṁ vāiçvānara vājam agne tāvotibhiḥ.

[1.141.9^d, arān nā nemih paribhūr ājāyathāḥ : 1.32.15^d, arān nā nemih pari tā
babbhūva.]

Cf. 5.13.6.

1.142.1^c (Dirghatamas Āucathya ; Āpra, here Agni)
sāmiddho agna ā vaha devān adyā yatāsruce,
tāntum tanuṣva pūrvyām sutāsomāya dāçuṣe.

8.13.14^c (Goçūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
ā tū gahi prā tū drava mātsvā sutāsa gómataḥ, 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b : 1.13.2^a, mādhumantaṁ tanūnapāt.

[1.142.2^c, yajñām viprasya māvataḥ : 1.17.2^b, hāvaṁ viprasya, &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Narāçansa)
gūciḥ pāvako ādbhuto mādhvā yajñām mimikṣati,
nārāçansaḥ trīr ā divo devō devēṣu yajñīyaḥ.

8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhé,
 gūciḥ pāvakā ucyate sō ádbhutaḥ.
 9.24.6^c (Viṣvamanas Vāiṣya ; to Pavamāna Soma)
 pāvasva vṛtrahantamokthébhīr anumādyah,
 gūciḥ pāvakó ádbhutaḥ.
 9.24.7^a (The same)
 gūciḥ pāvakā ucyate sōmah sutāsya mādghvaḥ,
 devāvīr aghaṇṣasahā.]

9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, gūciḥ pāvakā ucyate sō ádbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, gūci, pāvakā, ádbhuta; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in sō ádbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19^c 'Wer? der Stotr oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyaḥ)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 iyām hí tvā matir māmāchā sujihva vacyāte.

5.5.3^{ab} (Vasucṛta Ātreya ; Āpra)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 sukhāi rāthebhīr ūtāye.

For 1.142 4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

1.142.6^{a+d}: 1.13.6^{a+b}, ví ṛayantām ṛtāvīdhaḥ, dvāro devīr asaṇṇatāḥ.

1.142.7^b: 1.13.7^a, náktosāsā supēṇasā.

1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyaḥ)
 ā bhāndamāne ūpāke náktosāsā supēṇasā,
 yahvī ṛtāsya mātārā sīdatām barhīr ā sumāt.

1.13.7^a

5.5.6^b (Vasucṛta Ātreya ; Āpra)
 supratīke vayovīdhā yahvī ṛtāsya mātārā,
 doṣām uṣāsam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhi brāhmīr anūṣata yahvīr ṛtāsya mātārāḥ,
 marmṛjyānte divāḥ ṇijum.

9.102.7^b (Trita Āptya; to Soma Pavamāna)

samīcīné abhī tmānā yahvī rtāsya mātārā,

tanvānā yajñām anusāg yād añjaté.

10.59.8^b (Bandhu Gopāyana, or others; to Dyāvapṛthivyāu)

çām ródasī subāndhave yahvī rtāsya mātārā,

bhāratām āpa yād rápo dyáuh pṛthivi kṣamā rápo mó sū te kíñ canā-
mamat. ☞ refrain, 10.59.8^e ff.

8.87.4^b (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībatām sómam mádhumantam aṇvinā barhīhī sīdatām sumāt,

tā vāvrdhānā ūpa suṣṭutīm divó gantām gaurāv ivérīnam.

The dual form, yahvī rtāsya mātārā, to Day and Night, 1.142.7; 5.5.6, to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhīhī sīdatām narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc}; 1.188.7^{bc}, hótārā dāivya kavī, yajñām no yaksatām imām.

1.142.8^d (Dirghatamas Ācuthya; Āpra, here Divine Hotars)

mandrājīhvā jugurvāñi hótārā dāivya kavī,

☞ 1.13.8^b

yajñām no yaksatām imām, sidhrām adyā divispṛçam.

☞ 1.13.8^c

2.41.20^b (Gr̥tsamada; to Dyāvapṛthivyāu, or Havirdhāne)

dyāvā naḥ pṛthivī imām sidhrām adyā divispṛçam,

yajñām devēṣu yachatām.

5.13.2^b (Sutam̐bhara Ātreya; to Agni)

agné stōmam manāmahe sidhrām adyā divispṛçam,

devāsya dravīṇasyāvaḥ.

The question of interpretation involved is this: Is divispṛçam, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann, Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛçam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; 9.10.17. We may accept this conclusion notwithstanding that divispṛç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnīr havyā suṣudati devó devēṣu médhiraḥ; 1.188.10^c, agnīr havyāni siṣvadat.

1.143.2^a (Dirghatamas Āucathya ; to Agni)

sá jāyamānaḥ paramé vyòmany āvir agnir abhavan mātariçvane,
asyā krátvā samidhānāsya majmānā prā dyāvā çocīḥ prthivī arocayat.

6.8.2^a (Bharadvāja Barhaspatya ; to Vaiçvānara)

sá jāyamānaḥ paramé vyòmani vratāny agnir vratapā arakṣata,
vy antárikṣam amimita sukrátur vaiçvānaró mahinā nákam aspr̥çat.

7.5.7^a (Vasiṣṭha Maitravaruni ; to Vaiçvānara)

sá jāyamanaḥ paramé vyòman vāyūr ná páthaḥ pári pási sadyāḥ,
tvām bhúvanā janáyann abhí krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated pāda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ádabdhēbhīr ādṛpītebhīr iṣṭé 'nimīṣadbhīḥ pári páhi no jáḥ : 6.8.7^{ab},
ádabdhēbhīḥ táva gopābhīr iṣṭe 'smākaḥ páhi triṣadhaṣṭha sur̥n.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāné yónā mithunā sámokasā : 1.159.4^b, jāmi sáyoni mithunā
sámokasā.]

1.144.5^b (Dirghatamas Āucathya ; to Agni)

tām im hinvanti dhītáyo dáça vriço devām mártāsa útáye havāmahe,
dhānor ádhi pravāta á sá ṛṇvaty abhivrájadbhīr vayúnā návādhita.

3.9.1^b (Viçvāmitra Gāthina ; to Agni)

sákhāyas tvā vavṛmahe devām mártāsa útáye,

ḥapām nápatam subhágam sudíditiḥ, ḥsuprátúrtim anehásam.]

cf c : 3.9.1^c ; d : 1.40.4^d

5.22.3^b (Viçvasāman Ātreya ; to Agni)

cikitvínmanasam tvā devām mártāsa útáye,

vāreṇyasya té 'vasa iyánāso amanmahi.

8.11.6^b (Vatsa Kāva ; to Agni)

vīpraḥ vīprāsó 'vase devām mártāsa útáye,

ḥagnīm ḥṛbhīr havāmahe.]

cf 8.11.6^c

For 1.144 5 cf. Pischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya ; to Agni)

ágne juṣásva prāti harya tát váco mándra svádḥāva řtajāta súkrato,
yó viçvátah pratyāññ āsi darçató raṇvāḥ sám̐dr̥ṣṭāu pitumāñ iva kṣáyāḥ.

8.74.7^c (Gopavana Ātreya ; to Agni)

iyām té návyasi matir ágne ádhāyy asmád á,

mándra sújāta súkrató 'mura dāsmātīthe.

10.64.11^a (Gaya Plāta ; to Viçve Devāḥ, here Maruts)

raṇvāḥ sám̐dr̥ṣṭāu pitumāñ iva kṣáyo bhadrā rudrāṇām marútām
úpastutiḥ,

góbhīḥ řyāma yaçāso jáneṣv á sádā devāso řlayā sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhāva fta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darṣatō and sām̐dr̥ṣṭāu; cf Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī samcāranṭi: 3.33.3^d; 10.17.11^c, samānām yōnim ānu samcāranṭi (10.17.11^c, samcārantam).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne ṣucāyanta āyōr dadācūr vājebhir aṣuṣānāḥ,
ubhé yāt toké tanye dādhānā ṛtāsya sāman raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)

sasāsya yād vīyutā sāsminn ūdhann ṛtāsya dhāman raṇāyanta devāḥ,
mahān agnīr nāmasā rātāhavyo vér adhvarāya sādām id ṛtāvā.

See Oldenberg, SBE. xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyavaḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōh in 1.147.1^a to āyavaḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyāvo māmāteyām te agne pācyanto andhām duritād āraḁṣan,
rarāḁṣa tān sukṛto viṣvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^c (té pāyavaḥ . . . yé pāyavaḥ). Cf. Oldenberg, SBE. xlv. 171, 334; RV. Noten, p. 147.

1.148.1^a, mātṛid yād im viṣṭō mātariṣvā: 1.71.4^a, mātṛid yād im vibhṛto mātariṣvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)

purūṇi dasmó ní riṇāti jāmbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti ṣocīr āstur ná ṣāryam asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Maitrāvaruṇi; to Agni)

próthad ācvo ná yāvase 'viṣyān yadā mahāḥ samvāraṇād vy āstihāt,
ād asya vāto ānu vāti ṣocīr ādha sma te vrājanam kṛṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti ṣocīh, and 10.142.4^c, yadā te vāto anuvāti ṣocīh, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya ; to Agni)

mahāḥ sá rāyā éṣate pátir dánṇ iná ináśya vásunaḥ padá á,
úpa dhrájantam ádrayo vidhánṇ ít.

10.93.6^c (Tānva Pārtha ; to Viṣve Devāḥ)

utá no devāv aṣvínā ṣubhás pátir dhāmabhir mitrávaruṇā uruṣyatām,
mahāḥ sá rāyā éṣaté 'ti dhānveva duriṭá.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pschel's treatment of them, Ved. Stud. ii. 99 ff, involves dividing pátir dán from 1.149.1^a, and placing it with pāda b; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author IF. xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, SBE. xlii 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the pāda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya ; to Mitra and Varuṇa)

prá sá kṣitír asura yá máhi priyá řtāvānāv řtám á ghoṣatho brhát,
yuvám divó brható dákṣam ābhúvam gám ná dhury úpa yuñjathe apāḥ.

8.25.4^c (Viṣvamanas Vāiṣṭva ; to Mitra and Varuṇa)

mahāntā mitrávaruṇā samrāja devāv ásurā,
řtāvānāv řtám á ghoṣato brhát.

For 1.151.4 see Oldenberg, SBE. xlii. 224; RV. Noten, p. 149.

1.152.1^d, řténa mitrávaruṇā sacethe: 1.2.8^a, řténa mitrávaruṇāu.

[1.152.4^d, priyám mitráśya varuṇasya dhāma; 7.61.4^a, ṣáṇsā mitráśya, &c.; 10.10.6^c, brhán mitráśya, &c.; 10.89.8^c, prá yé mitráśya, &c. Cf. also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya ; to Mitra and Varuṇa)

anaṣvó jātó anabhiṣúr árvā kánikradat patayad ūrdhvāsānuh,
acítam bráhma jujuṣur yúvānah prá mitré dhāma varuṇe grṇántaḥ.

4.36.1^a (Vāmadeva ; to Ṛbhus)

anaṣvó jātó anabhiṣúr ukthyò ráthas tricakráḥ pári vartate rájah,
mahát tát vo devyāśya pravācanam dyām řbhavaḥ prthivím yác ca
púṣyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the Ṛbhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Agvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97 'ohne ross geboren, ohne zugel der renner, wiehernd fliegt er mit aufgerichtem rucken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rucken' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich baumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class—something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, ā no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājamahe vām mahāh sajoṣā havyébhīr mitrāvaruṇā nāmobhīh,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo ná dhitībhīr bhārantī.

4.42.9^b (Trasadasyu Paurukutsya; to Indra and Varuṇa)

purukútsāni hí vām ādācad dhavyébhīr indrāvaruṇā nāmobhīh,
āthā rājanam trasādasyum asyā vṛtrahānam dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvaré vavṛtyām hávyebhīr indrāvaruṇā nāmobhīh,
prā vām ghṛtāci bāhvór dādhanā pāri tmānā viṣurūpā jigāti. 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryeṇa mṛgó ná bhīmāḥ kucaró giriṣṭhāḥ,
yāsyoruṣu triṣṭu vikramaṇeṣv adhikṣiyāntī bhūvanāni vígvā.

10.180.2^a (Jaya Āindri; to Indra)

mṛgó na bhīmāḥ kucaró giriṣṭhāḥ parāvāta ā jaganthā párasyaḥ,
srkām samçāya pavīm indra tigmām ví çātrūn tālhi ví mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgó na bhīmāḥ kucaró giriṣṭhāḥ, parāvāta ā jagamyāt párasyaḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)

tād asya priyām abhí pátho aṣyām náro yātra devayāvo mādanti,
urukramāsya sá hí bāndhur itthā viṣṇoḥ padé paramé mādhma útsah.

7.97.1^b (Vasiṣṭha ; to Indra)

yajñé divó nṛṣádane pṛthivyā náro yátra devayávo mādanti,
indrāya yátra sávanāni sunvé gáman mādāya prathamām váyaç ca.

For 1.154.5 cf. Pischel, Ved. Stud. ii. 88 ; Hillebrandt, Ved. Myth. iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya ; to Viṣṇu and Indra)

tá im vardhanti máhy asya páuṇsyaṁ ní mātārā nayati rétase bhujé,
dádhāti putró 'varam páram pitúr náma tṛtíyam ádhi rocané diváh.

9.75.2^{cd} (Kavi Bhārgava ; to Pavamāna Soma)

ṛtāsyā jihvá pavate mādhu priyām vaktā pátir dhiyó asyá ádabhyah,
dádhāti putráḥ pítór apīcyām náma tṛtíyam ádhi rocané diváh.

Cf. Muir, Original Sanskrit Texts, iv. 75 ; Bergaigne, i. 238 ; ii. 108, 124, 125 note, 416, 418 ; Ludwig, Kṛtik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd} : 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd} : 'The son sets the lower and higher (form) of the father (upon the lower and middle planes) ; the third name (form) upon the luminous space of the heavens.' In 1.155.3 tá (tāḥ) is difficult : Sāyana, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyana, refers to India whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kṛtik, 45, ingeniously, but without convincing me, regards vaktā pátir dhiyáh and dhīḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya ; to Viṣṇu)

tát-tad íd asya páuṇsyaṁ gṛṇimasínāsya trātúr avṛkāsya mīlhúsah,
yáh párthivāni tribhír íd vígāmbhir urú kramiṣṭorugāyāya jīvāse.

8.63.9^b (Pragātha Kāṇva ; to Indra)

asyá vṛṣṇo vyódana urú kramiṣṭa jīvāse,
yāvaṁ ná paçvá á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres uberquellen schritt er weit aus zum leben, wie getreide empfang ich vieh'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated páda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urú kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya ; to Aṇvins)

ábodhy agnir jímá úd eti sūryo vy ūśāç candrá mahy ávo arcīśā,
áyuksātām aṇvinā yátave rátham prāsāvid deváh savitá jágat pṛthak.

10.35.6^c (Luça Dhānāka ; to Viçve Deváh)

anamivá ūśāsa á carantu na úd agnáyo jihatām jyótiṣā bṛhát,
áyuksātām aṇvinā tútujiṁ rátham svasty āgnīm samudhānám imahe.

1.157.4^a: 1.92.17^c, ā na ūrjam vahatam aṇvinā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāriṣṭam ní rāpāṇsi mṛkṣatam sēdhataṁ dvēṣo
bhāvataṁ sacābhuvā.

1.159.1^a (Dirghatamas Āucathya; to Dyāvāprthivyaū)
prā dyāvā yajñāḥ prthivī rtāvṛdhā mahī stuṣe vidātheṣu prācetasā,
devēbhīr yé devāputre sudānsasetthā dhiyā vāryāṇi prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvāprthivyaū)
prā dyāvā yajñāḥ prthivī nāmobhiḥ sabādha īle bhṛatī yājatre,
té cid dhī pūrve kavāyo gṛṇāntaḥ puró mahī dadhiré devāputre.

[1.159.4^b, jāmi sāyonī mithunā sāmokasā: 1.144.4^b, samāné yonā mithunā
sāmokasā.]

[1.159.4^d, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudré antāḥ kavāyo
vī cakṣate.]

1.159.5^d (Dirghatamas Āucathya; to Dyāvāprthivyaū)
tād rādho adyā savitūr vāreṇyāṁ vayām devāsyā prasavé manāmahe,
asmābhyāṁ dyāvāprthivī sucetūnā rayīm dhattāṁ vāsumantaṁ ṣatagvīnam.

4.34.10^b (Vāmadeva; to Ṛbhus)
yé gómantaṁ vājavantaṁ suvīraṁ rayīm dhatthā vāsumantaṁ puru-
kṣūm,

té agrepā ṛbhavo mandasānā asmé dhatta yé ca rātīm gṛṇānti.

4.49.4^b (Vāmadeva; to Indra and Bṛhaspati)
asmé indrābṛhaspati rayīm dhattāṁ ṣatagvīnam,
āṇvāvantaṁ sahasrīnam.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)
yām yuvām dāṇvadhvarāya devā rayīm dhatthó vāsumantaṁ purukṣūm,
asmé sá indrāvaruṇāv āpi syāt prā yó bhanākti vanúṣām āṣatīḥ.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)
asmé indrāvaruṇā viṣvāvāraṁ rayīm dhattāṁ vāsumantaṁ purukṣūm,
prā yā ādityó ānṛtā mināty āmitā ṣūro dayate vāsūni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle',
Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmani dhīṣāne antār īyate: 1.35.9^b, ubhé dyāvāprthivī antār īyate.]

See the context of each stanza.

1.160.4^c (Dirghatamas Āucathya; to Dyāvāprthivyaū, here Sūrya)
ayām devānām apāsām apāstamo yó jajāna ródasi viṣvācāmbhuvā,
vī yó mamé rájasī sukratūyāyājārebhi skāmbhanebhiḥ sám ānṛce.

6.7.7^a (Bharadvāja Bārhaspatya; to Vaiçvānara)

vī yó rájāṁśy ámimīta sukrátur ॥ vaiçvānaró vī divó rocanā kavīḥ, ॥
~~cf.~~ cf. 6.6.7^b
 pári yó viçvā bhúvanāni paprathé 'dabdhó gopā amṛtasya rakṣitā.

Cf. 6.49.13^a, yó rájāṁśi vimamé párthivāni, of Viṣṇu; and 6.8.2^c, vy ántárikṣam amimīta sukrátuh, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám ānṛce in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakrīvāṁsa (13^a, suṣupvāṁsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya; to Ṛbhus)

nīç cārmaṇo gām ariṇīta dhītībhīr yā jāranta yuvaçā tákr̥notana,
 sāudhanvanā āçvād āçvam atakṣata yuktivā rátham úpa devān ayātana.

4.36.4^b (Vāmadeva; to Ṛbhus)

॥ ékaṁ vī cakra camasām caturvayam ॥ nīç cārmaṇo gām ariṇīta dhītī-
 bhīḥ, ॥
 áthā devéṣv amṛtatvām ānaça çruṣṭī vājā ṛbhavas tát va ukthyam. ॥ 4.35.2^d

1.162.1^{ab} (Dirghatamas Āucathya; Açvastutiḥ)

mā no mitró váruṇo aryamāyúr indra ṛbhukṣā marútaḥ pári khyan,
 yád vājino devājātasya sápteh pravakṣyāmo vidáthe viryāni.

5.41.2^{ab} (Atri Bhāuma; to Viçve Devāḥ)

té no mitró váruṇo aryamāyúr indra ṛbhukṣā marúto juṣanta,
 námobhir vā yé dádhate suvr̥ktīm stóman rudráya mīlhuṣe sajósāḥ.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^c, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣām abhígūrtir na invatu.

1.162.8^d, 9^d, 14^d, sárvā tá te ápi devéṣv asti.

[1.162.22^c, anāgastvām no áditih̥ kr̥notu: 4.39.3^c, ánāgasam̐ tám áditih̥ kr̥notu.]

1.163.7^c (Dirghatamas Āucathya; Açvastutiḥ)

átrā te rūpām uttamām apaçyam̐ jigīṣamānam̐ iṣā á padé góḥ,
 yadā te máрто ánu bhógam̐ ānaḥ ád id grásistha ósadhīr̐ ajigāḥ.

10.7.2^c (Trita Āptya; to Agni)

imā agne matáyas túbhyam̐ jātā góbhir̐ āçvāir̐ abhī gr̥nanti rádhah̐,
 yadā te máрто ánu bhógam̐ ānaḥ vāso dádhāno matibhiḥ̐ sujāta.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya; Açvastutiḥ)

irmāntāsah̐ śilikamadyamāsah̐ sám̐ çūraṇāso divyāso átyah̐,
 haṁsā iva çreṇiçó yatante yád ākṣiṣur̐ divyām̐ ájmam̐ āçvāḥ.

3.8.9^a (Viṣvāmitra Gāthina; to the Yupa)

hañśā iva ṣreṇiṣó yātānāḥ ṣukrá vāsānāḥ sváravo na āguḥ,
unnīyāmānāḥ kavībhiḥ purāstad 1 devā devānām āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, ṣūraṇāso, in 1.163 10, may perhaps harbour a compound ṣūra-nās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4 13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: 1rmāntāsah, 'broad-haunched'; ślikamadhyamāsah, 'having the flanks of a ślika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhi sām navante: 10.71.3^d, tām saptā rebhā abhi sām navante.]

[1.164.21^c, inó viṣvasya bhūvanasya gopāḥ: 2.27.4^b, devā viṣvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyenā sāyonih.

1.164.31 (Dīrghatamas Āucathya; to Viṣve Devāḥ) =

10.177.3 (Pataṅga Prājāpatya; Māyabhedah)

āpaḡyam gopām ānipadyamānam ā ca pārā ca pathībhiḥ cārantam,
sā sadhrīcīḥ sā viṣūcīr vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Ātharva-Veda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, ātho vayām bhāgavantāḥ syāma: 7.41.5^b, téna vayām, &c.]

1.164.43^d, 50^b, tāni dhārmāṇi prathamāny āsan.

1.164.50 (Dīrghatamas Āucathya; Sādhyāḥ) =

10.90.16 (Nārāyana; to Puruṣa)

yajñēna yajñām ayajanta devās tāni dhārmāṇi prathamāny āsan,
té ha nākām mahimānāḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dīrghatamas Āucathya; to Sarasvat, or Sūrya)

divyām suparnām vāyasām brhāntam apām gārbham darṣatām oṣadhīnām,
abhipatō vṛṣṭībhis tarpāyantām sāsasvantām āvase johavimī.

3.1.13^a (Viṣvāmitra Gāthina; to Agni)

apām gārbham darṣatām oṣadhīnām vānā jajāna subhāgā vīrūpam,
devāsaḥ cin mānasā sām hī jagmūḥ pāniṣṭham jātām tavāsam duvasyan.

Bergaigne, 1. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair' Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparṇah) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbham darṣatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparṇām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165–191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣām bhūta nāvedā ma ṛtānām; 4.23.4^c, devō bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)

eṣā va stōmo maruta iyām gir mādāryāsyā mānyāsyā kārōḥ,
eṣā yāsīṣṭa tanvé vayām vidyāmeṣām vṛjānam jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānam
jirādānum.

1.166.4^a, bhāyante viṣvā bhūvanāni harmyā: 1.85.8^c, bhāyante viṣvā bhūvanā
marūdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ: 7.26.5^c, sahasrīṇa ūpa no māhi vājān.]

[1.167.9^b, arāttāc cic chāvaso āntam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahé vavṛtyām āvase suvṛktībhiḥ: 1.52.1^d, éndraṁ vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

āsūta pṛçṇir mahatē rāṇāya tveṣām ayāsām marūtām ānikam,
tē sapsarāso 'janayantābhvam ād it svadhām iṣirām páry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana ; to Viṣve Devah)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té śú no marúto mṛṇayantu : 1.171.3^a, stutáso no marúto, &c.]

1.170.5^a (Agastya ; to Indra)

tvám içiṣe vasupate vāsūnām tvám mitráṇām mitrapate dhēṣṭhaḥ,
 indra tvám marúdbhiḥ sām vadasvādha prāçana ṛtuthā havīṣi.

8.71.8^c (Sudṛti Āṅgīrasa, and Purumīḷha Āṅgīrasa ; to Agni)
 āgne mákiṣ te devāsya rātīm ádevo yuyota,
 tvám içiṣe vāsūnām.

[1.171.3^a, stutáso no marúto mṛṇayantu : 1.169.5^c, té śú no marúto, &c.]

1.174.2^b (Agastya ; to Indra)

dāno víça indra mṛdhrāvācaḥ sapta yāt púraḥ çárma çāradir dārt,
 ṛṇór apó anavadyāṇā yūne vṛtrām purukutsāya randhrīḥ.

6.20.10^c (Bharadvāja ; to Indra)
 sanéma té 'vasā návyā indra prá pūráva stavanta enā yajñāñḥ,
 sapta yāt púraḥ çárma çāradir dārd dhán dāsīḥ purukutsāya çikṣan.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by víçaḥ in 1.174.2^b. 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^b, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, *RV. Noten*, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yād indra çāradir avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsýūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff., Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán : 1.33.14^a, ávaḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya ; to Indra)

ṽáva kútsam indra yásmiñ cākán, syūmanyú ṛjrá vātasyáçvā, 1.33.14^a
 prá sūraç cakráṁ vṛhatād abhíke 'bhí spṛdho yásiṣad vājrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama ; to Indra)
 kútsāya çuṣṇam açuṣam ní barhīḥ prapitvė áhnaḥ kúyavañ sahásrā,
 sadyó dāsýūn prá mṛṇa kutsyéna prá sūraç cakráṁ vṛhatād abhíke.

Stanza 1.174.5 shares its first pāda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24, Geldner, *ibid.* ii. 171; Oldenberg, *RV. Noten*, p. 278.

1.174.8^d (Agastya ; to Indra)

sānā tā ta indra nāvya āguḥ sāho nābhó 'viraṇāya pūrvīḥ,
bhinat pūro ná bhīdo ádevīr nanámo vādhar ádevasya piyóḥ.

2.19.7^d (Grtsamada ; to Indra)

evā ta indrocátham ahema çravyā ná tmānā vājáyantaḥ,
açyāma tát sáptam açuṣāṇā nanámo vādhar ádevasya piyóḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhīdo to anabhīdo, which aims to make away with the at least clumsy expression ná bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrehungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhúnir indra dhúnimatīr ṛṇór apáh sīrá ná srávantiḥ,
prá yát samudráṁ áti çūra pársi páráyā turváçam yádum svastí.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vṛṣā mádo váreṇyaḥ : 8.46.8^a, yás te mádo váreṇyaḥ.]

[1.175.3^c, sahāvan dásyum avratám : 9.41.2^c, sahāváno dásyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmíntamo hí te mádo dyumníntama utá krátuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvabhya jaritṛbhya indra máya ivápo ná tṛṣyate babhútha,
tām ánu tvā nivídam johavími [vidyámeṣám vṛjánám jirádānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mátsi no vásyaiṣṭaya índram indo vṛṣá viça,
[ṛghāyámāṇa invasi] çátrum ánti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhatithi Kāṇva ; to Soma Pavamāna)

pávasva devavír áti, pavítram soma ránhya,
índram indo vṛṣá viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag'] Indu als stier fliess ein, tobend sturzest du, findest in der Nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mátsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held' But the pāda índram indo vṛṣá viça in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetic character in 1.176.1 is due to borrowing. 'Intoxicate thyself (O Indra) in order to get us greater riches—O bull Indu (Soma), enter Indra!—Impetuously thou (Indra) dost rush, findest no enemy near (i. e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8^b (q. v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sá váhniḥ soma jāgrviḥ pávasva devavír āti, abhí kócaṁ madhucútam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den gottern komst [der du die götter geniessest], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti; in his note (cf. also Der Rig-Veda, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, ṛghāyāmāṇa invasi: 1.10.8^b, ṛghāyāmāṇam invataḥ.

1.176.2^b: 1.7.9^a, yá ékaç carṣaṇinām.

[1.176.2^d, yávaṁ ná carkṛṣad vṛṣā: 1.23.15^c, góbhīr yávaṁ ná carkṛṣat.]

1.176.3^a (Agastya; to Indra)

yásya viçvāni hástayoḥ páñca kṣitínām vásu,
spāçáyasva yó asmadrúg divyévāçánir jahi.

6.45.8^a (Çamyu Bārhaspatya; to Indra)

yásya viçvāni hástayor ūcúr vásūni ní dvitá,
vīrāsya pṛtanāśāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vājeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carṣaniprá vṛṣabhó jánānām rájá kṛṣṭínām puruhūtá indraḥ,
stutáḥ çravasyānn ávasópa madrig yuktvá hári vṛṣanā yāhy arvān.] cf. 1.177.1^d

4.17.5^b (Vāmadeva Gāutama; to Indra)

yá éka íc cyāváyati prá bhúmā rájá kṛṣṭínām puruhūtá indraḥ,
satyām enam ānu viçve madanti rātīm devásya grṇató maghónaḥ.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vṛṣan and vṛṣabhá furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vṛṣanā yāhy arvān: 5.40.4^c, yuktvá háribhyām úpa yásad arvān.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha rátham vṛṣanam vṛṣā te sutáḥ sómaḥ páriṣiktá mádhūni,
yuktvá vṛṣabhyām vṛṣabha kṣitínām háribhyām yāhi pravátópa madrik.

7.24.2^b (Vasiṣṭha Maitravaruṇi; to Indra)

gr̥bhītām te mána indra dvibārhaḥ sutáḥ sómaḥ páriṣiktá mádhūni,
vīrṣṭadhenā bharate suvṛktír iyám indram jóhuvati manīṣá.

See the preceding item. For vīrṣṭadhenā see Geldner, Ved. Stud. iii. 39; Oldenberg, Vedaforschung, p. 98; Olphand, JAOS. xxxii. 410.

1.177.5^c (Agastya ; to Indra)

ó sústuta indra yāhy arvān ūpa brāhmāṇi mānyāsya kārōḥ,

vidyāma vāstor ávasā grṇānto ṽvidyāmesām vṛjānaṁ jīrādānum.]

☞ refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja ; to Indra)

evā na sp̥dhaḥ sám ajā samātsv indra rārandhī mithatīr ádevih,

vidyāma vāstor ávasā grṇānto ṽbharadvāja utā ta indra nūnām.]

☞ 6.25.9^d

10.89.17^c (Reṇu Vaiṣvāmītra ; to Indra)

evā te vayām indra bhuñjatīnām ṽvidyāma sumatinām návānām.]

☞ 1.4.3^b

vidyāma vāstor ávasā grṇānto ṽviṣvāmītrā utā ta indra nūnām.]

☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf under 1.177.1^b. For the construction of ávasā grṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, *ibid.* p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa ásan sākām devébhir ávadann ṛtāni,

té cid ávāsuraḥ nahy ántam āpūḥ sám ū nū pātnīr vṛṣabhir jagamyuh.

10.154.4^a (Yami ; Bhāvaṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvīdhaḥ,

pitṛn tāpasvato yama tāṅ cid evāpi gachātāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5^c (Pupil of Agastya ; to Rati)

imām nū sōmam ántito hr̥sú pītām ūpa bruve,

yāt sīm āgaḥ cakṛmā tát sú mṛīatu pulukāmo hí mārtyah.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyām varuṇa mitryām vā ṽsākhāyam vā sādām íd bhrátaraṁ vā.]

☞ 1.185.5^b

veṇām vā nītyām varuṇāraṇām vā yāt sīm āgaḥ cakṛmā ṇiṣṛāthas tát.

7.93.7^c (Vasiṣṭha ; to Indra and Agni)

só agna enā námasā samiddhó 'chā mitrām vāruṇam índraṁ voceḥ,

yāt sīm āgaḥ cakṛmā tát sú mṛīa tát aryamāditih ṇiṣṛathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10^a (Agastya ; to Aṇvins)

tām vām rátham vayām adyā huvema stómāir aṇvinā suvitāya návyam,

āristānemim̐ pári dyām iyānām ṽvidyāmesām vṛjānaṁ jīrādānum.]

☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra ; to Aṇvins)

tām vām rátham vayám adyá huvema prthujráyam aṇvinā sámgatim
góḥ,

yáḥ sūryám váhati vandhuráyúr gírvāhasam purutámam vasūyúm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent ; see Grassmann's Lex., s. v. náva.

1.182.6^b (Agastya ; to Aṇvins)

ávavidham táugryám apsv antár anārambhané tāmasi práviddham,
cátasro návo játhalasya jústā úd aṇvibhyám iṣitāḥ párayanti.

7.104.3^b (Vasiṣṭha ; to Indra and Soma)

indrāsomā duṣkṛto vavré antár anārambhané tāmasi prá vidhyatam,
yáthā nátaḥ púnar ékaḥ canódāyat tād vām astu sáhase manyumác chávaḥ.

7.104.3 does not exactly impress one as of especial dignity or antiquity —For játhalasya in 1.182.6^c see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇā váta-
rañhāḥ.

1.183.3^{cd} (Agastya ; to Aṇvins)

á tiṣṭhatam suvṛtam yó rátho vām ánu vratāni vartate haviṣmān,
yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

1.184.5^c (The same)

eṣá vām stómo aṇvināv akāri mánebhir maghavānā suvrktí,
yātām vartís tánayāya tmāne cāgástye nāsatyā mādantā.

6.49.5^{cd} (Ṛjīṣvan Bhāradvāja ; to Viṣve Devāḥ)

sá me vápuḥ chādayad aṇvínor yó rátho virúkmān mánasā yujānāḥ,
yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{cd} (Agastya ; to Aṇvins)

má vām vṛko má vṛkír á dadharshín má pári varktam utá máti dhaktam,
ayám vām bhāgó níhita iyám gír dásrāv imé vām nidhāyo mádhūnām.

8.57(Vāl. 9).4^a (Medhya Kāṇva ; to Aṇvins)

ayám vām bhāgó níhito yajatremá giro nāsatyópa yātam,
pibatam sómam mádhūmantam asmé prá dāṇvānsam avatam cācibhiḥ.

3.58.5^d (Viṣvāmitra; to Aṣvins)

tiráḥ purú cid aṣvinā rájánsy āngūśó vām maghavānā jáneṣu,

éhá yātaṁ pathíbhīr devayānāir, dāsrāv imé vām nidháyo mádhūnām.

☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^a in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Aṣvins)

yuvām gótamaḥ purumīlho átrir dāsrā hávaté 'vase havīṣmān,

dīḡam na diṣṭām rjūyeva yántā me hávaṁ nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Aṣvins)

á me hávaṁ nāsatyā, ṣvinā gáchataṁ yuvām,

☞ 5.75.3^b

madhvaḥ sómasya pītāye.

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyá sómasya pītāye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma támasas pāram asyá.

1.183.6^c = 1.184.6^c (Agastya; to Aṣvins)

átāriṣma támasas pāram asyá, prāti vām stómo aṣvināv adhāyi, ☞ 1.93.6^a

éhá yātaṁ pathíbhīr devayānāir, vidyāmeṣām vrjānam jirádānum.

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viṣvāmitra; to Aṣvins)

tiráḥ purú cid aṣvinā rájánsy āngūśó vām maghavānā jáneṣu,

éhá yātaṁ pathíbhīr devayānāir, dāsrāv imé vām nidháyo mádhūnām.

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^d, and the cadence pathíbhīr devayānāir, 5.43.6^d.

[1.184.2^a, asmé ū śú vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartīs tánayāya tmāne ca: 1.183.3^{od}; 6.49.5^{od}, yéna narā nāsa-
tyeṣayādhyāi vartír yāthās tánayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, dyāvā rākṣataṁ pṛthivī no ábhvat.

1.185.8^b (Agastya; to Dyāvapṛthivyāu)

devān vā yáo cakṛmā kác cid ágaḥ sákhāyaṁ vā sádām ij jáspatiṁ vā,

iyām dhír bhūyā avayānam eṣām, dyāvā rākṣataṁ pṛthivī no ábhvat.

☞ refrain, 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyam varuṇa mitryam vā sakhāyam vā sādā id bhrātaraṁ vā,
veçam vā nityam varunāraṇaṁ vā yāt sim āgaç cakrmā çirāthas tát.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2 27.14; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōsāḥ,
bhūvan yāthā no viçve vṛdhāsaḥ karan suśāḥ vithurām nā çavaḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ud vām prkṣāso mādhumanto asthur, ā sūryo aruhac chukram āraṇaḥ,

2: 4.45.2^a; b: 5.45.10^a

yasmā ādityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōsāḥ.

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71; for prkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

prēṣṭham vo ātithim grṇiṣe 'gnīm çastibhir turvāṇiḥ sajōsāḥ,
āsād yāthā no vāruṇaḥ sukrītīr iṣaç ca paṣād arigurtāḥ sūriḥ.

8.84.1^a (Uçanas Kavya ; to Agni)

prēṣṭham vo ātithim stuṣe mītrām iva priyām,

agnīm rātham nā vēdyam.

8.19.8^b

Pāda 8.84.1^a, prēṣṭham vo ātithim, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, Prol., pp. 38, note 5, 69, note 3, 187, note 5; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, Prol. 288; SBE. xlv. 195; Pischel, Ved. Stud. i. 93, 105; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, prēṣṭham u priyānām stuyḥ . . . agnīm . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va ēṣe nāmasā jigīṣosāsānaktā sudūgheva dhenūḥ,
samāne āhan vimīmāno arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Māitrāvaruṇi; Āpra, to Uṣāsānaktā)

utā yōṣaṇe divyē mahī na uṣāsānaktā sudūgheva dhenūḥ,

barhiṣādā puruhūtē maghōni ā yajñiye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk: 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative: 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7: ūpa va ēṣe vāndyebhiḥ çuśāḥ . . . arkāḥ, uṣāsānaktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to *uśāsānāktā sudūghām iva dhenūm* is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183 : 'Bewegte sich der R̥ṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass *uśāsānāktā* hier akkusative sind?'

1.188.4^a (Agastya ; Āpra, to Barhis)
prācīnam barhīr ōjasā sahasravīram aśṛṇan,
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa ; Āpra, to Barhis)
barhīḥ prācīnam ōjasā pāvamāna śṛṇān hāriḥ,
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194 ; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc} : 1.13.8^{bc} ; 1.142.8^{bc}, hōtārā dāivyā kavī, yajñām no yakṣatām imām.

1.188.10^c, agnīr havyāni siṣvadat : 1.105.14^c ; 142.11^c, agnīr havyā suṣūdati.

1.189.1^b (Agastya ; to Agni)
agne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,
yuyodhy asmāj juhuraṇām éno bhūyīṣṭhaṁ te nāmauktīm vidhema.

3.5.6^b (Viçvāmitra Gathina ; to Agni)
ṛbhūç cakra īdyam cāru nāma viçvāni devó vayūnāni vidvān,
sasāsya cārma ghṛtāvat padām vés tād id agnī rakṣaty āprayuchan.

For 3.5 6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya ; to Agni)
agne tvām pārayā nāvyo asmān svastībhir āti durgāni viçvā,
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tānayāya çām yóh.
10.56.7^b (Bṛhaduktha Vāmadevya ; to Viçve Devāḥ)
nāvā ná kṣódaḥ pradīçaḥ pṛthivyāḥ svastībhir āti durgāni viçvā,
svām prajāṁ bṛhaduktho mahitvāvareshv adadhād ā parēṣu.

Cf. 1.99.1^c, sá naḥ pārsad āti durgāni viçvā.

[1.190.2^b, sárgo ná yó devayatām ásarji : 9.97.46^d, kámo ná, &c.]

1.190.8^c (Agastya ; to Bṛhaspati)
evā mahás tuvijátás túviṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,
sá na stutó vīrávad dhātu gómad [vidyāmeṣām vṛjānam jirādānum.]

☞ refrain, 1.165.15^d ff.

7.23.6^c (Vasiṣṭha Maitravaruni ; to Indra)
[evéd indram vṛṣaṇam vājrabāhum] vasiṣṭhāso abhy ārcanty arkāiḥ,
☞ cf. 7.23.6^a

sá na stutó vīrávad dhātu gómad [yūyām pāta svastībhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhíndram vṛṣaṇam vājrabāhum.

1.191.1^d, 4^d, ny ādīṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

ni gāvo goṣṭhē asadan ní mrgāso avikṣata,

ní ketāvo jánānām [ny ādīṣṭā alipsata.]

1.191.1^d

5.66.4^c (Rātahavya Ātreya ; to Mitra and Varuṇa)

ādha hí kāvya yuvām dākṣasya pūrbhir adbhuṭā,

ní ketúnā jánānām cikéthe pūṭadakṣasā

1.191.5^a (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

etā u tyé prāty adṛṇan pradoṣām táskarā iva,

[ādrṣṭā viṇvadrṣṭāḥ] prātibuddhā abhūṭana.

1.191.5^c

7.78.3^a (Vasistha ; to Usas)

etā u tyāḥ prāty adṛṇan purástāḥ jyótir yāchantīr uṣāso vibhātīḥ,

[ājījanan sūryam yajñam agnim] apācīnam támo agād ājuṣṭam. 7.78.3^c

We render 1.191 5, 'These (evil creatures) here have been seen, like thieves at night O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, 11 462 ; Henry, Mémoires de la Société de Linguistique, ix 239 The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dr̥ṇan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādrṣṭā viṇvadrṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayām marāmāré asya yójanam hariṣṭhā

mādhu tvā madhulā cakāra ; 1.191.12^{c-f}, tāc cin nú ná maranti nó

vayām, &c. ; 1.191.13^{de}, āré asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance, Oldenberg, RV. Noten, p 187. For pāda f see Concordance under madhu tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gr̥tsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni) =

10.91.10 (Aruṇa Vaitahavya ; to Agni)

tāvāgne hotrām tāva potrām ṛtvīyaṁ tāva neṣṭrām tvām agnīd
ṛtāyatāḥ,
tāva praçāstrām tvām adhvariṇyasi brahmā cāsi gṛhāpatiḥ ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1, 606.

2.1.13^d: 1.94.3^b, tvé devā havir adanty āhutam.

2.1.16 (Gr̥tsamada, &c., as above; to Agni) =

2.2.13 (The same)

yé stotṛbh̥yo góagrām áçvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,
asmāñ ca tāñç ca prā hí néši vāsya á br̥hád vadema vidátthe suvīrāḥ.

The fourth pāda is refrain: see the next item — Cf. Oldenberg, *Fiol.* p. 431; *RV Noten*, p. 189; Pischel, *Ved. Stud.* ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, br̥hád vadema vidátthe suvīrāḥ.

2.2.2^b (Gr̥tsamada, &c., as above; to Agni)

abhi tvā náktir usáso vavāçire 'gne vatsām na svásareṣu dhenávaḥ,
divá ivéd aratír mánusa yugá kṣápo bhāsi puruvāra saṁyátāḥ.

8.88.1^c (Nodhas Gāutama; to Indra)

tām vo dasmām ṛtiśāhaṁ vásor mandānām ándhasaḥ,
abhi vatsām ná svásareṣu dhenáva ṽndraṁ gīrbhīr navāmahe.

8.76.5^c

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously náktir usáso in 2.2 2 by 'nachts und morgens'. The two words are the subject of abhi vavāçire; cf. 9.94.2.

[2.2.4^d, pāthó ná pāyūm jānasi ubhé ánu: 9.70.3^b, ádābhyāso janúṣi ubhé ánu.]

2.2.8^c (Gr̥tsamada, &c., as above; to Agni)
 sá idhánā uśáso rámyā ánu svàr ná dīded aruśéna bhānúnā,
 hótrābhīr agnīr mānuṣaḥ svadhvaró rája viçám átithiç cārur āyāve.

10.11.5^b (Havirdhāna Āngi; to Agni)
 sādāsi ranvó yāvaseva pūsyate hótrābhīr agne mānuṣaḥ svadhvarāḥ,
 víprasya vā yāc chaçamānā ukthyaṁ vājaṁ sasavān upayāsi bhūribhīh.

Cf 1.36.7^c, hótrābhīr agnīm mānuṣaḥ sám indhate.

2.2.18 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above; to Agni)
 sámiddho agnīr níhitah pr̥thivyām pratyān viçvāni bhūvanāny asthāt,
 hótā pāvakāḥ pradīvaḥ sumedhā devó devān yajatv agnīr árhan.

10.2.2^d (Trita Āptya; to Agni)
 1 vési hotrām utá potrām jānanām, mandhātāsi draviṇodā ṛtāvā,
 svāhā vayām kṛṇāvāmā havīṁsi devó devān yajatv agnīr árhan. I.176.4^c

2.3.7^{a+d} (Gr̥tsamada, &c., as above; Āpra, to Dāivya Hotārā)
 dāivya hótārā prathamā vidūṣṭara ṛjū yakṣataḥ sám reā vapuṣṭarā,
 devān yājantāv ṛtuthā sám añjato nābhā pr̥thivyā ádhi sánuṣu triṣú.

3.4.7^a (Viçvāmitra Gathina; Āpra, to Dāivya Hotārā) =

3.7.8^a (Viçvāmitra Gathina; to Agni)

dāivya hótārā prathamā ny ṛñje saptá pr̥kṣāsaḥ svadhāyā madanti,
 ṛtām çānsanta ṛtām ít tá āhur ánu vratām vratapā dīdhyanāḥ.

10.66.13^a (Vasukarṇa Vasukra; to Viçve Devāḥ)

dāivya hótārā prathamā puróhita ṛtāsyā pánthām ánv emi sādhuṣā,
I.124.3^c

kṣétrasya pátim prátiveçam imahe viçvān devān amṛtān áprayuchataḥ.

10.110.7^a (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpra, to Dāivya Hotārā)

dāivya hótārā prathamā suvácā mimānā yajñām mānuṣo yājadhyāi,
 pracodāyanta vidātheṣu kārú prācīnam jyótiḥ pradīçā diçāntā.

3.29.4^b (Viçvāmitra; to Agni)

ilāyās tvā padé vayām nābhā pr̥thivyā ádhi,
 jātavedo ní dhīmāhy 1 agne havyāyā vólhave. I.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{ad}).—In 2.3.7 vapuṣṭarā (for vāpuṣṭarā) is made to rhyme more perfectly with vidūṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened pāda 3.29.4^b cf. 3.8.3^b, vārsman pr̥thivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devānām āpy etu pāthah: 3.8.9^d; 7.47.3^b, devā (7.47.3^b, devīr) devānām āpi yanti pāthah.]

2.3.11^c (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛté çritó ghṛtām v asya dhāma,
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyām.

3.6.9^d (Somāhuti Bhārgava; to Agni)

āibhir agne sarātham yāhy arvān nānārathām vā vibhāvo hy āçvāh,
pātnivatas triṇçātām triṇç ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3 6 9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2 3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyóh,
eśā víçvāny abhy āstu bhūmā devānām agnir aratir jirāçvāh.

10.46.2^a (Vatsapri Bhālandana; to Agni)

imām vidhānto apām sadhāsthe paçūm ná naṣtām padāir ānu gman,
gūhā cātantam uçiḥ nāmobhir ichānto dhīra bhṛgāvo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^c; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava; to Agni)

sākām hí çucinā çucih praçastā kratunājani,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāva; to Indra)

stotā yāt te vicarṣanir atipraçardhāyad girah,
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wunschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayā see Max Muller, SBE. xxxii. 207; Oldenberg, SBE. xlv. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayā is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvantam ksāyam in 6.2.5 with ksāya prajāvat, nrvāt, svapatyā, suvīra. The matter is not clear at every point; see Muller's and Oldenberg's discussions.—The word vicarṣanir in 8.13.6^c is generally misunderstood. The Pet Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛṣṇinām vicarṣanib by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛṣṇi and carṣanir shows that the vicarṣanir means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somāhuti Bhārgava ; to Agni)
 yāthā vidvān āraṁ kārād viçvebh̥yo yajatēbh̥yaḥ,
 ayām agne tvé āpi yām yaññāṁ cakrmā vayām.

8.44.28^a (Virūpa Āṅgīrasa ; to Agni)
 ayām agne tvé āpi jaritā bhūtu santya,
 ॥ tāsmaī pāvaka mṛṇaya. ॥

cf. 1.10.9^c

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissanger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch fur dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, 1, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8. 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kārāḥ for kārāt. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier'

2.6.1^c: 1.26.5^c; 1.45.5^b, imā u śu çrudhī girah.

2.6.5^a (Somāhuti Bhārgava ; to Agni)
 sā no vṛṣṭīm divās pāri sā no vājam anarvāṇam,
 sā naḥ sahasrīṇr īṣaḥ.

9.65.24^a (Bhṛgu Vāruṇi, &c. ; to Pavamāna Soma)
 té no vṛṣṭīm divās pāri pāvantām ā suvīryam,
 suvānā devāsa indavaḥ.

Ellipsis of some such verb as ā vah in 2.6.5

[2.7.3^c: āti gāhemahi dvīṣaḥ: 3.27.3^c, āti dvēṣāṁsi tarema.]

2.7.4^a (Somāhuti Bhārgava ; to Agni)
 çūciḥ pāvaka vāndyó 'gne brhád ví rocasa,
 tvām ghr̥tēbh̥ir āhutaḥ.

7.15.10^c (Vasiṣṭha Maitravaruṇi ; to Agni)
 ॥ agnī rákṣāṁsi sedhati ॥ çukrāçocir āmartyaḥ,
 çūciḥ pāvakā īḍyaḥ.

cf. 1.79.12^b

Cf agnīḥ pāvakā īḍyaḥ, 3.27.4^b.

[2.8.5^b, agnīm ukthāni vāvṛdhuḥ: 8.6.35^a; 95.6^b, indram ukthāni, &c.]

2.8.5^c (Gr̥tsamada ; to Agni)
 ātrim ānu svarājyam ॥ agnīm ukthāni vāvṛdhuḥ,
 víçvā śdhi çriyo dadhe.

cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others ; to Agni)
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāṇy ārjunā vi vo māde vīḡvā ādhi ḡriyo dhiṣe vīvakṣase.
 10.127.1^c (Kuṇika Saubhara, or Ratri Bhāradvājī ; Rātristavaḥ)
 rātri vy ākhyad āyatī purutrā devy ākṣābhiḥ,
 vīḡvā ādhi ḡriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^a, saptó ādhi ḡriyo dhire

2.8.6^{c+d} (Gr̥tsamada ; to Agni)
 agnér indrasya sómasya devānām utībhir vayám,
 āriṣyantaḥ sacemahy abhi ṣyāma pṛtanyatāḥ.

8.25.11^c (Viḡvamanas Vāyaḡva ; to Viḡve Devāḥ)
 té no nāvām uruṣyata dívā náktan sudānavaḥ,
 āriṣyanto ní pāyūbhiḥ sacemahi.
 9.35.3^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 tvāyā vīreṇa vīravo 'bhī ṣyāma pṛtanyatāḥ,
 kṣārā ṇo abhi vāryam.

Cf. sāsaḡyāma pṛtanyatāḥ, under 1 8.4

2.11.2^b (Gr̥tsamada ; to Indra)
 sr̥jó mahīr indra yā āpinvaḥ pāriṣṭhitā āhinā ḡūra pūrviḥ,
 āmartyam cid dāsām mānyamānam āvābhinaḍ ukthāir vāvṛdhānāḥ.

7.21.3^b (Vasistha Māitrāvaruṇi ; to Indra)
 tvām indra srāvītavā apās kaḥ pāriṣṭhitā āhinā ḡūra pūrviḥ,
 tvād vāvakre rathyò na dhēnā réjante vīḡvā kṛtrimāṇi bhiṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125, Oldenberg, Vedaforſchung, p. 97.

2.11.4^d, 5^a (Gr̥tsamada ; to Indra)
 ḡubhrām nú te ḡuṣman vardhāyantaḥ ḡubhrām vājraṁ bahvór dādhanāḥ,
 ḡubhrās tvām indra vāvṛdhānó asmé dāsīr vīḡaḥ sūryeṇa saḡyāḥ.
 ḡuhā hitām ḡuhyaṁ ḡūḡhām apsv āpīvṛtam māyīnam kṣiyāntam,
 utó apó dyām tastabhvānsam āhann āhim ḡūra vīryeṇa.

3.39.6^c (Viḡvāmītra ; to Indra)
 indro mādhu sām̐bhṛtam usriyāyām padvād viveda ḡaphāvan nāme ḡóḥ,
 ḡuhā hitām ḡuhyaṁ ḡūḡhām apsú hāste dadhe dākṣiṇe dākṣiṇāvān.
 10.148.2^{b+c} (Pr̥thu Vāinya ; to Indra)
 ṛṣvās tvām indra ḡūra jató dāsīr vīḡaḥ sūryeṇa saḡyāḥ,
 ḡuhā hitām ḡuhyaṁ ḡūḡhām apsú bibhṛmāsi prasrāvaṇe ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Sāyaṇa. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insgeheim nidergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . der geheim versteckt lag in den Wassern'. So also Bergaigne, II 36, 75 'le Soma caché dans les eaux (dans la nuée)'. Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility; 10.148 2^{cd} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasrāvaṇa (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that guhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada; to Indra)

pībā-pībéd indra çūra sómañ māndantu tvā mandīnah sutāsah, 1.134.2^a
prñāntas te kuksī vardhayantv itthā sutāh paurā indram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pībéd indra çūra sómañ mā riṣaṇyo vasavāna vāsuḥ sán,
utā trāyasva grñatō maghōno mahāç ca rāyo revātas kṛdhi nah.

10.22.15^c

2.11.11^b, māndantu tvā mandīnah sutāsah: 1.134.2^a, māndantu tvā mandīno
vāyav indavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
Indra)

nūnām sá te prāti várañ jaritré duhīyād indra dākṣiṇā maghōnī,
çíkṣā stotṛbhyo mātī dhag bhāgo no br̥hád vadema vidāthe suvīrah.

refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. II. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatvāhim áriṇāt saptá síndhūn: 4.28.1^c; 10.67.12^c; áhann áhim, &c.]

[2.12.12^a, yāḥ saptáraçmir vṛṣabhás túviṣmān: 4.5.3^b, sahásrareṭā vṛṣabhás, &c.]

2.12.12^b, avāsrjat sártave saptá síndhūn: 1.32.12^d, avāsrjah sártave saptá síndhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yāḥ sunvántam ávati yāḥ pácantañ yāḥ çánsantañ yāḥ çaçamānám ūtī,
yasya bráhma vārdhanañ yasya sómo yásyedām rádhah sá janāsa indrah.

2.20.3^c (The same)

sá no yúvëndro johútrah sákha çivó narām astu pātá,

yāḥ çánsantañ yāḥ çaçamānám ūtī pácantañ ca stuvántam ca pranésat.

2.12.15^c (Gṛtsamada; to Indra)

yāh sunvaté pácate dudhrá á cid vájaṁ dārdarṣi sá kilāsi satyāḥ,
vayám ta indra viçvāha priyāsaḥ ḥsuvírāso vidátham á vadema. § 1.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trátāro devā ádhi vocatā no mǎ no nidrá içata mótá jálpiḥ,
vayám sómasya viçvāha priyāsaḥ ḥsuvírāso vidátham á vadema. § 1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, suvírāso vidátham á vadema.

2.13.2^d–4^d, yás tákrnoḥ prathamám sāsya ukthyāḥ.

2.13.9^b (Gṛtsamada; to Indra)

çatám vā yāsya dáça sākám ádya ékasya çruṣṭáu yád dha codám ávitha,
arajjáu dásyūn sám unab dabhítaye suprávyò abhavaḥ sāsya ukthyāḥ.

8.3.12^a (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhiya indra síçāsataḥ,
çagdhí yáthā rúçamaṁ çyúvakaṁ kípam indra právaḥ svāṇaram.

The reason for confronting the two faintly similar pādas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyana, stotṛnām prerakam yajamānam¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhīti thou didst bind the enemies without using rope Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, II. 209, 350; III. 115, note, Oldenberg, RV Noten, p. 199

2.13.13 = 2.14.12 (Gṛtsamada; to Indra)

asmábhyaṁ tád vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,
indra yác citráṁ çravasyá ánu dyūn ḥbṛhád vadema vidáthe suvírāḥ. § refrain, 2.1.16^d ff.

2.14.1^a (Gṛtsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ síncatā mádyam ándhaḥ,
kāmí hí vīrāḥ sadám asya pítīm juhóta vṛṣṇe tád íd eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptṛ)

ágmann āpa uçatír barhīr édám ny ádhvaré asadan devayántih,
ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçákā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, Sitzungsberichte der Berliner Akademie der Wissenschaften, 1900, p. 606.

¹ Sāyana has in mind expressions such as yajamānasya codáu in 2.30.6, or yajamānasya coditá in 1.51.8. The word pāurá similarly plays upon the idea 'liberal', purukṣt, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gr̥tsamada ; to Indra)

ádhvaryavo yó apó vavrivánsam vṛtrám jaghánācānyeva vrksām,
tásmā etám bharata tadvaçāyañ ešá índro arhati pítim asya.

2.37.1^c (Gr̥tsamada ; to R̥tus)

māndasva hotṛád ānu jósam ándhasó ṛ'dhvaryavaḥ sá pūrnám vaṣṭy
ásicam,] cf. 2.37.1^b
tásmā etám bharata tadvaçó dadír hotṛád sómam draviṇodaḥ píba
rtúbhiḥ.

2.14.10^b (Gr̥tsamada ; to Indra)

ádhvaryavaḥ páyasódhar yáthā góḥ sómebhir ím pṛṇatā bhojám índram,
védāhám asya níbhrtam ma etád dítsantam bhūyo yajataç ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tám vah sakhāyah sám yáthā sutéṣu sómebhir ím pṛṇatā bhojám índram,
kuvít tásmā ásatí no bhārāya ná súṣvim índró 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c : 1.32.3^b, trikadrúkeṣv apibat sutásya.

2.15.2^c : 1.103.2^a, sá dhārayat pṛthivím paprāthac ca.

2.15.2^d—9^d, sómasya tá máda índraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gr̥tsamada ; to Indra)

ádha yó víçvā bhúvanābhí majmāneçānakṛt prāvayā abhy ávardhata,
ád ródasī jyotísā váhnir átanot sívyan támānsi dúdhitā sám avyayat.

9.110.9^b (Tryaruna and Trasadasyu ; to Pavamāna Soma)

ádha yád imé pavamāna ródasī imā ca víçvā bhúvanābhí majmánā,
yúthé ná niṣṭhā vṛṣabhó ví tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er uber alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . uber alle wesen an größe (du bist)'. The omission of the verb in 9.110.9^{ab} possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

2.18.3^d (Gṛtsamada ; to Indra)

hārī nū kaṁ rātha indrasya yojām āyāi sūktena vācasā nāvena,
mó śu tvām ātra bahāvo hí viprā ní rīraman yājāmānāso anyé.

3.35.5^b (Viçvāmitra ; to Indra)

mā te harī viṣaṇā vitáprsthā ní rīraman yājāmānāso anyé,
atyāyāhi çāçvato vayām té 'raṁ sutébhiḥ kṛṇavāma sómāih.

Cf. 10.160 1^{cd}, indra mā tvā yājāmānāso anyé nī rīraman túbhyam imé sutāsaḥ. A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mogen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken', but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die hockerlosen, goldigen ergotzen'. The close parallel, mā vām anyé ní yaman devayāntah, 4.44.5^c; 7.69 6^d, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* 1. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202

2.18.7^d (Gṛtsamada ; to Indra)

māma brāhmendra yāhy āchā viçvā hārī dhurī dhiṣvā rāthasya,
purutrā hí vihávyo babhūthāsmiñ chūra sāvane mādayasva.

7.23.5^d (Vasistha Mātrāvaruṇi ; to Indra)

té tvā mādā indra mādayantu çusmīṇaṁ tuvirādhasaṁ jaritré,
éko devatrā dāyase hí mártān asmiñ chūra sāvane mādayasva.

7.29.2^c (The same)

brāhman vīra brāhmakṛtiṁ juṣāṇò 'rvācinó hārībhīr yahi túyam,
asmiñ ū śu sāvane mādayasvo pa brāhmāṇi çṛṇava imā naḥ. cf. 3.43.3^b
6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmiñ sāvane mādayasva, 7.92 5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanāmo vādhar ádevasya pryoḥ.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yāḥ çānsantaṁ yāḥ çaçamānām utī.

2.20.5^d (Gṛtsamada ; to Indra)

só āṅgrasām ucāthā jujuṣvān brāhmā tūtoḍ indro gātúm iṣṇān,
muṣṇān uṣāsah sūryeṇa stavān áçnasya cic chiṇathat pūrvyāṇi.

6.4.3^d (Bharadvāja Barhaspatya ; to Agni)

dyāvo ná yasya panáyanty ábhvaṁ bhāsāṁsi vaste sūryo ná çukráḥ,
ví yá inóty ajārah pāvako 'çnasya cic chiṇathat pūrvyāṇi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* 1. 162, 201 ; iii. 119, Ludwig, *Ueber Methode*, p. 29 ; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222 ; iii. 8, note 2. For the succession of words iṣṇān muṣṇān see under 1.62.2^o.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Gṛtsamada; to Indra)

abhibhúve 'bhibhaṅgāya vanvaté 'śālhāya sáhamānāya vedhāse,
tuvatgrāye váhnaye duṣṭáritave satrásāhe náma índrāya vocata.

7.46.1^c (Vasiṣṭha; to Rudra)

imā rudrāya sthirádhanvane girāḥ kṣipréṣave devāya svadhāvne,
āśālhāya sáhamānāya vedhāse tigmāyudhāya bharatā ṣṇótu naḥ.

TB. 2.8 6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīlhūse for vedhāse in its version of 7.46.1^c. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra. there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, índrasya vocam prá kṛtāni vīryā: 1.32.1^a, índrasya nú vīryāni prá vocam.]

2.22.1^d—3^d, sāinaṁ saçcad devó devāṁ satyām índraṁ satyá induh.

2.22.4^c, divi pravācyam kṛtām: 1.105.16^b, divi pravācyam kṛtāḥ.

2.23.5^a (Gṛtsamada; to Brahmanaspati)

ná tám áňho ná duri-tám kútaç caná nárātayas titirur ná dvayāvīnah,
viçvā id asmādhvarāso ví bādhasa yām sugopā rákṣasi brahmaṇas pate.

8.19.6^c (Sobhari Kaṇva; to Agni)

tāsyéd árvanto rañhayanta açávas tāsya dyumnítamaṁ yāçah,
ná tám áňho devákṛtam kútaç caná na mártyakṛtam naçat.

10.126.1^a (Kulmalabarhiṣa Çailūṣi, or Ánhomuc Vāmadevya; to Viçve Devāḥ)

ná tám áňho ná duri-tám dévāso aṣṭa mártyam,
sajóṣaso yām aryamā mitró náyanti várūṇo áti dvīṣaḥ.

Cf. 7.82.7, ná tám áňho ná duri-tám mártyam.—The pādas lend themselves to the following facile chronological arrangement: surely 10.126.1^a is a truncated form of 2.23.5^a, because duri-tám is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms áňhas and duri-tá makes it certain that 8.19.6^c is a sophisticated form of 2.23.5^a, because it substitutes devákṛtam for ná duri-tám.

2.23.8^c (Gṛtsamada; to Brhaspati)

trātāram tvā tanūnām havāmāhé 'vaspartar adhivaktāram asmayām,
bṛhaspate devanído ní barhaya má durévā úttaraṁ sumnām ún naçan.

6.61.3^a (Bharadvāja; to Sarasvatī)

sárasvati devanído ní barhaya prajām viçvasya bṛsayasya māyīnaḥ,
utá kṣitibhyo 'vánr avindo viṣām ebhyo asravo vājīnrvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration bṛhaspate . . . ní bar-

haya marks that composition as primary; cf. 2.23.13, bṛhaspátir vi vavarhā. In 6.61 Sarasvatī is assimilated to Brhaspati in an especial degree: in st. 3, as dhinām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Brhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328, ii. 317; iii. 80.

2.23.10^c, mǎ no duḥcāṁso abhidipsúr iṣata: 1.23.9^c; 7.94.7^c, mǎ no duḥcāṁsa iṣata; 10.25.7^d, mǎ no duḥcāṁsa iṣatā vívaksase.

2.23.11^c, āsi satyá ṛṇayá brahmaṇas pate: 1.87.4^c, āsi satyá ṛṇayávānedyah.

[2.23.15^d, tát asmásu dráviṇaṁ dhehi citrām: 10.37.10^d, tát sūrya dráviṇaṁ, &c.]

2.23.19^{od} = 2.24.16^{od} (Gṛtsamada; to Brahmanaspati)

bráhmanas pate tvám asyá yantá sūktásya bodhi tánayam ca jinva,
víḡvam tát bhadráṁ yád ávanti devá ṽbṛhád vademā vidáthe suvírāḥ.]

☞ refrain, 2.1.16^d ff.

2.35.15^{od} (Gṛtsamada; to Aponaptar)

áyānsam agne suksitím jánāyáyānsam u maghávadbhyaḥ suvrktím,
víḡvam tát bhadráṁ yád ávanti devá ṽbṛhád vademā vidáthe su-
vírāḥ.]

☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^d–5^d, yám-yam yújam kṛṇuté bráhmanas pátih.

[2.25.4^b, sá sátvabhiḥ prathamó gósu gachati: 1.83.1^a, ácāvāti prathamó, &c.]

Cf. 9.86.12.

2.25.5^b (Gṛtsamada; to Brahmanaspati)

tásmā id víḡve dhunayanta sindhavó 'chidrā cārma dadhire purūṇi,
devānām sumné subhágah sá edhate ṽyám-yam yújam kṛṇuté bráhmanas pátih.]

☞ refrain, 2.25.1^d–5^d

3.15.5^a (Utkīla Kātya; to Agni)

áchidrā cārma jaritah purūṇi devān áchā dídyānah sumedhāḥ,
rátho ná sāsniṛ abhí vakṣi vājām ágne tvám ródasi nah sumeke.

For 3.15.5 see Geldner, Ved. Stud. i. 160; Oldenberg, SBE. xlv. 223.

2.26.2^b (Gṛtsamada; to Brahmanaspati)

yájasva víra prá vihi manāyató bhadráṁ mánah kṛṇuṣva vṛtratúrye,
haviṣ kṛṇuṣva subhágó yáthāsasi ṽbráhmanas páter áva á vṛṇīmahe.]

☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadráṁ mánah kṛṇuṣva vṛtratúrye yénā samātsu sāsāhah,
áva sthirá tanuhi bhūri cārdhatām vānema te abhiṣtibhiḥ.

An interesting study in translations of repeated pādas :—

- { Grassmann, 1. 33, ad 2.26.2^b : 'mache tuchtig deinen Geist zur Feindesschlacht.'
- { Grassmann, i. 424, ad 8.19.20^a : 'im Feindeskampfe mache heilvoll deinen Muth.'
- { Ludwig, 728, ad 2.26.2^b 'fass guten mut zur bekämpfung der feinde.'
- { Ludwig, 401, ad 8.19.20^a : 'betätige beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right ; the others more or less vague generalizations. Cf. the expression sthūrām mānah kṛ, 5.30.4 ; 10.117.2.

[2.26.2^d, brāhmaṇas pāter āva ā vṛṇīmahe : 10.35.2^a, divāsprthivyor āva, &c.]

2.26.3^b, sá putráir vājāṃ bharate dhānā nṛbhīh : 1.64.13^c, ārvadbhir vājāṃ, &c. ;
10.147.4^d, makṣú sá vājāṃ, &c.

2.27.2^b, mitró aryamā vāruṇo juṣanta : 7.64.1^d, rájā suksātró vāruṇo juṣanta.]

[2.27.4^b, devā víḡvasya bhūvanasya gopāḥ : 1.164.21^c, inó víḡvasya, &c.]

2.27.7^c (Kūrma Gārtsamada, or Gr̥tsamada ; to Ādityas)
pīpartu no āditi rájaputrāti dvēsānsy aryamā sugébhīh,
bṛhān mitráśya vāruṇasya çármópa syāma puruvīrá áriṣṭāḥ.

10.10.6^c (Yamī Vaivasvatī ; Saṃvāda)

kó asyá veda prathamasyáhnah ká m̐ dadarça ká ihá prá vocat,
bṛhān mitráśya vāruṇasya dhāma kád u brava āhano vícyā nṛn.

For 10.10.6 cf. 3.54.5, 10.129.6, and see Geldner, Gurupūjākāumudī, p. 22 ; v Schroeder, *Mysterium und Mimus*, p. 283 — Cf. 1.152.4 ; 7.61.4 ; 10.89.8.

2.27.9^a (Kūrma Gārtsamada, or Gr̥tsamada ; to Ādityas)
trī rocanā divyā dhārayanta hiranyāyāḥ çúçayo dhārapūtāḥ,
āsvapnajo animiṣā ādabdhā uruçaṅsā rjāve mārtyāya.

5.29.1^b (Gāuriviti Çaktya ; to Indra)

try aryamā mānuṣo devātātā trī rocanā divyā dhārayanta,
ārcanti tvā marūtāḥ pūtādaksās tvām eṣām řsir indrāsi dhīrah.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, RV. Noten, p. 325. The conditions are as follows : 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers : stanzas 1, 2, 3, 6 (so also in 5.30.6, 31.4.10 ; see Bergaigne, i. 391 ; Hillebrandt, Ved. Myth. iii. 314). The introduction of aryamā in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra : the Maruts conceive of him as their Aryaman, 'friend or companion' (eso 'ryamā yo dadāti, KS. 8.1, p. 83. 13) ; therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (řsir dhīrah), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces ; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trī rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καὶ ὅλον καὶ μέρος ; cf. arīr = aryó, 1.4.6. Translate 5.29.1 : '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kūrma Gāṛtsamada, or Gṛtsamada ; to Ādityas) =

2.28.11 (The same ; to Varuṇa) =

2.29.7 (The same ; to Viṣṇe Devāḥ)

māhām maghóno varuṇa priyásya bhūrdāvna á vidaṁ ḡnam āpéh,
mā rāyó rājan suyámād áva sthām ṽbhád vadema vidáthe suvírāḥ.]

☞ d : refrain, 2.1.16^d ff.

2.28.1^b (Kūrma Gāṛtsamada, or Gṛtsamada ; to Varuṇa)

idám kavér ādityásya svarájo víḡvāni sánty abhy āstu mahná,
āti yó mandró yajáthāya deváh sukirtīm bhikṣe várunasya bhūreh.

8.100.4^b (Indra ; to Indra)

ayám asmi jaritaḥ páḡya mehá víḡvā jātāny abhy āsmi mahná,
ṛtásya mā pradīḡo vardhayanty ādardiró bhúvanā dardarīmi.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25 5^d, 8 88 4^b.

[**2.28.3^c**, yūyám nah putrá aditer adabdhāḥ : 7.60.5^d, ḡgmāsah putrá áditer
ádabdhāḥ.]

2.28.11 : see 2.27.17.

[**2.29.2^b**, yūyám dvéṣānsi sanutár yuyota : 10.100.9^b, víḡvā dvéṣānsi, &c.]

2.29.7 : see 2.27.17.

2.31.1^b (Gṛtsamada ; to Viṣṇe Devāḥ)

asmākaṁ mitrávaruṇāvatām rátham ādityái rudráir vásubhiḥ sacābhúvā,
prá yád váyo ná páptan vásmanas pári ḡravasyávo híṣivanto vanarṣádaḥ.

8.35.1^b (Ḣyāvāḡva Ātreya ; to Aḡvins)

agnínéndreṇa váruneṇa víṣṇunādityái rudráir vásubhiḥ sacābhúvā,
ṽsajóṣasā uṣásā sūryeṇa ca ṽsómam pibatam aḡvinā.]

☞ c : refrain, 8.35.1^c—21^c ; d : refrain, 8.35.1^d—3^d

2.33.2^c (Gṛtsamada ; to Rudra)

tvádattebhī rudra ḡmāntamebhīḥ ḡatām híma aḡrya bheṣajébhiḥ,
vy āsmád dvéṣo vitarām vy áñho vy ámivāḡ cātayasvā víṣuēḥ.

6.44.16^d (Ḣamyu Bārhaspatya ; to Indra)

idám tyát pátram indrapānam índrasya priyám amítam apāyi,
mátsad yáthā sāumanasáya devām vy āsmád dvéṣo yuyávad vy áñhaḥ.

For 2.33.2^{cd} cf 6.74.2^{ab}.

2.33.14^a (Gṛtsamada ; to Rudra)

pári ṇo hetí rudrásyā vṛjyāḥ pári tveṣásya durmatír mahí gāt,
áva sthirá maghāvadbhyas tanuṣva ṽmíḡhvas tokáya tánayāya mṛṽa.] ☞ 1.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyāvasaṁ riçāntīḥ çuddhā apāḥ suprapāṇé pībantīḥ,
[mā va stenā içata māghāçānsaḥ] pári vo hetī rudrāsya vṛjyāḥ.

§ 2.42.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)

yuvó rāṣṭrām br̥hád invati dyáur yáu setṛbhīr arajjúbhiḥ sinīthāḥ,
pári no hélo várūṇasya vṛjyā urúm na indrah kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pári no rudrasya hetir vṛnaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetīḥ and pári hélah. Yet I believe that pári hetīḥ preceded pári hélah ; cf. the opening paragraphs of Part 2, chapter 4 —The expression áva sthīrā maghāvadbhyas tanuṣva means 'loosen the strung bows that are directed against our patrons' (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4 4.5.

2.33.14^d, mīdhvas tokāya tánayāya mṛla : 1.114.6^d, tmāne tokāya tánayāya mṛla.

2.34.4^c (Gr̥tsamada ; to Maruts)

prkṣé tá viçvā bhūvanā vavaksire mitráya vā sādām ā jirādānavah,
pṛṣadaçvāso anavabhrārādhasa ṛjipyāso ná vayūneṣu dhūrṣadāḥ.

3.26.6^c (Viçvāmitra ; to Agni and Maruts)

vṛātām-vṛātām gaṇām-gaṇām*suçastībhīr agnér bhāmaḥ marūtām ója
Imahe,

pṛṣadaçvāso anavabhrārādhaso gántāro yajñām vidátheṣu dhīrāḥ.

For sundry points in 2 34.6 see Pischel, Ved. Stud i 301 ; Max Muller, SBE xxxii 302 ; Ludwig, Ueber Methode, p 30 ; Oldenberg, RV Noten, p 216. For 3.26 6, Max Muller, ibid 299, Geldner, Ved. Stud. iii 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tán vo mahó marúta evayāvno viṣṇor eṣásya prabhṛthé havāmahe,
híranyavarṇān kakuhān yatásruco brahmanyántaḥ çānsyaṁ rádha imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devásya mīlhúso vayá viṣṇor eṣásya prabhṛthé havīrbhiḥ,
vidé hí rudró rudriyaṁ mahitvām yāsiṣṭām vartīr açvināv íravat.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by 'hervorbringung', the same author, 224, to 7.40 5, by 'darbringung'. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii 419 ; Max Muller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

[2.35.9^b, jihmánām ūrdhvó vidyútām vásānaḥ : 1.95.5^b, jihmánām ūrdhvāḥ
svayāçā upāsthe.]

2.35.12^b (Gr̥tsamada ; to Aponaptr̥)

asmāi bahūnām avamāya sākhye yajñāir vidhema nāmasā havīrbhiḥ,
sām sānu mārjmi didhiṣāmi bīlmāir dādhamy ānnāiḥ pāri vanda ṛgbhīḥ.

4.50.6^b (Vāmadeva ; to Br̥haspati)

evā pitrē viṣvadevāya vīṣṇe yajñāir vidhema nāmasā havīrbhiḥ,
br̥haspate suprajā virāvanto ṽvayām syāma pātayo rayiṇām.] 4.50.6^d

[2.35.14^a, asmīn padé paramé tasthivāṅsam : 1.72.4^d, agnīm padé, &c.]

2.35.15^{cd} : 2.23.19^{cd} = 2.24.16^{cd}, viṣvaṁ tād bhadraṁ yād āvanti devā br̥hād
vadema vidátthe suvirāḥ.

[2.36.4^a, á vakṣi devān ihā vipra yāḁsi ca : 5.26.1^c ; 6.16.2^c ; 8.102.16^c, á devān
vakṣi yāḁsi ca.]

2.36.5^c (Gr̥tsamada ; to R̥tus)

eṣā syā te tanvō nṛmṇavārdhanah sāha ójah pradīvi bāhvōr hitāḥ,
túbhyaṁ sutó maghavan túbhyaṁ ābhrtas tvām asya brāhmaṇād á tṛpát piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura ; to Indra)

idām havir maghavan túbhyaṁ rātām prāti samrāḥ āhr̥ṇāno ṛbhāya,
túbhyaṁ sutó maghavan túbhyaṁ pakvō 'ddhīndra piba ca prāsthitasya.

2.36.6^a (Gr̥tsamada ; to R̥tus)

juṣéthām yajñām bódhataṁ hávasya me sattó hótā nivídaḥ pūrvyā ānu,
āchā rājānā nāma ety āvītaṁ praçāstrād á pibataṁ somyām mādhu.

8.35.4^a (Çyāvāçva Ātreya ; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viṣvehá devāu sávanāva
gachataṁ,

ṽsajóṣasā uṣásā súryeṇa césaṁ no vōḥam açvinā.]

4.50.6^c : refrain, 8.35.1^c—21^c ; d : refrain, 8.35.4^d—6^d

For 2.36.6 cf Hillebrandt, *Ved Myth.* iii. 147 ff. ; Geldner, *Ved. Stud.* ii 145, note.

[2.37.1^b, ádhvaryavaḥ sá pūrṇām vaṣṭy āsīcam : 7.16.11^b, pūrṇām vivaṣṭy āsīcam.]

Both pādas apply technically to Agni Dravṇodas.

2.37.1^c, tásmā etām bharata tadvaçó dadīḥ : 2.14.2^c, tásmā etām bharata tadvaçāya.

2.38.1^a (Gr̥tsamada ; to Savitar)

úd u syā devāḥ savitā savāya çaçvattamām tādapā váhnir asthāt,
nūnām devébhyo ví hí dhāti rátnam áthābhajad vitihotraṁ svastāu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u syá deváh savitá hiranyáyā bāhū ayaṁsta sávanāya sukrátuh,
ghṛtēna pāṇí abhí prusñute makhó yúvā sudákṣo rájaso vídharmaṇi.

6.71.4^a (Bharadvāja ; to Savitar)

úd u syá deváh savitá dāmūnā hiranyapāṇiḥ pratidośám asthāt,
áyohanur yajató mandrájihva á dāçúṣe suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u syá deváh savitá yayāma hiranyáyim amátim yám açiçret,
nūnām bhāgo hávyo mánuṣebhir ví yó rātnā puruvāsúr dādhati.

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^c, hiranyakṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tād divó adbhyáh pṛthivyás tváyā dattám kámyam rádha á gāt,
çám yát stotṛbhya āpáye bhávāty uruçaṁsāya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)

idám vácah çatasāḥ sámśahasram úd agnáye janisṣṭa dvibárhāḥ,
çám yát stotṛbhya āpáye bhávāti dyumád amīvacátanam rakṣohá.

2.39.8^a, etáni vām açvinā várdhanāni : 1.117.25^a, etáni vām açvinā vīryāni.

[2.40.1^b, jánanā divó jánanā pṛthivyáh : 8.36.4^a, janitá divó janitá pṛthivyáh.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣaṇā jánanā rayṇām jánanā divó jánanā pṛthivyáh, cf. 2.40.1^b
játāu víçvasya bhúvanasya gopáu devá akr̥ṇvann amṛtasya nábhim.

3.17.4^d (Kata Vaiçvāmitra ; to Agni)

agnim sudṛtīm sudṛçam gr̥nānto namasyāmas tvédyam jātavedah,
tvām dūtām aratīm havyvāham devá akr̥ṇvann amṛtasya nábhim.

Possibly the expression amṛtasya nábhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4

2.40.2^c, ābhyām indrah pakvám amāśv antáh : 6.72.4^a, indrásomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7

[2.40.5^a, víçvāny anyó bhúvanā jajāna : 2.35.2^d, víçvāny aryó bhúvanā jajana :
10.85.18^c, víçvāny anyó bhúvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūṣan)

víçvāny anyó bhúvanā jajāna, víçvam anyó abhicāksaṇa eti, cf. 2.35.2^d
sómāpūṣaṇāv ávataṁ dhīyam me yuvābhyām víçvāḥ pītanā jayema.

6.52.16^a (Ṛjigvan Bhāradvāja ; to Viṣve Devāḥ, here Agni and Parjanya)
 āgnīparjanyaṽ āvataṁ dhīyaṁ me 'smīn hāve suhāvā suṣṭutīm naḥ,
 īlām anyo janāyad gārbham anyāḥ prajāvatir īṣa ā dhattam asmé.

[2.40.6^c, āvatu devy āditir anarvā : 7.40.4^c, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada ; to Vāyu)
 niyútvān vāyav ā gahy ayāṁ çukró ayāmi te,
 gántāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva ; to Vāyu)
 váyo çukró ayāmi te mádhvo ágram dīviṣṭiṣu,
 ā yāhi sómapitaye spārhó deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava ; to Vāyu)
 ā no yajñāṁ divispf̥çam váyo yāhi sumānmbahiḥ,
 antāḥ pavitra upāri gr̥ṇānò 'yāṁ çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sóma ṛtāvṛdhā.

2.41.6^a : 1.136.1^d, tā samrāja ghṛtāsuti.

2.41.6^b : 1.136.3^e, ādityā dānunas pati.

2.41.8^{a+c} (Gr̥tsamada ; to Aṣvins)
 ná yát páro nāntara ādadhārṣad vṛṣaṇvasu,
 duḥçāṁso mártyo ripúḥ.

6.63.2^d (Bharadvāja ; to Aṣvins)
 āraṁ me gantaṁ hāvanāyāsmāi gr̥ṇāná yāthā pībātho āndhaḥ,
 pári ha tyád vartir yātho riṣó ná yát páro nāntaras tuturyāt.
 8.18.14^b (Irimbiṭhi Kāṇva ; to Indra)
 sám ít tám aghām aṇnavad duḥçāṁsaṁ mártyaṁ ripúm,
 yó asmatrá durhāṇāvāḥ úpa dvayúḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viṣve devāsa ā gata.

2.41.13^b (Gr̥tsamada ; to Viṣve Devāḥ) =

6.52.7^b (Ṛjigvan Bhāradvāja ; to Viṣve Devāḥ)
 [viṣve devāsa ā gata] çṛṇutā ma imāṁ hāvam, ☞ 1.3.7^b
 édām barhír ní ṣīdata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Aṣvins)
 ihā gataṁ vṛṣaṇvasū çṛṇutāṁ ma imāṁ hāvam,
 [ānti ṣād bhūtu vām āvaḥ.] ☞ refrain, 8.73.1^c–18^c

Cf. imāṁ me çṛṇutaṁ hāvam, 8.85.2^b, and imāṁ naḥ çṛṇavad dhāvam, under 8.43.22^c.

2.41.15 = 1.23.8.

2.41.16^c, apraṣastā́ iva smasi: 1.29.1^b, anāṣastā́ iva smási.

2.41.20^b: 1.142.8^d, sidhrām adyá divispṛ́ṣam; 5.13.2^b, sidhrām adyá divispṛ́ṣaḥ.

2.42.3^c (Gr̥tsamada; Adhvani vāṣyamānasya ṣakuntasya stutiḥ)

śva kranda dakṣiṇat́o gṛhā́ṇāṁ sumaṅgálo bhadravād́i ṣakunte,

má na stená́ iṣata mággháṣaṅso ṽbrhád vadema vidátthe suv́iráḥ.]

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja; to Gāvaḥ)

prajā́vatīḥ sūyávasaṁ riṣántīḥ ṣuddhā́ apāḥ suprapāné píbantiḥ,

má va stená́ iṣata mággháṣaṅsaḥ ṽpári vo hetí rudrásya vṛjyāḥ.]

☞ 2.33.14^a

Cf. má no duhṣaṅsa iṣata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, *krátum punanāḥ kavibhiḥ pavitrāḥ* : 3.31.16^c, *mādhvaḥ punanāḥ*, &c.]

3.1.13^a : 1.164.52^b, *apām gārbhaṁ darçatām oṣadhīmām*.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īḷe ca tvā yajamāno havīrbhir īḷe sakhitvām sumatīm nikāmaḥ,
devāir āvo mimīhi sām jaritré rákṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiçvāmitra, or Prajāpati Vācya ; to Viçve Devāḥ,
here Agni)

imām mahé vidathyāya çuśām çāçvat kṛtva īḍyaya prā jabhruḥ,
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnir divyāir ājasrah.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schutze uns durch hausliches Erglänzen', and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behut' uns mit deinen hausliebenden [vilen] antlitzen'; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* 1. 158 ; Oldenberg, *SBE.* xlvī 221

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saranyān,
asmé rayīm bahulām sāntarutraṁ suvācam bhāgām yaçāsām kṛdhi naḥ.

3.31.18^{cd} (Kuçika Āiṣṭrathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan sūnṛtanām girām viçvāyur vṛsabhó vayodhāḥ,
ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saranyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tū na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībhir ūtibhiḥ.

3.1.20^{c+d} (Viçvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sávanā kṛtémā jānmañ-janman nihito jātāvedāḥ.

3.30.2^c (Viçvāmitra ; to Indra)

ná te duré paramā cid rájaṁsy á tú prá yāhi harivo hāribhyām,
sthirāya vṛṣṇe sávanā kṛtémā yuktā grāvāṇaḥ samidhané agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a: 3.1.20^d, jánmañ-janman nīhito jātavedāḥ.

3.1.21^{cd} (Viçvāmitra Gāthina ; to Agni)

jánmañ-janman nīhito jātavedā, viçvāmitrebhir idhyate ájasraḥ. 3.1.20^d
tásya vayám sumatāu yajñīyasyāpi bhadre sāumanasé syāma.

3.59.4^{cd} (Viçvāmitra ; to Mitra)

ayám mitró namasyāḥ suçévo rája suksatró ajanīṣṭa vedhāḥ,
tásya vayám sumatāu yajñīyasyāpi bhadre sāumanasé syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =

10.131.7^{ab} (Sukīrti Kākṣivata ; to Indra)

tásya vayám sumatāu yajñīyasyāpi bhadre sāumanasé syāma,
sá sūtrāmā svāvān indro asmé ārác cid dvēṣaḥ sanutár yuyotu.

6.47.13^{cd}

10.14.6^{cd} (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgirasō naḥ pitáro nāvagvā átharvāṇo bhṛgavaḥ somyāsāḥ,
téṣāṁ vayám sumatāu yajñīyānām āpi bhadre sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmitra Gāthina ; to Agni)

imám yajñám sahasāvan tvám no devatrā dhehi sukrato rārāṇaḥ,
prá yañsi hotar bṛhatír īṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Sāuctka, or Agni Vāiçvānara ; to Agni)

agnāye brāhma ṛbhāvas tatakṣur agním mahám avocāmā suvṛktīm,
agne práva jaritāram yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina ; to Agni) = 3.15.7 (Utkīla
Kātya ; to Agni) = 3.22.5 (Gāthiṇ Kauṣika ; to Agni) = 3.23.5
(Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

ilām agne purudāṁsaṁ saním góḥ çaçvattamám hávamānāya sādha,
syān naḥ sūnús tánayo vijāvāgne sá te sumatír bhūtv asmé.

3.2.2^c (Viçvāmitra Gāthina ; to Agni)

sá rocayaj janúṣā ródasi ubhé sá mātṛór abhavat putrá ídyah,
havyavāl agnír ajáraç cānohito dūlābho viçám átithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)

havyavāl agnír ajáraḥ pitá no vibhūr vibhāvā sudṛçko asmé,
sugārhapatyāḥ sám īṣo didīhy āsmadryāk sám mimīhi çrāvāñsi.

3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viçvāmītra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vájaçravasam ihá vṛktábarhiṣaḥ,
yatásrucaḥ surúcam viçvādevyaṁ rudrām yajñánām sádhadīṣṭim apásām.

10.140 6^b (Agni Pāvaka; to Agni)

ṛtāvānaṁ mahiṣām viçvādarçatam agnīm sumnāya dadhire puró jánāḥ,
ṛtītkarṇaṁ sapráthastamaṁ tvā girā, dáivyaṁ mánuṣā yugā. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlv. 228, 327; ZDMG. lxxi. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established).' The second hemistich is anacoluthic; the change of person in the phrase tvā girā lumps along late in the stanza; moreover tvā girā is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viçvāmītra Gāthina; to Vaiçvānara)

namasyāta havyádātīm svadhvarām duvasyāta dāmyaṁ jātāvedasam,
rathīr ṛtāsyā brhāto vícarsaṇir agnīr devānām abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyah)
sadyó jātó vy āmimīta yajñām agnīr devānām abhavat purogāḥ,
asyá hótuh pradiçy ṛtāsyā vāci sváhakṛtaṁ havír adantu devāḥ.

10.150.4^a (Mr̥ṣīka Vāsīṣṭha; to Agni)

agnīr devó devānām abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sām idhire,
agnīm mahó dhānasātāv ahām huve mr̥ṣīkām dhānasātaye.

The pāda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p vii, line 6 from top.

3.2.10^a (Viçvāmītra Gāthina; to Vaiçvānara)

viçám kavīm viçpátim mánuṣīr iṣaḥ sām sīm akr̥ṇvan svádhitīm ná téjase
sá udvāto nivāto yāti véviṣat sá gārbham eṣú bhúvaneṣu dīdharat.

5.4.3^a (Vasuçruta Ātreya; to Agni)

viçám kavīm viçpátim mánuṣīnām úcim pāvakām ghṛtāpr̥ṣṭham agnīm
ní hótaraṁ viçvavidam dadhidhve sá devēṣu vanate vāryāni.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçám kavīm viçpátim śáçvatīnām nitóçanaṁ vṛṣabhām carṣaṇīnām,
prétīṣaṇim iṣáyantaṁ pāvakām rájantaṁ agnīm yajatām rayīnām.

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mánuṣīr iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2^c = 5.4.2^a.

3.2.11^c (Viçvāmitra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajājūivān vṛṣā citrēṣu nānadan ná sinhāh,
vāiçvānarāḥ pṛthupājā ámartyo vásu rātnā dāyamāno ví dāçuṣe.

3.27.5^a (Viçvāmitra ; to Agni)

pṛthupājā ámartyo gṛtānirṇīk svāhutaḥ,
agnír yajñāsya havyavāt.

3.4.6^c, yāthā no mitró vāruṇo jújoṣat : 1.43.3^a, yāthā no mitró vāruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmitra Gāthina ; Āpra, here Dāivyā Hotārā)

[dāivyā hótārā prathamā ny ṛñje] saptā pṛkṣāsāḥ svadhāyā madanti,

ṛtām çānsanta ṛtām it tá āhur ānu vratām vratapā dīdhyānāḥ. 2.3.7^a

3.4.7^a = 3.7.8^a, dāivyā hótārā prathamā ny ṛñje : 2.3.7^a, dāivyā hótārā prathamā
vidūstarā ; 10.66.13^a, dāivyā hótārā prathamā puróhita ; 10.110.7^a,
dāivyā hótārā prathamā suvācā.

3.4.8 (Viçvāmitra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajóṣā ilā devāir manuṣyēbhir agnīḥ,
sārasvatī sārāsvatēbhir arvāk tísro devír barhír édām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmitra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turípam ádha poṣayitnú déva tvaṣṭar ví rāraṇāḥ syasva,
yáto vīrāḥ karmanyāḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Of. the author, Indogermanische Forschungen, xxv 191

3.4.10 (Viçvāmitra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va sṛjōpa devān agnír haviḥ çamitā sūdayāti,
séd u hótā satyátaro yajāti yāthā devānām jānimāni véda.

Of for the first distich 2 3 10^{ab}.

3.4.11^{b+d} (Viçvāmitra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvān índreṇa devāiḥ sarátham turébbhiḥ,
barhír na āstām áditiḥ suputrā svāhā devā amṛtā mādayantām.

5.11.2^c (Sutam̐bhara Ātreya ; to Agni)

[yajñāsya ketúm prathamām puróhitam] agním náras triṣadhasṭhé sám
idhire, 5.11.2^a

índreṇa devāiḥ sarátham sá barhíṣi sídan ní hótā yajáthāya sukrátuḥ.

10.15.10^b (Çaṅkha Yāmāyana ; to the Fathers)

yé satyāso havirádo haviṣpā índreṇa devāiḥ sarátham dādhanāḥ,

āgne yāhi sahāsrām devavandāiḥ párāiḥ pūrvāiḥ pitṛbhir gharṃasádbhiḥ.

10.70.11^d (Sumitra Bādhryaṣva; Āpra, here Agni)
 āgne vaha vāruṇam iṣṭāye na indraṁ divo marūto antāriksāt,
 sīdantu barhīr viṣva ā yājatrāḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, havispāḥ, gharmāsadaḥ, also perhaps pārāḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, *Ved. Myth.* iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnir bhavati yāt sāmiddhaḥ : 5.3.1^d, tvām mitrō bhavasi yāt, &c.]
 Cf. 3.18.5^b.

3.5.4^b (Viṣvāmitra Gāthina; to Agni)
 mitrō agnir bhavati yāt sāmiddho, mitrō hōtā vāruṇo jātāvedāḥ, cf. 3.5.4^a
 mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sīndhunām utā pārvatānām.

10.83.2^b (Manyu Tāpasa; to Manyu)
 manyūr indro manyūr evāsa devō manyūr hōtā vāruṇo jātāvedāḥ,
 manyūm viṣa ṛlate mānuṣīr yāḥ pāhī no manyo tāpasā sajōṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda Cf. under 10.45.2.

3.5.5^a (Viṣvāmitra Gāthina; to Agni)
 pāti priyām ripō āgraṁ padām vēḥ pāti yahvāc cāraṇam sūryasya,
 pāti nābhā saptācīrṣānam agnīḥ pāti devānām upamādam ṛṣvāḥ.

4.5.8^d (Vamadeva Gāutama; to Vaiṣvānara)
 pravācyam vācasāḥ kiṁ me asyā gūhā hitām ūpa niṇig vadanti,
 yād usrīyānām āpa vār iva vrān pāti priyām rupō āgraṁ padām vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rupā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāñca padāni rupō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripō in 3.5.5 is a slip for rupō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripō changed to rupō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10 I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, *RV. Noten*, pp. 227, 271. Cf. also Roth, *Nirukta*, 6 17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmitra Gāthina; to Agni)
 ā ródasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
 divāc cid agne mahinā prthivīyā vacyāntām te vāhnayaḥ saptājihvāḥ.

4.18.5^d (Saṁvāda Indrāditi vāmadevānām)
 avadyām iva mānyamānā gūhakar indram mātā vīryeṇā nyṣṭam,
 āthód asthāt svayām ātkam vāsāna ā ródasī aprṇāj jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiṣvānara)
 tvām agne ȡocisā ȡȡucāna ā rȡdasī aprṇā jāyamānaḥ,
 tvām devān abhiȡaster amuȡico vāiȡvānara jātavedo mahitvā.
 10.45.6^b (Vatsapri Bhālandana; to Agni)
 viȡvasya ketūr bhuvanasya gārbha ā rȡdasī aprṇāj jāyamānaḥ,
 viȡūm cid ādrim abhinat parāyānī jānā yād agnīm āyajanta pāȡca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viṣvāmitra Gāthina; to Agni)

ṛtāsyā vā keȡinā yogyābhir ghṛtasnūvā rȡhitā dhurī dhiȡva,
 āthā vaha devān deva viȡvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Barhaspatya; to Agni) [dhvam,
 purȡ vo mandrām divyām suvṛktīm prayatī yajȡe agnīm adhvare dadhi-
 purā ukthēbhīḥ sā hī no vibhāvā svadhvarā karati jātavedāḥ.
 7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 āgne vihi haviṣā yāȡsī devān svadhvarā kṛṇuhi jātavedaḥ.
 7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvarā karati jātavedā yāȡcad devān amṛtān pipṛāyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agnīm is apparently the secondary element in the hypermetric line; mandrām in pāda a without agnīm in pāda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuȡvadhām ā vaha mādayasva.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viṣvāmitra Gāthina; to Yūpa)

ūc chrayasva vanaspate vārṣman pṛthivyā ādhi,
 sūmitī miyāmāno vārco dhā yajñāvāhase.

3.24.1^d (Viṣvāmitra; to Agni)
 āgne sāhasva pṛtanā abhīmātīr āpāsyā,
 duȡtāras tāranā ārātīr vārco dhā yajñāvāhase.

For 3.8.3^b cf. 3.29.4^b, nābhā pṛthivyā ādhi, under 2.3.7^d.

[3.8.8^a, adityā rudrā vāsavaḥ sunṛthāḥ; 7.35.14^a, adityā rudrā vāsavo juȡanta
 (idām brāhma); 10.66.12^c, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā
 brāhma).]

3.8.9^a, haṇsā iva ȡṛeȡiȡȡ yātānaḥ: 1.163.10^c, haṇsā iva ȡṛeȡiȡȡ yatante.

3.8.9^d (Viṣvāmitra Gāthina; to Yūpāḥ)

[haṇsā iva ȡṛeȡiȡȡ yātānaḥ, ȡukrā vāsānaḥ svāravo na āȡuḥ, 1.163.10^c
 unṛiyāmānaḥ kavībhīḥ purāstād devā devānām āpi yanti pāthāḥ.

7.47.3^b (Vasiṣṭha ; to Āpah)

catāpavitṛaḥ svadhāyā mādantī devī devānām āpi yanti pāthaḥ,
 ॥ tā indrasya nā minanti vratāni ॥ ॥ sindhubhyo havyām ghrtāvaj juhota. ॥

c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthaḥ.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina ; to Agni)

sākhāyas tvā vavṛmahe ॥ devām mātāsa utāye, ॥

1.144.5^b

apām nāpātaṁ subhāgaṁ sudīditiṁ ॥ supratūrtim anehāsam. ॥

1.40.4^d8.19.4^a (Sobhari Kāva ; to Agni)

ūrjō nāpātaṁ subhāgaṁ sudīditiṁ agnīm ṛṣṣṭhaçocīsam,
 sā no mitrāsyā vāruṇasya sō apām ā sumnām yakṣate divī.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātaṁ, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, supratūrtim anehāsam.3.9.6^b (Viṣvāmitra Gāthina ; to Agni)

tām tvā mātā agrbhṇata devébhyo havyavāhana,
 viṣvān yād yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)

jāramānaḥ sām idhyase devébhyo havyavāhana,

tām tvā havanta mārtyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutiḥ)

grhō yāmy āramkrto devébhyo havyavāhanaḥ,

॥ kuvit sōmasyāpām iti. ॥

refrain, 10.119.10–13^c10.150.1^b (Mr̥ṣika Vasiṣṭha ; to Agni)

sāmiddhaç cit sām idhyase devébhyo havyavāhana,

ādityāi rudrāir vāsubhir na ā gahi mr̥ṣikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kagi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (grhō = grhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for grhō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viçvāmitra Gāthina ; to Agni)

ā juhota svadhvarām çīrām pāvakāçociṣam,
āçūm dūtām ajirām pratnām īdyaṁ çruṣṭī devām saparyata.

8.43.31^b (Virūpa Āṅgirasa ; to Agni)

agnīm mandrām purupriyām çīrām pāvakāçociṣam,
hrdbhīr mandrēbhir imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

çīrām pāvakāçociṣam jyēṣṭho yó dāmesv ā,
didāya dirghaçrūtamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

āgnīm ná svāvṛktibhir hótāram tvā vṛṇīmahe, 5.20.3^a
yajñāya stīrñābarhiṣe ví vo máde çīrām pāvakāçociṣam vívaksase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakāçociṣam, 8.44.13^b.

3.9.9 (Viçvāmitra Gāthina ; to Agni) =

10.52.6 (Agni Sāucika ; to Devāḥ)

trīṇi çatā trī sahasrāṇy agnīm triṇçác ca devā náva cāsaparyan,
āukṣan ghṛtāir āstṛṇan barhīr asmā ād id dhótāram ny āśādayanta.

Cf. 10.7 5^d, vikṣú hótāram ny āśādayanta.

3.10.1^{a+b} (Viçvāmitra Gāthina ; to Agni)

tvām agne manīṣiṇaḥ samrājāṁ carṣaṇīnām,
devām mártāsa indhate sám adhvaré.

8.44.19^a (Virūpa Āṅgirasa ; to Agni)

tvām agne manīṣiṇas tvām hinvanti cītibbhiḥ,

tvām vardhantu no girāḥ,

1.5.8^c

10.134.1^d (Mādhātā Yāuvanaçva ; to Indra)

ubhé yád indra ródasi āpaprāthoṣā iva,

mahāntam tvā mahīnam samrājāṁ carṣaṇīnām devī jānitry ajījanad

bhadrá jānitry ajījanat.

refrain, 10.134.1^{ref}—6^{ef}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrājāṁ carṣaṇīnām cf. 8.16.1^a, prā samrājāṁ carṣaṇīnām, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmitra Gāthina ; to Agni)

tvām yajñēṣv ṛtvījam āgne hótāram īlate,
gopā ṛtāsya didihi své dāme.

cf. 1.128.8^a

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvām yajñēṣv ṛtvījam cārum agne ní ṣedire,

ghṛtāpratīkam mānuṣo ví vo máde çukrām cētīṣṭham aksābhir vívaksase.

10.118.7^c (Uruksaya Āmahiyava ; to Agni Rakṣohan)

ādābhyena çociṣāgne rákṣas tvām daha,

gopā ṛtāsya didihi.

Note that 3.10.2^c and 10.21.7^{ad} are both metrically composite.—Cf. gopām ṛtāsya didivim, 1.18^b, and see p. 19.

3.10.2—] *Part 1: Repeated Passages belonging to Book III* [188

[3.10.2^b, ágne hótāram ṛtate: 6.14.2^c, agnīm hótāram ṛtate. See also under 1.128.8^a.]

3.10.3^b (Viṣvāmitra Gāthina; to Agni)
sá ghā yás te dádāçati samídhā jātávedase,
só agne dhatte suvīryam sá puşyati.

7.14.1^a (Vasiṣṭha Maitravaruṇi; to Agni)
samídhā jātávedase devāya devāhutibhiḥ,
havīrbhiḥ çukráçocişe namasvīno vayām dāçemāgnāye.

[3.10.4^b, agnīr devébhir á gamat: 1.1.5^c, devó devébhir á gamat.]

Cf. in the Introduction, p. 19.

3.10.8^a, sá nah pāvaka dīdihi: 1.12.10^a, sá nah pāvaka dīdivah.

[3.10.8^b, dyumád asmé suvīryam: 3.13.7^c, dyumád agne suvīryam.]

3.10.9^{ab}, tám tvā viprā vipanyávo jagrvānsah sám indhate: 1.22.21^{ab}, tád viprāso vipanyávaḥ jagrvānsah sám indhate.

3.10.9^c (Viṣvāmitra Gāthina; to Agni)
tám tvā viprā vipanyávo jagrvānsah sám indhate, 1.22.21^{ab}
havyavāham ámartyaṁ sahovīdham.

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viçvāvedasaṁ havyavāham ámartyam,
yājīṣṭham rñjase girá.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tám tvājananta mātārah kavīm devāso āngirah,
havyavāham ámartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, ketūr yajñāsya pūrvyāḥ: 9.2.10^c, ātmā yajñāsya pūrvyāḥ.]

3.11.4^c (Viṣvāmitra Gāthina; to Agni)
agnīm sūnūrī sānaçrutam sāhaso jātávedasam,
vāhniṁ devā akr̥vata.

7.16.12^b (Vasiṣṭha Maitravaruṇi; to Agni)
tām hótāram adhvarāsyā prāçetasam vāhniṁ devā akr̥vata,
dádhati rátanam vidhaté suvīryam, agnīr jánāyā dāçuşe. 4.12.3^c

3.11.6^c (Viṣvāmitra Gāthina; to Agni)
sāhvān viçvā abhiyújah krátur devānām ámr̥ktaḥ,
agnis tuvīçravastamaḥ.

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)

agnís tuvīçravastamaḥ tuvībrahmāṇam uttamām,
atūrtam çravayátpatiṁ putráṁ dadāti dāçúṣe.

May we think that tuvīçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.9.1.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmitra Gāthina ; to Agni)

pāri viçvāni súdhitāgnér açyāma mánmabhīḥ,
víprāso jātávedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)

mártā ámartyasya te bhūri náma manāmahe,
víprāso jātávedasaḥ.

3.12.4^b (Viçvāmitra Gāthina ; to Indra and Agni)

toçá vṛtrahánā huve sajítvanāparājitā,
indrāgní vājasátamā.

8.38.2^b (Çyāvaçva Ātreya ; to Indra and Agni)

toçāsā rathayāvānā vṛtrahánāparājitā,
indrāgní tāsya bodhatam.

One is obviously patterned after the other. But which?

[3.12.9^c, tād vām ceti prá víryam : 1.93.4^a, ágniṣomā cēti tād víryam vām.]

3.13.2^b : 1.134.2^e, dáksam sácanta utáyah.

[3.13.7^c, dyumád agne suvíryam : 3.10.8^b, dyumád asmé suvíryam.]

3.14.5^b (Ṛṣabha Vaiçvāmitra ; to Agni)

vayám te adyá rarimá hí kāmam uttánáhastā námasopasádya,
yájiṣṭhena mánasā yakṣi devān áśredhatā mánmanā vípro agne.

6.16.46^d (Bharadvāja ; to Agni)

vítí yó devām mártō duvasyéd agním iltādhvaré havíṣmān,
[hótāram satyayájām ródasyor] uttánáhasto námasā vivāset. 4.3.1^b
10.79.2^d (Agni Sāuṇka, or others ; to Agni)
gúhā çíro nihitam řdhag akṣí ásinvann atti jihvāyā vānāni,
átrāṇy asmāi padbhīḥ sām bharanty uttánáhastā námasádhi vikṣú.

3.15.5^a, áchidrā çarma jaritah purūṇi : 2.25.5^b, áchidrā çarma dadhire purūṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkīla Kātya ; to Agni)

imám naro marutaḥ saçcatā vídham yásmin ráyah cévřdhāsaḥ,
abhí yé sánti pñtanāsu dūđhyò viçvāhā çátrum ádabhūḥ.

7.18.25^a (Vasiṣṭha Māitrāvaruṇi; Sudāsaḥ Paijavanasya dānastutiḥ)
imāṁ naro marutaḥ saçcatānu divodāsaṁ nā pitāraṁ sudāsaḥ,
aviṣṭānā paijavanāsyā kētaṁ dūṇāçaṁ kṣatrām ajāraṁ duvoyī.

For 7.18.25^{ad} cf. 6.46.10. For vīdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Ante-
cedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda;
cf. under 1.8.5^o.

3.16.6^d, tūvidyumna yāçasvatā: 1.9.6^c, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yāthā divo jātavedaḥ cikityān: 4.3.8^d, sādha divo, &c.]

3.17.4^d: 2.40.1^d, devā akr̥ṇvann am̐tasya nābhim.

3.17.5^a (Kata Vaiçvāmītra; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikityō thā no dhā adhvarām devāvītāu.

5.3.5^a (Vasuçruta Ātreya; to Agni)
nā tvād dhótā pūrvo agne yājīyān nā kāvyāiḥ parō asti svadhāvaḥ,
viçāç ca yāsyā ātithir bhāvāsi sā yajñēna vanavad deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is
the pūrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices; there-
fore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under
5.1.5^d); 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his
strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5
'one better' by introducing the fable of a yet more primordial and superior sacrificer than
Agni himself.

3.19.1^c (Gāthān Kāuçika; to Agni)

agnīm hótāraṁ prā vṇe miyédhe gṛtsam kavīm viçvavidam āmūram,
sā no yakṣad devātātā yājīyān rāyē vājāya vanate maghāni.

10.53.1^c (Agni Sāucika; to Agni)
yām āichāma mānasā sō 'yām āgād yajñāsyā vidvān pāruṣaḥ cikityān,
sā no yakṣad devātātā yājīyān nī hī ṣātsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz Beitr vii. 223; Oldenberg, RV Noten, p. 232. The expression devātātā
yajīyān occurs also at 4.6.1; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthān Kāuçika; to Agni)

prā te agne haviṣmatim iyarmy ichā sudyumnām rātīnīm ghṛtācīm,
pradakṣiṇīd devātātīm urāṇāḥ sām rātībhir vāsubhir yajñām açret.

4.6.3^b (Vāmadeva Gāutama; to Agni)
yātā sujūrñi rātīni ghṛtāci, pradakṣiṇīd devātātīm urāṇāḥ, cf. 4.6.3^a
ūd u svārur navajā nākrāḥ paçvō anakti sūdhitaḥ sumekāḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts,
dripping ghee. Moving from left to right, choosing the gods, he hath established the
sacrifice with good gifts.' Cf. Ludwig, 318; Grassmann, i. 70; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: ‘(The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akṛá; well-placed, well-established, it anoints the (victim) cattle.’ I have refrained from translating akṛá by ‘horse’, as suggests Geldner, *Ved. Stud.* 1. 168, with Oldenberg’s approval, *SBE.* xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, *RV.* 1.143.7, *indhāno akró vidátheṣv dídyao chukrávarṇām úd u no yaṁsate dhīyam*, ‘the kindled horse shining at the sacrifice shall now lift up our luminous prayer’. akṛá seems to mean ‘beacon’. Cf. Ludwig, *Über die neuesten Arbeiten*, p. 54. Be this as it may, the anacoluthic and parenthetical position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthīn Kāuṣika; to Viçve Devāḥ)

*dadhikrām agnīm uśasaṁ ca devīm bhraspátīm savitāraṁ ca devām,
açvīnā mitrávaruṇā bhágaṁ ca vásūn rudrān ādityān ihā huve.*

10.101.1^c (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutih)

*úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sám agnīm indhvaṁ bahávaḥ
sánlāḥ,*

dadhikrām agnīm uśasaṁ ca devīm indrávató ‘vase ní hvaye vaḥ.

hvaye is popular, huve hieratic, but they are not so clearly differentiated as to be available for chronological distinctions · cf. *RV.* 1.13.7-12, and see Bloomfield, *The Atharva-Veda*, p. 46.

3.21.1^c, 4^b, *stokānām* (4^b, *stokāso*) *agne médaso ghṛtāsyā.*

3.21.2^d (Gāthīn Kāuṣika; to Agni)

*ghṛtāvantaḥ pāvaka te stokā çtotanti medasah,
svádharman devāvītaye çréṣṭhaṁ no dhehi váryam.*

10.24.2^d (Vimada Āindra, or others; to Indra)

*tvām yajñébhīr uktháir úpa havyébhīr imahe,
çácipate çacīnām ví vo máde çréṣṭhaṁ no dhehi váryaṁ vívakṣase.*

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, *várco dhā yajñāvāhase.*

3.24.3^{b+c} (Viçvāmītra; to Agni)

*ágne dyumnéna jāgrve sáhasaḥ sūnav āhuta,
édám barhiḥ sado máma.*

8.19.25^c (Sobhari Kāva; to Agni)

*yád agne mártyas tvām syām ahám mitramaho amartyaḥ,
sáhasaḥ sūnav āhuta.*

8.75.3^b (Virūpa Āṅgīrasa; to Agni)

*tvám ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
ṛtávā yajñīyo bhúvaḥ.*

8.17.1^c (Irimbiṭhi Kāṇva ; to Indra)

ā yāhi suṣumā hī ta 1ndra sōmaṁ pībā imām,

cf. 8.17.1^b

édāṁ barhīḥ sado māma.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Muller, SBE. xxxi. 87.

[3.26.3^c, sá no agnīḥ suvīryaṁ svācvyam : 8.12.33^a, suvīryaṁ svācvyam.]

3.26.6^c : 2.34.4^c, pṛṣadaçvāso anavabhrārādhasaḥ.

3.27.2^b, girā yajñāsyā sādhanam : 1.44.11^a, ní tvā yajñāsyā sādhanam ; 8.6.3^b, stómāir yajñāsyā sādhanam ; 8.23.9^b, yajñāsyā sādhanam girā.

[3.27.3^c, āti dvēṣāṁsi tarema : 2.7.3^c, āti gahemahi dvīṣaḥ.]

[3.27.4^b, agnīḥ pāvakā íḍyaḥ : 7.15.10^c, çúciḥ pāvakā íḍyaḥ.]

3.27.5^a, pṛthupájā ámartyaḥ : 3.2.11^c, vāiçvānarāḥ pṛthupájā ámartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó ámartyaḥ purástād eti māyāyā,
vidáthāni pracodāyan.

8.19.24^d (Sobhari Kāṇva ; to Agni)

yó havyāny āirayatā mánurhito devá āsū sugandhínā,
vívāsate vāryāni svadhvaró hótā devó ámartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

īlényo namasyās tirás támāṁsi darçatāḥ,
sám agnīr idhyate vṛṣā.

8.74.5^b (Gopavana Ātreya ; to Agni)

1amftam jātāvedasam1 tirás támāṁsi darçatām,
ghṛtāhavanam íḍyam.

cf. 6.48.1^c

The expressions tirás támāṁsi darçatāḥ, and ghṛtāhavana íḍyaḥ are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, puro1jācam jātavedaḥ.

3.29.4^b, nābhā pṛthivyā ádhi : 2.3.7^d, nābhā pṛthivyā ádhi sánuṣu triṣú.

3.29.4^d : 1.45.6^d, ágne havyāya vólhave ; cf. agnīm havyāya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yád adyā tvā prayatī yajñé asmín hótaç cikitvó 1vṛ1mahitā,
dhruvām ayā dhruvām utāçamiṣṭhāḥ prajānān vidvāṁ úpa yāhi sōmam.

3.35.4^d (Viçvāmitra; to Indra)

brāhmaṇā te brahmayūjā yunajmi hāri sākhyā sadhamāda açú,
sthirām rātham sukhām indradhitiṣṭhan prajānān vidvān ūpa yāhi
sómam.

3.30.2^c, sthirāya viṣṇe sávanā kṛtémā: 3.1.20^c, mahānti viṣṇe sávanā kṛtémā.

3.30.13^d (Viçvāmitra; to Indra)

dīdṛkṣanta uśāso yāmann aktōr vivāsvatyā māhi citrām ānīkam,
viçve jānanti mahinā yād āgād indrasya kārma sūkṛtā purūṇi.

3.32.8^a (Viçvāmitra; to Indra)

indrasya kārma sūkṛtā purūṇi vratāni devā nā minanti viçve,
[dādihāra yāḥ pṛthivīm dyām utémām, jajāna sūryam uśāsam sudānsāḥ.
cf. 3.32.8^c

3.34.6^b (Viçvāmitra; to Indra)

mahó mahāni panayanty asyéndrasya kārma sūkṛtā purūṇi,
vrjānena vrjinān sám pipeṣa mayābhir dāsyūnr abhībhūtyojāḥ.

For vrjānena vrjinān in 3 34 6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited —For 3 32 8^c cf. 3.34.8^c, again of Indra, sāsāna yah pṛthivīm dyām utémām.

3.30.17^d (Viçvāmitra; to Indra)

ūd vṛha ráksah sahāmūlam indra vṛçā mādhyam prāty āgram çṛṇhi,
ā kīvataḥ salalūkaṁ cakārtha brahmadviṣe tāpuṣīm hetīm asya.

6.52.3^d (Rjçivan Bhāradvāja; to Viçve Devāḥ)

kīm aṅgā tvā brāhmaṇaḥ soma gopām kīm aṅgā tvāhur abhiçastipām naḥ,
kīm aṅgā naḥ paçyasi nidyāmanān brahmadviṣe tāpuṣīm hetīm asya.

For salalūka see Geldner, Ved. Stud. ii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmitra; to Indra)

imām kāmam mandayā góbhir āgvāiç candrávatā rádhasā paprāthaç ca,
svaryāvo matibhis túbhyaṁ víprā indrāya vāhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmitra; to Indra)

ā no gotrā dardrhi gopate gāḥ sám asmábhyaṁ sanāyo yantu vājāḥ,
diváksā asi vṛṣabha satyāçuṣmo 'smábhyaṁ sú maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

māhy ā te sakhyām vaçmi çaktír ā vṛtraghnē niyūto yanti pūrvīḥ,
māhi stotrām āva āganma sūrér asmākām sú maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva; to Indra)

asmākam ít sú çṛṇuhi tvām indrāsmábhyaṁ citrān ūpa māhi vājān,
asmábhyaṁ viçvā iṣaṇaḥ pūramdhir asmākām sú maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmitra,
or his descendants; to Indra)

ḡunām huvema maghāvānam indram asmīn bhāre nṛtamañ vājasātāu,
ḡṛṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi sañjītañ dhānānām.

The appearance of this Viçvāmitra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)
satāḥ-satāḥ pratimānañ purobhūr viçvā veda jānimā hānti ḡuṣṇam,
prā ṇo divāḥ padavīr gavyūr ārcan sākḥā sākḥūr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭrādāṣṭra Vāirūpa; to Indra)
indro divāḥ pratimānañ pṛthivyā viçvā veda sāvanā hānti ḡuṣṇam,
mahīm cid dyām ātanot sūryeṇa cākāmbha cit kāmbhanena skābhīyañ.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth ḡuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth ḡuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti ḡuṣṇam is the overshrewd thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2, 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, kṛṇvānāso amṛtatvāya gātūm.

3.31.14^d, asmākañ sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākañ
(3.30.21^d, asmābhyañ) sū maghavan bodhi godāḥ.

[3.31.16^c, mādḥvaḥ punānāḥ kavībhiḥ pavitraiḥ: 3.1.5^b, krātum punānāḥ, &c.]

3.31.17^a (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)
ānu kṛṣṇé vāsudhitī jihāte ubhé sūryasya mañhānā yājatre,
pāri yāt te mahimānañ vṛjādhyai sākḥaya indra kāmāyā ṛjipyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)
ānu kṛṣṇé vāsudhitī yemāte viçvāpeçasā,
vāyav ā candreṇa rāthena yāhī sutāsyā pṛtāye. ॐ refrain, 4.48.1^{cd}-4^{cd}

The words kṛṣṇé and vāsudhitī are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying nāktosāsā; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhitī in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{cd}: 3.1.19^{ab}, ā ṇo gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ
saranyān; 4.32.1^c, mahān mahībhir utībhiḥ.

3.31.21^d (Kuçika Āisrathi, or Viçvāmītra ; to Indra)
 ādediṣṭa vṛtrahā gópatir gā antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
 prā sūnṛtā diçāmāna ṛtēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvāna ; to Indra)
 imā brāhma brhāddivo vivaktīndrāya çūsām agriyāḥ svarṣāḥ,
 mahó gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous: 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498: 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better; in it ca connects properly its two pādas, and dūrah, which lacks definition in 3.31.21, is defined by gotrāsya: 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213; iii. 211, note, 248; Ludwig, Kritik, p. 29; Geldner, Ved. Stud. ii. 276.

3.31.22: see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma: 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmītra ; to Indra)
 yājama in nāmasā vṛddhām indram brhāntam ṛṣvām ajāram yuvānam,
 yāsya priyē mamātur yajñīyasya nā ródasī mahimānam mamāte.

6.19.2^b (Bharadvāja ; to Indra)
 indram evā dhiṣaṇā sātāye dhād brhāntam ṛṣvām ajāram yuvānam,
 āsāḥena çāvasā çūçuvānsam sadyaç cid yó vāvṛdhē āsāmi.

6.49.10^c (Rjigvan Bharadvāja ; to Viçve Devāḥ, here Rudra)
 bhūvanasya pitāram gīrbhīr ābhī rudrām divā vardhāyā rudrām aktāu,
 brhāntam ṛṣvām ajāram suṣumnām řdhag ghuvema kavīneṣitāsaḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change; cf. his epithets midhvās and çivā; his hāsto mṛṣayākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244; for dhiṣaṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a: 3.30.13^d; 3.34.6^b, indrasya kārma sūkrta purūṇi.

[3.32.8^c, dādhāra yāḥ pṛthivīm dyām utēmām: 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmītra ; to Indra)
 āhann āhim pariçayānam āra oḡayāmānam tuvijata távyān,
 nā te mahitvām ānu bhud ādha dyāur yād anyāyā sphigyaḥ kṣām āvasthāḥ.

4.19.2° (Vāmadeva; to Indra)

āvāsṛjanta jivrayo ná devā bhūvaḥ samrāḥ indra satyāyonih,
áhann áhiṁ pariśáyānam árṇaḥ prá vartanīr arado viśvādhenāḥ.

6.30.4° (Bharadvāja; to Indra)

satyám ít tán ná tvāṁ anyó astíndra devó ná mártyo jyāyān,
áhann áhiṁ pariśáyānam árṇó 'vāsṛjo apó áchā samudrām.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānām yónim ānu sañcāranti (10.17.11^c, sañcārantaṁ);
1.146.3^a, samānām vatsām abhī sañcāranti.]

3.33.5° (Viśvāmitra; to the Rivers)

rāmadvam me vácase somyāya řtāvarīr úpa muhūrtám évāih,
prá síndhum áchā bṛhatī manīśā vasyúr ahve kuçikāsyā sūnūḥ.

6.49.4^a (Rjigvan Bhāradvāja; to Viṣve Devāḥ; here Vāyu)

prá vāyúm áchā bṛhatī manīśā brhādryim viśvāvāraṁ rathāprām,
dyutādyamā niyútaḥ pātyamānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatī manīśā as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2°, indra kṣitínām asi mānuṣmām: 1.59.5°, rájā kṣitínām, &c.]

[3.34.5^b, nṛvād dādhanō nāryā purūṇi: 1.72.1^b; 7.45.1^c, háste dādhanō, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, indrasya kārma súkṛtā purūṇi.

[3.34.7^a, yudhéndro mahná várivaç cakāra . . . devébhyaḥ: 1.59.5^d; 7.98.3^d,
yudhá devébhyo várivaç cakartha.]

3.34.8^a, satrásāhaṁ vāreṇyam sahodām: 1.79.8^b, satrásāhaṁ vāreṇyam.

[3.34.8^c, sasāna yāḥ pṛthivīm dyām utémām; 3.32.8^c, dādharā yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viśvāmitra; to Indra)

tīṣṭhā hārī rátha á yujyāmanā yāhī vāyúr ná niyúto no áchā,
pībasy ándho abhīsrṣto asmé indra svāhā rarimā te mādāya.

7.23.4° (Vasiṣṭha Maitrāvaruṇi; to Indra)

āpaç cit pipyu staryō ná gāvo náksann řtām jaritāras ta indra,
yāhī vāyúr ná niyúto no áchā tvām hí dhṛbhīr dāyase ví vājān.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyúto is for niyúdbhīh, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyút (his span).'

3.35.4^d: 3.29.16^d, prajānān vidvān úpa yāhi sómam.

3.35.5^b: 2.18.3^d, ní rīraman yājamānāso anyé.

3.35.6^c (Viçvāmitra ; to Indra)

tāvāyām sómās tvám éhy arvāñ chaçvattamām sumánā asyá páhi,
asmín yajñé barhişy ā nişádyā dadhişvéamām jaþhára índum indra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgirobhir ā gahi yajñīyebhir yāma vāirupāir ihá mādayasva,
vīvasvantam huve yāḥ pitā te 'smín yajñé barhişy ā nişádyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmitra ; to Indra)

índrāya sómāḥ pradīvo vídanā řbhūr yébhír vřsaparvā víhāyāḥ,
prayamyāmānān práti śú ḡṛbhāyéndra píba vřsadhūtasya vřşṇaḥ.

3.43.7^a (The same)

índra píba vřsadhūtasya vřşṇa ā yām te çyenā uçaté jabhára,
yāsyā máde cyāvāyasi prá křṣṭīr yāsyā máde āpa gotrá vavārtha.

3.36.7^{a+b} (Viçvāmitra ; to Indra)

samudréṇa sín dhavo yádāmānā índrāya sómam sūşutam bhárantah,
añçúm duhanti hastino bharitrāir mádhvaḥ punanti dhārayā pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhrtāvrató dhanadāḥ sómavřddhaḥ sá hí vāmāsya vásunaḥ purukśúḥ,
sām jagmire pathyā ráyo asmin samudré ná sín dhavo yádāmānāḥ.

10.30.13^d (Kavaśa Āiluśa ; to Āpah or Aponaptar)

práti yád āpo ádṛçram āyatīr ḡṛtām páyāñsi bíbhratīr mádhūni,
adhvaryúbhir mánasā samvidāná índrāya sómam sūşutam bhárantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii 77 ff., where is shown that samudréṇa in 3 36 7 is to be changed to samudré ná, as has 6.19.5. Both pádas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for purukśúḥ in 6.19.15^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnam sū te mánāḥ.

3.37.5^a (Viçvāmitra ; to Indra)

índram vřtrāya hántave puruhūtām úpa bruve,
bháreṣu vājasātaye.

8.12.22^a (Parvata Kāṇva ; to Indra)

índram vřtrāya hántave devāso dadhire puráh,

índram vāñir anūsatā sám ójase.

9.61.22^b (Āmahīryu Āṅgīrasa ; to Soma Pavamāna)
sá pavasva yá ávithéndraṁ vṛtrāya hántave,
vavriváṁsaṁ mahír apáh.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413 ; iii. 174.—Cf. 3.37.6^c, índra vṛtrāya hántave, and 8.93.7^b, mahé vṛtrāya hántave.

[3.37.8^c, índra sómaṁ çatakrato (sc. pāhi) : 8.76.7^b, pibā sómaṁ çatakrato.]

3.37.11^{a+d} (Viçvāmitra ; to Indra)
arvāváto na á gahy átho çakra parāvátah,
u lokó yás te adriya índrehá táta á gahi.

3.40.8^a (The same)
arvāváto na á gahi parāvátāç ca vṛtrahan,
imá juṣasva no gírah.
3.40.9^c (The same)
yád antarā parāvátam arvāvátam ca hūyāse,
índrehá táta á gahi.

Cf. 8.82.1, especially its second pāda, arvāvátāç ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiranyáym amátim yám áçiçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.

3.39.6^c : 2.11.5^a ; 10.148.2^c, gúhā hitám gúhyam gulhám apsu.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmitra ; to Indra)
índra sómāḥ sutá imé táva prá yanti satpate,
kṣāyam candrása índavaḥ.

3.42.5^a (The same)
índra sómāḥ sutá imé tán dadhiṣva çatakrato,
jaṭhāre vājiniṣaso.

Note the slight difference in the repeated pāda · sutāḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, túbhyam sómāḥ sutá imé.

3.40.6^c : 1.10.7^b índra tvádatam íd yāçah.

3.40.8^a : 3.37.11^a, arvāváto na á gahi.

3.40.9^c : 3.37.11^d, índrehá táta á gahi.

3.41.2^b, tistiré barhír ānuṣák : 1.13.5^a, strīṇitá barhír ānuṣák ; 8.45.1^b, strīṇānti
barhír ānuṣák.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çam̐yu Bārhaspatya ; to Indra)
sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmitra ; to Indra)

vayám indra tvāyávo havíṣmanto jarāmahe,
utá tvám asmayúr vaso.

7.31.4^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)
vayám indra tvāyávo 'bhí prá ṇonumo vṛṣan,
viddhí tv āsyá no vaso.

10.133.6^a (Sudās Pājavana ; to Indra)

vayám indra tvāyávaḥ ṣakhitvám á rabhāmahe, 9.61.4^c
ṛtasya naḥ pathá náyāti viçvāni duritá nábhantām anyakéṣāṁ jyákā
ádhi dhānvasu. 10.133.1^{fg} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmitra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçinā,
ghṛtāsnū barhír āsāde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)
á tvā brahmayúja hárī váhatām indra keçinā,
úpa bráhmāṇi naḥ çṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 92.5^b ; 97.11^b ; 9.12.2^c, índraṁ sómasya pítāye.

3.42.5^a: 3.40.4^a, índra sómāḥ sutá imé.

3.42.6^{a+c} (Viçvāmitra ; to Indra)

vidmá hí tvā dhanam̐jayám vájeṣu dadhr̥ṣám kave,
ádhā te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)
vidmá hí tvā dhanam̐jayám índra dṛl̥há cid ārujám,
ādārīṇam̐ yáthā gáyam.

8.75.16^c (Virūpa Āṅgīrasa ; to Agni)
vidmá hí te purá vayám ágne pítūr yáthāvasaḥ,
ádhā te sumnám imahe.

8.98.11^c (Nṛmedha Āṅgīrasa ; to Indra)
tvám hí naḥ pítā vaso tvám mātā çatakrato babhúvitha,
ádhā te sumnám imahe.

3.42.8^b (Viçvāmitra ; to Indra)
tūbhyéd indra svā okyē sómañ codāmi pītāye,
eṣā rārantu te hṛdī.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)
tām-tam id rādhase mahā indrañ codāmi pītāye,
yāḥ pūrvyām ānuṣṭutim iḥe kṛṣṭinām nṛtūḥ.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutīm in 8.68.7° (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iḥ with the accusative see Grassmann's Lexicon, s.v. 8.

[3.43.3^b, indra deva hāribhir yāhi tūyam : 7.29.2^b, arvācno hāribhir, &c.]

3.43.6^a (Viçvāmitra ; to Indra)
ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā yé dvitā divā ṛñjānty ātāḥ sūsammrṣṭāso vṛṣabhāsya mūrāḥ.

6.44.19^a (Çamyu Bārhaspatya ; to Indra)
ā tvā hārayo vṛṣaṇo yujānā vṛsarathāso vṛsaraçmayó 'tyāḥ,
asmatrāñco vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛsan, makes the less good impression. If ā tvā hārayo vṛsano yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective : in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28 ; Oldenberg, RV. Noten, p. 250.

3.43.7^a : 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8 : see under 3.30.22.

3.44.1^c (Viçvāmitra ; to Indra)
ayām te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,
juṣāṇā indra hāribhir na ā gahy ā tiṣṭha hāritam rātham.

8.13.13^c (Nārada Kāṇva ; to Indra)
hāve tvā sūra údite hāve madhyāmdine divāḥ,
juṣāṇā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām : 1.49.4^b, viçvam ābhāsi rocanām ; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viçvāmitra ; to Indra)
mahāñ asi mahiṣa vṛṣṇyebhir dhanaspṛd ugra sāhamāno anyāñ,
éko viçvasya bhúvanasya rájā sá yodhāyā ca ṣayāyā ca jánāñ.

6.36.4^d (Nara Bhāradvāja ; to Indra)

sá rāyās khám úpa srjá gr̥ṇānāḥ puruṣcandrāsya tvám indra vásvah,
pátir babhūtāsamo jánānām éko viçvasya bhúvanasya rájá.

For the repeated pāda cf. 5.85.3^c, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmitra ; to Indra)

sajósā indra ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván,
jahí çátruñr ápa m̐dho nudasvátthābhayaṁ kṛṇuhi viçváto naḥ.

3.52.7^{cd} (The same)

pūṣaváte te cakrmā karambhám hárivate háryaçvāya dhānāḥ,
apūpám addhi ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpám addhi, a Pūsan motif, are introduced, because Indra appears here in the company of Pūsan (pūṣaváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* 1. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmitra ; to Indra)

utá rtúbhir rtupāḥ pāhi sómaṁ indra devébhiḥ sákhibhiḥ sutám naḥ,
yān ābhajo marúto yé tvānv āhan vṛtrám ādadhus túbhyam ójah.

3.51.8^b (The same)

sá vāvaçaná ihá pāhi sómaṁ marúdbhir indra sákhibhiḥ sutám naḥ,
játám yát tvā pári devá ābhūṣan mahé bhārāya puruhūta viçe.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmitra ; to Indra) =

6.19.11 (Bhāradvāja ; to Indra)

marútvantaṁ vṛṣabhám vāvṛdhānám ákavarīm divyám çāsám
índram,
viçvāsāham ávase nūtanāyográṁ sahodám ihá tám huvema.

3.48.4^b (Viçvāmitra ; to Indra)

ugrás turāṣāḥ abhíbhūtyojā yathāvaçám tanvám cakra eṣāḥ,
tvāṣṭāram índro janúṣābhíbhūtyāmúsyā sómam apibac camúṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starír u tvad bhāvati sūta u tvad yathāvaçám tanvám cakra eṣāḥ,
pitúḥ páyah práti gr̥bhñāti mātá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch *stch*' ; at 7.101.3, 'und wie er will gestaltet er den Leib *stch*'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his māyās) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.48.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* 1. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viçvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṛṣṭīm āvaḥ,
ihā tvā dheyur hārāyaḥ suçipra pībā tv āsyā sūṣutasya cāroḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi; to Indra)

[7.29.1^a

ayām sōma indra tūbhyam sunva, ā tū prā yāhi hariṣas tādokāḥ,
pībā tv āsyā sūṣutasya cāror dādo maghāni maghavann iṣānāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārāyaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viçvāmitra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purū vāsūni prthivī bibharti,
indrāya dyāva ōsadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11^c (Çamyu Barhaspatya; to Indra)

mā jāsvane vṣabha no raritḥā mā te revātaḥ sakhyé riṣāma,
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsuvīm prā vrhāprnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣīdhvarīs ta ōsadhīr utāpo rayīm ta indra prthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.6^d, sākhe vaso jaritṭbhyo vāyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vaso jaritṭbhyah.

3.51.8^b, marūdbhir indra sākhibhiḥ sutām naḥ: 3.47.3^b, indra devēbhiḥ sākhibhiḥ sutām naḥ.

3.51.10^c (Viçvāmitra; to Indra)

idām hy ānv ōjasā sutām rādhānām pate,
pībā tv āsyā gurvāṇaḥ.

8.1.26^a (Pragātha Kāṇva; to Indra)

pībā tv āsyā girvaṇaḥ sutāsya pūrvapā iva,
pāriṣkṛtasya rasina iyām āsutīc cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, l. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sutām and sutāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1^{ab} (Viçvāmitra; to Indra)

dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnam,
indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya; to Indra)

asāu yā ēsi vīrakō gṛhām-gṛhām vicākaçat,
imām jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ
ukthīnam.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmitra; to Indra) =

4.32.16^c (Vāmadeva; to Indra)

puroḷāçaṁ ca no ghāso joṣāyāse gīraç ca naḥ,
vadhūyūr iva yōsaṇām.

3.62.8^c (Viçvāmitra; to Pūṣan)

tām juṣasva gīraṁ māma vājayāntīm avā dhīyam,
vadhūyūr iva yōsaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2)· puroḷāçaṁ pacatyāṁ juṣāsvendrā gurasva ca, tūbhyam havyāni sisiate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15) asmākam tvā matinām ā stōma indra yachatu, arvāg ā vartayā hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes futuric value to ghāso and joṣāyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōsaṇām by the parenthesis, vājayāntīm avā dhīyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marúdbhiḥ sómaṁ piba vṛtrahā çūra vidvān:

3.47.2^{ab}, sajōṣā indra sāgaṇo marúdbhiḥ sómaṁ piba vṛtrahā çūra
vidvān.

3.53.3^c (Viçvāmitra; to Indra)

çāisāvādhvāryo prāti me gṛñhīndrāya vāhaḥ kṛnavāva juṣtam,
édām barhīr yājamānasya sīdātha ca bhūd ukthām indrāya çastām

6.23.7^c (Bharadvāja ; to Indra)

sá no bodhi puroḷāṇam rārāṇaḥ pibā tú sómam góṛjīkam indra,
édām barhīr yájamānasya sīdorūm krdhi tvāyatā u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234 ; xviii. 303. In this ritual stanza piāti ḡṛñi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar ; cf. Hillebrandt, Ritualliteratur, p. 101.

3.53.5^c, 6^c, yātrā ráthasya bṛható nidhānam.

3.53.7^{b+d} (Viṣvāmitra ; to Indra)

imé bhojā āṅgirasó virūpā divás putráso ásurasya vīrāḥ,
viṣvāmitrāya dádato maghāni sahasrasāvé prá tiranta áyuh.

10.67.2^b (Ayāsa Āṅgirasā ; to Bṛhaspati)

ṛtām ṇānsanta ṛjū dīdhyānā divás putráso ásurasya vīrāḥ,
vīraṁ padām āṅgirasó dádhanā yajñāsya dhāma prathamām mananta.

7.103.10^d (Vasiṣṭha ; to the Frogs [Parjanya-stutiḥ])

gómāyur adād ajāmāyur adāt pṛṇir adād dhárito no vāsūni,
gávām maṇḍúkā dádantaḥ ṇatāni sahasrasāvé prá tiranta áyuh.

We may render 3.53.7 : 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532 ; Ludwig, 1003 (rather fanciful). The stanza is clear. The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongential theme, to wit : 'He that lows like a cow, bleats like a goat ; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāvá in the sense of 'generation of thousand plants' (sahasrasamkhyāḥ ośadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, Siebenzig Lieder, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth : the hymn is a rain-charm ; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern' ; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^a, mahás putráso ásurasya vīrāḥ.

3.53.12^a (Viṣvāmitra ; to Indra)

yá imé ródasī ubhé ahám índram átuṣṭavam,
viṣvāmitrasya rakṣati bráhmedām bhārataṁ jánam.

8.6.17^a (Vatsa Kāṇva ; to Indra)

yá imé ródasī mahī samīcī samājagrabhrt,
támobhir indra tám guhaḥ.

9.18.5^d (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

yá imé ródasi mahí sám mātāreva dóhate,

ṽmádeṣu sarvadhá asi.

☞ refrain, 9.18.1^c—7^c

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—In 9.18.5 I suspect we must read sammātārā instead of sám mātārā, because the root duh does not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmitra; to Indra)

viçvāmitrā arāsata bráhméndrāya vajríṇe,

ṽkárād ín naḥ surádhasaḥ.

☞ cf. 1.23.6^c

8.24.1^b (Viçvāmanas Vaiyaçva; to Indra)

sákhāya á çisāmahi bráhméndrāya vajríṇe,

stuṣá ũ sū vo nṛtamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13^c, kárād ín naḥ surádhasaḥ: 1.23.6^c, kárataṁ naḥ surádhasaḥ.]

3.53.16^c (Viçvāmitra; to Vāc Sasarpārī)

sasarpārīr abharat túyam ebhyó 'dhi çrávaḥ páñcājanyāsu kṛṣṭīṣu,

pakṣyā návyam áyur dádhānā yām me pulastijamadagnāyo dadūh.

7.80.2^a (Vasiṣṭha; to Uṣas)

eṣá syá návyam áyur dádhānā gūdhvī támo jyótiṣoṣá abodhi,

ágra eti yuvatír áhrayānā ṽprácikitat sūryam yajñām agním. ☞ 7.78.3^c

[3.53.18^c, bálaṁ tókāya tánayāya jivāse: 10.35.12^c, páçve tókāya, &c.]

3.54.1^c, çṛṇótu no dámyebhir ánikāiḥ: 3.1.15^d, rákṣa ca no dámyebhir ánikāiḥ.

3.54.3^d: 1.58.7^d, saparyāmi práyasa yāmi rátnam.

3.54.5^{a+d} (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

kó addhá veda ká ihá prá vocat devān áchā pathyā ká sám eti,

dádṛgra eṣāṁ avamā sādānsi páreṣu yá gúhyeṣu vratéṣu.

10.129.6^a (Prajāpati Parameṣṭhin; Bhāvavṛttam)

kó addhá veda ká ihá prá vocat kúta ájata kúta iyām viṣṛṣṭiḥ,
arvág devā asyá viśárjanenáthā kó veda yáta ábabhūva.

10.114.2^d (Sadhri Vairūpa, or Gharma Tāpasa; to Viçve Devāḥ)

tisró deṣṭrāya nīrṣṭr úpāsate dirghaçrúto ví hí janánti váhnayaḥ,
tāsāṁ ní cikyuḥ kavāyo nidānaṁ páreṣu yá gúhyeṣu vratéṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká im dádaça ká ihá prá vocat; and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)
hīraṇyapaṇīḥ savitā sujihvās trīḥ ā divó vidátthe pátýamānaḥ,
devéṣu ca savitāḥ glókam āçrer ād asmábhyam ā suva sarvátātīm.

3.56.5^d (The same)

trī ṣadhásthā sindhavas trīḥ kavínām utá trimātá vidáttheṣu samrāt,
rtávarīr yóṣaṇās tisró ápyās trīḥ ā divó vidátthe pátýamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231; ii. 54; iii. 243; Oldenberg, SBE. xlv. 302, RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Indra)

índro víçvāir víryāiḥ pátýamāna ubhé ā paprāu ródasī mahitvá,
puraṁdaró vṛtrahá dhr̥ṣṇúṣeṇaḥ saṁg̃f̃bhya na ā bharā bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gāutama; to Indra)

vavakṣá índro ámitam r̥jīṣy ubhé ā paprāu ródasī mahitvá,
átaç cid asya mahimā ví recy abhí yó víçvā bhúvanā babhúva.

8.25.18^c (Viṣvamanas Vaiyaçva; to Mitra and Varuṇa, here Sūrya)
pári yó raçmínā divó 'ntān mamé pr̥thivyāḥ,
ubhé ā paprāu ródasī mahitvá.

3.54.18^b: 1.24.10^c, ádabdhāni várūṇasya vṛatāni.

[3.54.20^b, dhruvákṣemāsa ilayā mādantaḥ: 3.59.3^a, anamivāsa ilayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
svádasva havyā sám iṣo didīhy asmadryāk sám mimīhi çrávāṁsi,
víçvān agne pṛtsú tāñ jeṣi çátrūn āhā víçvā sumānā didīhi naḥ.

5.4.2^d (Vasuçruta Ātreya; to Agni)

ḥhavyavāḥ agnir ajāraḥ pitá no, vibhúr vibhávā sud̥ç̥ko asmé, 3.2.2^c
sugārhapatyāḥ sám iṣo didīhy asmadryāk sám mimīhi çrávāṁsi.

6.19.3^b (Bharadvāja; to Indra)

pr̥thū karāśnā bahulá gábhastī asmadryāk sám mimīhi çrávāṁsi,
yúthéva paçvāḥ paçupá dāmūnā asmāñ indrābhy ā vavṛtsvājāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1^d–22^d, mahád devānām asuratvām ékam: 10.55.4^d, mahán mahatyā
asuratvām ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
ní veveti palitó dūtá āsv antár mahāñç carati rocanéna,
vápūñṣi bibhṛad abhí no ví caṣṭe ḥmahád devānām asuratvām ékam.]

refrain, 3.55.1^d–22^d

10.4.2^d (Trita Āptya; to Agni)

yām tvā jānāso abhī samcāranti gāva usṇām iva vrajām yaviṣṭha,
dūtó devānām asi mārtyānām antár mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115; ii. 65, 456, note; iii. 286; Oldenberg, Prol. 432; RV Noten, p. 257; Geldner, *Rigveda Komm.*, p. 62.

3.55.13^{ab} (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
anyāsyā vatsām rihati mimāya kāyā bhuvā ní dadhe dhenúr ūdhaḥ,
ṛtāsyā sá páyasāpinvatēla mahād devānām asuratvām ékam.]

refrain, 3.55.1^d–22^d

10.27.14^{cd} (Vasukra Āindra; to Indra)

bṛhānn achāyó apalāçó árvā tasthāu mātā viṣito attī gārbhaḥ,
anyāsyā vatsām rihati mimāya kāyā bhuvā ní dadhe dhenúr ūdhaḥ.

Cf. Bergaigne, i. 321, 325; ii. 11, 72, 73, 73 note, 86 note, 106; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupōṣa prajāḥ purudhā jajāna,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ékam.]

refrain, 3.55.1^d–22^d

10.10.5^b (Yami Vaivasvati; Saṁvāda)

gārbhe nū nāu janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prá minanti vratāni véda nāv asyā ṛṭhivī utā dyāuḥ.

Cf. Muir, OST. i. 181; Hillebrandt, *Ved. Myth.* i. 528; v. Schroeder, *Mysterium und Mumus*, p. 283 — For 10.10.5^c cf. i. 69.7^a; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ ṛṭhivīm viçvādhāya úpa kṣeti hitāmitro ná rája,
puraḥsadaḥ çarmasádo ná virāḥ: 1.73.3^{abc}, devó ná yāḥ ṛṭhivīm
... upakṣéti, &c.

3.56.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
tripājasyó vṛṣabhó viçvārūpa utā tryudhā purudhā prajāvān,
tryanīkāḥ patyate māhināvān sá retodhā vṛṣabbhāḥ çāçvatīnām.

7.101.6^a (Kumāra Āgneya, or Vasīṣṭha; to Parjanya)

sá retodhā vṛṣabbhāḥ çāçvatīnām tāsminn atmā jāgatas tasthūṣaḥ ca,]

1.115.1^c

tān ma ṛtām pātu çatāçaradāya yūyām pāta svastībhiḥ sādā naḥ.]

refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni; Bergaigne, i. 231; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvaṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. *ásuraḥ pitā* = *dyāuṣ pitā* in 5.83.6).

3.56.5^d, trīr ā divó vidáthe pátyamānāḥ: 3.54.11^b, trīr ā divó vidáthe pátyamānāḥ.

3.56.7^b: 1.71.9^c, rájana mitrávárūṇā supānī.

3.58.3—] *Part 1: Repeated Passages belonging to Book III* [208

3.58.3 = 1.118.3, except that 1.118.3 begins with pravādyāmanā, whereas 3.58.3 has in its place, suyūgbhir āçvāih.

3.58.5^c: 1.183.6^c = 1.184.6^c, éhā yātām pathībhir devayānāih.

3.58.5^d: 1.183.4^d, dāsraṁ imé vām nidhāyo mādhunām.

3.58.8^d, pári dyāvāpṛthivī yāti sadyāḥ: 1.115.3^d, pári dyāvāpṛthivī yanti sadyāḥ.

[3.59.1^a, mitró jánān yātayati bruvāṇāḥ: 7.36.2^d, jánān ca mitró yatati bruvāṇāḥ.]

[3.59.1^b, mitró dadhāra pṛthivīm utā dyām: 6.51.8^b, námo dadhāra, &c.]

Cf. under 3.32.8^c.

[3.59.1^d, mitráya havýām ghṛtāvaj juhota: 7.47.3^d, síndhubhyo havýām, &c.]

[3.59.3^a, anamivāsa ilayā mādantaḥ: 3.54.20^b, dhruvákṣemāsa ilayā mādantaḥ.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, tāsya vayām sumatáu yajñíyasyápi bhadre sāumanasé syāma; 10.14.6^{cd}, téṣām vayām sumatáu yajñíyānām ápi, &c.

3.59.9^b (Viçvāmitra; to Mitra)

mitró devéṣv āyúṣu jánāya vṛktábarhiṣe,
iṣa iṣṭāvratā akah.

5.23.3^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

ṽvīçve hí tvā sajóṣaso, jánāso vṛktábarhiṣaḥ,
hótāraṁ sádmasu priyām vyānti váryā purí.

5.21.3^a

5.35.6^b (Prabhūvasu Āngirasa; to Indra)

ṽtvām íd vṛtrahantama, jánāso vṛktábarhiṣaḥ,
ugrām pūrvíṣu pūrvyām ḥávante vājasātaye.

5.35.6^a

5.35.6^d

8.5.17^a (Brahmātithi Kāṇva; to Açvins)

jánāso vṛktábarhiṣo ḥaviṣmanto aramkṛtaḥ,
ṽyuvām havante açvinā.

1.14.5^c

1.47.4^d

8.6.37^b (Vatsa Kāṇva; to Indra)

ṽtvām íd vṛtrahantama, jánāso vṛktábarhiṣaḥ,
ḥávante vājasātaye.

5.35.6^a

5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. káṇvāso vṛktábarhiṣaḥ, 1.14.5^c, q v.

3.60.3^d (Viçvāmitra; to Rbhus)

índrasya sakhyām ṛbhávaḥ sám ānaçur mánor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvām érire viṣṭvī çámibhiḥ sukṛtaḥ sukṛtyáyā.

10.94.2^c (Arbuda Kādraveya Sarpa; to the Press-Stones)

eté vadanti çatávat sahásvavad abhí krandanti hárítebhir asábhiḥ,

viṣṭvī grāvāṇāḥ sukṛtaḥ sukṛtyáyā hótuç cit pūrve havirádyam açata.

We render 3.60.3, 'The Rbhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work' Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die R̥bhus im R̥gveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the R̥bhu myth (see especially 4.33.4, 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases *viṣtvī çāmībhīḥ* in 3.60.3, and *viṣtvī grāvānah* in 10.94.2, the former is the mother; cf. *viṣesa* . . . *çāmībhīḥ* in 5.77.4, and the interesting epithets of the R̥bhus in their *nivid*, ÇÇ 8.20, *viṣtvī svapasah*, and *çamyā çamisthāh*. The expression *sukṛtaḥ sukrtyāyā* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones, cf. *r̥bhāvah sukrṛtaḥ suhastāh*, 7.35.12. The passage 3.54.12, where the R̥bhus are said to have fashioned the sacrifice *ūrdhvagrāvānah*, 'holding high the press-stones', may help to account for the slip of the pāda from R̥bhus to Grāvānah.

3.61.7^b (Viçvāmitra; to Uṣas)

ṛtāsyā budhnā uṣāsām iṣanyān vṛṣā mahī ródasī ā viveça,
mahī mitrāsyā vāruṇasya māyā candréva bhānūm ví dadhe purutrā.

10.80.2^b (Agni Sāucika, or Agni Vāiçvānara; to Agni)

agnér āpnasah samíd astu bhadrágnir mahī ródasī ā viveça,
agnir ékaṁ codayat samātsv agnir vṛtrāṇi dayate purūṇi.

The *vṛṣā* in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q.v.) See Bergaigne, i. 15, 142; ii. 160, 358. For *uṣāsām* in 3.61.7^a see last Oldenberg, RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, *vadhūyūr iva yóṣaṇām*.

3.62.9^{ab} (Viçvāmitra; to Pūṣan)

yó viçvābhī vipāçyati bhūvanā sām ca páçyati,
sá naḥ pūṣāvitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)

yó viçvābhī vipāçyati bhūvanā sām ca páçyati,

ṣá naḥ paṛśad áti dvīṣah.

☞ refrain, 10.187.1^c–5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmitra; to Soma)

sómo jigāti gātuvid devānām eti niṣkr̥tām,
ṛtāsyā yónim āśádam.

5.21.4^d (Sasa Ātreya; to Agni)

devām vo devayajyāyāgnim ṛta mártyaḥ,

sámiddhaḥ çukra didīhy ṛtāsyā yónim āśadaḥ sasāsyā yónim āśadaḥ.

9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

īndrasya soma rádhase punānó hárdi codaya,

☞ 9.8.3^a

ṛtāsyā yónim āśádam.

9.64.22^c (Kaçyapa Mārica; to Soma Pavamāna)
indrāyendo marūtivate pávasva mádhumattamah,
ṛtásya yónim āsádam.

Cf. arkásya yónim āsádam, under 9.25.6; yónāv ṛtásya sídatam, 3.62.18^b; sídann itásya yónim ā, 6.16.35^c; and yónim ṛtásya sídata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xlv. 243, 345.

3.62.16^{ab} (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)
ā no mitrāvaruṇā ghr̥tāir gāvryūtim ukṣatam,
mādhvā rájāṁsi sukratū.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
ā no mitrāvaruṇā havyájusṭim ghr̥tāir gāvryūtim ukṣatam flābhīh,
pr̥ati vām átra vāram ā jánāya pr̥nitām udnó divyásya cároḥ. cf. 7.65.4^c
8.5.6^c (Brahmātithi Kāṇva; to Aṇvins)
tā sudevāya dāçuse sumedhām ávitāriṇim,
ghr̥tāir gāvryūtim ukṣatam.

Cf. ā no gāvryūtim ukṣatam ghr̥tēna, 7.62.5^b. There can be little doubt that the pāda, ghr̥tāir gāvryūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghr̥tāir gāvryūtim ukṣatam flābhīh. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhī no mitra varuṇa for 3.62.16^a, without having in mind ā no mitrāvaruṇā havyájusṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvryūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, pr̥ati prá yātam vāram ā jánāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrāvaruṇā havyájusṭim.

3.62.18^a (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)
gr̥ṇāná jamádagninā yónāv ṛtásya sídatam,
pātām sómam ṛtāvrdhā.

cf. 9.13.9^c

1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
bhadram id bhadrá kṛṇavat sárasvaty ákavāri cetati vājínīvatī,
gr̥ṇāná jamádagnivát stuvāná ca vasiṣṭhavát.
8.101.8^d (Jamadagni Bhārgava; to Aṇvins)
rātīm yád vām arakṣásam hāvāmahe yuvábhyām vājínīvasū,
prácim hótāram pratirántāv itām narā gr̥ṇāná jamádagninā.
9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
utā no gómāttr īso viçvā arsa paristúbhah,
gr̥ṇāno jamádagninā.
9.65.25^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
pávate haryató háir gr̥ṇāno jamádagninā,
hinvánō gór ádhi tvaci.

The pāda-type gr̥ṇāná jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvrdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^e (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)

sákhe sákhāyam abhy á vavṛtsvācūm ná cakráṁ ráthyeva ráhnyāsmábhyaṁ
dasma ráhnyā,

ágne mṛṇíkāṁ vāruṇe sácā vido marútsu viçvábhānuṣu,

tokāya tujé çuçucāna çām kṛdhy asmábhyaṁ dasma çām kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)

prá sú na etv adhvarō 'gnā devēṣu pūrvyāḥ,

ādityēṣu prá vāruṇe dhṛtāvrate marútsu viçvábhānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, Prol. pp. 141, 146 ; Beigaigne, Quarante Hymnes, p. 11 ; Hillebrandt, Ved. Myth. iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, áçmavrajāḥ sudúghā vavré antāḥ : 5.31.3^c, práçodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gāutama ; to Agni)

té gavyatā mánasā dṛdhrām ubdhām gā yemānām pári śántam ádrim,
dṛḥhām náro vácasā dáivyena vrajám gómantam uçijo ví vavruḥ.

4.16.6^d (Vāmadeva Gāutama ; to Indra)

viçvāni çakró nāryāṇi vidvān, apó rireca sákhibhir nikāmāḥ,

cf. 4.16.6^a

áçmānām cid yé bibhidúr vácobhir vrajám gómantam uçijo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana ; to Agni)

tvām agne yājamānā ānu dyūn viçvā vāsu dadhire vāryāṇi,

tvāya sahā dráviṇam ichāmānā vrajám gómantam uçijo ví vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçijaḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf Ludwig, Der Rig-Veda, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^a, gāvyaṁ cid ūrvām uçijo ví vavruḥ.

4.1.17^d (Vāmadeva Gāutama ; to Agni)

néçat támo dúdhitam rócata dyāur úd devyā usāso bhānúr arta,

á súryo bṛhatás tiṣṭhad ájraṇ ṛjū mārteṣu vṛjinā ca páçyan.

6.51.2^c (Ṛjigvan Bhāradvāja ; to Viṣve Devah)
 véda yás trīṇi vidāthāny eṣāṃ devānāṃ jānma sanutár ā ca viprah,
 ṛjū mārteṣu vrjinā ca pácyann abhí caṣṭe sūro aryá évān.
 7.60.2^d (Vasiṣṭha ; to Mitra and Varuṇa)
 eṣá syá mitrāvaruṇā nrcákṣā ubhé úd eti sūryo abhí jmán,
 1 víḡvasya sthātúr jágataḥ ca gopá 1 ṛjū mārteṣu vrjinā ca pácyann.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322 ; RV. Noten, p. 403. The repeated páda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama ; to Agni)
 víḡveṣāṃ áditir yajñīyānāṃ víḡveṣāṃ átithir mānuṣāṇāṃ,
 agnir devānāṃ áva āvṛṇānāḥ sumrīkó bhavatu jātávedāḥ.

6.47.12^b (Garga Bhāradvāja ; to Indra)=
 10.131.6^b (Sukṛti Kākṣivata ; to Indra)
 indrah sutráṃ svāvaṇ ávobhiḥ sumrīkó bhavatu víḡvāvedāḥ,
 bādhatāṃ dvēṣo ábhayaṃ kṛṇotu 1 suvīryasya pátayah syāma. 1

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes víḡvāvedāḥ for jātávedāḥ, and thinks that this is due to assimilation to víḡveṣāṃ áditir . . . víḡveṣāṃ átithir in the same stanza. The present item, however, shows that the parallel páda with víḡvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^d ; 8.23.25^a, atithim mānuṣāṇāṃ.

4.2.1^a : 1.77.1^c, yó mártyeṣv amṛta ṛtāvā.

[4.2.2^a, ihá tvām sūno sahaso no adyá : 1.58.8^a, áchidrā sūno, &c. ; 6.50.9^a, utá tvām sūno, &c.]

[4.2.18^{ab}, á yūthéva kṣumāti paṇvó akhyad devānāṃ yáj jānimānty ugra : 7.60.3^d, sám yó yūthéva jānimāni caṣṭe ; 8.25.7^{ab}, ádhi yá bṛható divó 'bhi yūthéva pácyatah.]

4.2.20^a : 1.73.10^a, etá te agna ucáthāni vedhāḥ.

[4.2.20^c, úc chocasva kṛṇuhí vāsyaso naḥ : 8.48.6^b, prá cakṣaya kṛṇuhí, &c.]

4.3.1^b (Vāmadeva Gāutama ; to Agni)
 á vo rájanam adhvaráśya rudráṃ hótāraṃ satyayájāṃ ródasyoḥ,
 agnir purá tanayitnór acittād dhīraṇyarūpam ávase kṛṇudhvam.

6.16.46^c (Bharadvāja ; to Agni)
 vití yó devām mārto duvasyéd agnīm 1 itādadhvaré haviṣmān,
 hótāraṃ satyayájāṃ ródasyor 1 uttānāhasto námasā vivāset. 1

3.14.5^b

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyēva pātya uṇatī suvāsāḥ.

[4.3.8^d, sādha divo jātavedaḥ cikitvān: 3.17.2^b, yāthā divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī smā vṛṣabhāc cid aktāḥ pumān agniḥ pāyasā prsthyēna,
āspandamāno acarad vayodhā vṛṣā cūkrām duduhe pṛṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpur nū tāt cikituse cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohāse pipāya sakṛc cūkrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing, he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father. 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fliessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache'. here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyaḥ. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, cūkrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrīm vy āsan bhidāntaḥ sām āṅgirasō navanta gōbhīḥ,
cūnām nāraḥ pāri śadann uśāsam āviḥ svār abhavaj jātē agnāu.

10.88.2^b (Mūrdhanvat, an Āṅgirasā, or Vāmadevya; to Sūrya and Vaiṣvānara)
gṛpām bhūvanām tāmasāpagulham āviḥ svār abhavaj jātē agnāu,
tāsya devāḥ pṛthivī dyāur utāpō 'raṇayann ośadhiḥ sakhyē asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛpāt for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viṣvam uśāḥ (cf. also 5.2.9; 6.17.3)

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330 —For navanta, emendable to anavanta, see Grassmann's Lexicon, s. v.; Oldenberg, Prol. 73, RV Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

urdhvō bhava prāti vidhyādhy asmād āviṣ kṛṇuṣva dāivyāny agne,
āva sthurā tanuhi yātujūnām jāmim ājāmim prā mṛṇīhi gātrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
nī tigmāni bhrācāyan bhrācāny āva sthurā tanuhi yātujūnām,
ugrāya te sāho balaṁ dadāmi pratītyā gātrūn vigadēṣu vṛca.

For the repeated pāda cf. 2.33.14^c, 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yās tvā nītyena haviṣā yā ukthāih: 6.5.5^a, yās te yajūēna samīdhā yā ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayā te agna samīdhā vidhema prāti stōmaṁ ṣasyāmānaṁ grbhāya.
dāhācāso rakṣāsaḥ pāhy āsmān druho nidō mahāmaho avadyāt.

7.14.2^a (Vasistha Maitravaruni; to Agni)
vayām te agne samīdhā vidhema vayām dācema suṣutī yajatra,
vayām ghṛtēnādhvarasya hotar vayām deva haviṣā bhadrācoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, sahasraretā vṛṣabhās tūviṣmān: 2.12.12^a, yāḥ saptāraçmir vṛṣabhās, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vaiçvānara)

prā tām agnīr babhasat tigmājambhas tāpiṣṭhena ṇociṣā yāḥ surādhaḥ,
prā yē minānti vāruṇasya dhāma priyā mitrāsya cētato dhruvāni.

10.89.8^c (Reṇu Vaiçvāmītra; to Indra)
tvām ha tyād ṇayā indra dhīro 'sīr nā pārva vṛjinā ṇṇāsi,
prā yē mitrāsya vāruṇasya dhāma yūjam nā jānā minānti mitrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd extactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrā).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāḥ) has elicited suggestions Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and pra + ā + mi does not exist. Oldenberg, Prol. p. 74, reads prā minānti in pāda d, having, apparently, overlooked prā in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Vaiçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padām véh: 3.5.5^a, pāti priyām ripo ágram padām véh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámūro hótā ny āsādi vikṣv āgnīr mandró vidātheṣu pracetāh,
ūrdhvām bhānūm savitā devó aṣred drapsām dávidhvaḍ gaviṣo ná

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

ūrdhvām bhānūm savitā devó aṣred drapsām dávidhvaḍ gaviṣo ná
sātvā,

ānu vratām váruṇo yanti mitró yāt sūryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

ūrdhvām ketūm savitā devó aṣrej j̥yótir viçvasmāi bhūvanāya kṛṇvān,
cf. 1.92.4^c

āprā dyāvāprthivī antárikṣam, ví sūryo raçmibhiç cékitānaḥ.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Aṣvins)

ví céd uchānty aṣvinā uṣāsah āprā vām brahmāni kārāvo bharante,

cf. 6.67.10^d

ūrdhvām bhānūm savitā devó aṣred bṛhád agnāyaḥ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2^a . 14.2^a , 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of *iva*; consequently the word *devó* is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, *ūrdhvām bhānūm savitā iva aṣret*; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, *ūrdhvām bhānūm savitā dyām ivopāri*, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For *drapsā* in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatā sujūrñī rātīni ghr̥tāci: 6.63.4^b, prā rātir eti jūrñīni ghr̥tāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇīd devātātīm urāṇāḥ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrṇé barhiṣi samidhāné agnā ūrdhvó adhvaryur jujusāṇó asthāt,
pāry agniḥ paçupā ná hótā triviṣṭy eti pradiva urāṇāḥ.

6.52.17^a (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)

stīrṇé barhiṣi samidhāné agnāu sūkténa mahā nāmasā vivāse,
asmín no adyā vidāthe yajatra viçve devā haviṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitādrur eti hótāgnīr mandró mādhuvaçā ṛtāvā,
drāvanty asya vājīno ná çókā bhāyante viçvā bhūvanā yád ābhṛāt.

7.7.4^d (Vasiṣṭha Maitravaruṇi; to Agni)

sadyo adhvaré rathirám jananta mánuṣāso vícetaso yá eṣām,
viçám adhāyi viçpátir duronè 'gnír mandró mádhuvacā rtávā.

4.6.11^{cd} (Vāmadeva Gāutama; to Agni)

ākāri bráhma samidhāna túbhyañ çānsāty ukthám yājate vy ù dhāḥ,
hótāram agnīm mánuṣo ní ṣedur namasyánta uçijāḥ çānsam āyóḥ.

5.3.4^{cd} (Vasuçruta Ātreya; to Agni)

táva çriyá sudrço deva devāḥ purú dádhanā amrtam sapanta,
hótāram agnīm mánuṣo ní ṣedur daçasyánta uçijāḥ çānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyá- and daçasyá-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama; to Agni)

ayām ihá prathamó dhāyi dhātṛbhir hótā yájiṣṭho adhvaréṣv ídyaḥ,
yām ápnavāno bhṛgavo virurucúr vāneṣu citráṃ vibhvañ viçé-viçe.

8.60.3^c (Bharga Prāgātha; to Agni)

ágne kavír vedhá asi hótā pāvaka yáksyaḥ,
mandró yájiṣṭho adhvaréṣv ídyo víprebhiḥ çukra mánmabhiḥ.

cf. 1.127.2^c

Of. 5.22 1^{cd}, yó adhvaréṣv ídyo hótā mandrátaṃ viçí, containing an almost perfect blend of the wordings of the repeated pádas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yāç carṣañír abhi.

[4.7.8^d, viduṣṭaro divá āródhanāni; 4.8.4^c, vidvāñ āródhanam divāḥ.]

4.7.9^a, kṛṣṇām ta éma rúcataḥ puró bhāḥ: 1.58.4^d, kṛṣṇām ta éma ruçadūrme ajara.

[4.7.10^b, yád asya vāto anuvāti çociḥ: 1.148.4^c; 7.3.2^c, ád asya vāto ánu vāti çociḥ; 10.142.4^c, yadā te vāto anuvāti çociḥ.]

4.8.1^b: 8.102.17^c, havyavāham ámartyam; 3.10.9^c, havyavāham ámartyañ sahovídham.

4.8.2^c: 1.1.2^c, sá devāñ éhá vakṣati.

[4.8.4^c, vidvāñ āródhanam divāḥ: 4.7.8^d, viduṣṭaro divá āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama; to Agni)

té rāyā té suvíryāḥ sasavāñso ví çṛṇvire,
yé agná dadhiré dúvaḥ.

8.54(Vāl.6).6^d (Mātariçyan Kāva; to Indra)

ājipate nṛpate tvām id dhī no vāja ā vaksi sukrato,
vītī hōtrābhīr utā devāvītibhiḥ sasavāṁso ví çṛṇvire.

In 8.54(Vāl.6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, II. 439). The presence in the stanza of ājipate and sasavāṁsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vāḷakhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛṣā mahān asi: 1.36.12^d, sā no mṛṣa mahān asi.]

4.9.5^a (Vāmadeva Gāutama; to Agni)

vēṣi hy ādhvariyaṭām upavaktā jānānām,
havyā ca mānuṣānām.

6.2.10^a (Bharadvāja Bārhaspatya; to Agni)
vēṣi hy ādhvariyaṭām āgne hōtā dāme viçām,
samṛdho viçpate kṛṇu juṣāsva havyām āngirah.

Ludwig, 336, ad 4.9.5 · 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348 It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genießest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice' Grassmann is far afield as regards 4.9.5 · 'Denn du als der Ermunterer der Männer, die das Fest begehn, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly. 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du' The enclitic ca in 4.9.5^a is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyē rukmó ná rocata upāké: 7.3.6^b, ví yád rukmo ná rócasa upāké.]

4.11.5^d (Vāmadeva Gāutama; to Agni)

tvām agne prathamām devayānto devām mártā amṛta mandrájihvam,
dveṣoyútam ā vivāsanti dhībhīr dāmūnasaṁ grhāpatim āmūram.

5.8.1^d (Isa Ātreya; to Agni)

tvām agna ṛtāyāvah sám idhire pratnām pratnása utāye sahaskrta,
puruçeandram yajatām viçvādhāyasaṁ dāmūnasaṁ grhāpatim vā-
reṇyam.

[4.12.3^b, agnir vājasya paramāsya rāyāḥ: 7.60.11^b, vājasya sātāu paramāsya
rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama; to Agni)

agnir iṣe brhataḥ kṣatriyasya agnir vājasya paramāsya rāyāḥ, cf. 4.12.3^b
dādhati rātnam vidhaté yāvīṣṭho vy ānuṣān mártāya svadhāvān.

7.16.12^c (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarāsyā prācetasam ṽahnīm devā akr̥vata, 3.11.4^c
dádhati rātnam vidhaté suvīryam agnir jānāya dācūse.

The preposition vi which limps, with sharp tmesis, behind its verb dádhati in 4.12.3^{cd}, impresses me as secondary —Cf. the parallel pādas under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Çailūṣi, or Anhomuc Vāmadevya; to Viṣve
Devāḥ, here Agni)

yāthā ha tyād vasavo gāuryām cit padī ṣitām āmuñcatā yajatrāḥ,
evó šv āsmān muñcatā vy āñhaḥ prá tāry agne pratarām na āyuh.

Cf. Neisser, Bezz. Beitr. vii 235. A number of passages more or less parallel to pāda d are listed by Aufrecht in the Preface to the second edition of his Rig-Veda, p. xxviii, nr. 109; particularly 10.59 1^a, prá tāry āyuh pratarām návīyah.

[4.13.1^c, yātām aṇvinā sukṛto duroṇām: see under 1.117.2^c.]

4.13.2^a: 7.72.4^c, ūrdhvām bhānūm savitā devó aṇret; 4.6.2^c, ūrdhvām bhānūm
savitévāṇret; 4.14.2^a, ūrdhvām ketūm savitā devó aṇret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato ánibaddhaḥ katháyām nyāññ uttānó 'va padyate ná,
káyā yāti svadhāyā kó dadarṇa divá skambháḥ sámṛtaḥ pāti nākam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, ūrdhvām ketūm savitā devó aṇret: 4.6.2^c: ūrdhvām bhānūm savitévāṇret;
4.13.2^a; 7.72.4^c, ūrdhvām bhānūm savitā devó aṇret.

4.14.2^b, jyótir víḇvasmāi bhúvanāya kr̥vān: 1.92.4^c, jyótir víḇvasmāi bhúvanāya
kr̥vatí.

4.14.2^c: 1.115.1^c, āprā dyāvāprthiví antárikṣam.

4.14.3^d, usá Iyate suyújā ráthena: 1.113.14^d, óśā yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama; to Aṇvins)

á vām váhiṣṭhā ihá té vahantu ráthā áḇvāsa usáso vyūṣṭāu,
imé hí vām madhupéyāya sómā ṽasmín yajñé vṛṣaṇā mādayetham.]

cf. 1.184.2^a

4.45.2^b (Vāmadeva; to Aṇvins)

ṽud vām pr̥ksáso mádhumanta Irate, ráthā áḇvāsa usáso vyūṣṭiṣu,

cf. 4.45.2^a

apornuvántas táma á páriṽṛtam svār ná ḇukráṁ tanvánta á rájah.

For 4.45.2 see Pischel, Ved. Stud. ii 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of pr̥ksá note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4^a.

[4.14.4^d, *asmīn yajñe vṛṣaṇā mādayethām* : 1.184.2^a, *asmé ū śū vṛṣaṇā*, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)
pāri vājapatiḥ kavīr agnīr havyāny akramīt,
dādhad rātnāni dācūṣe.

9.3.6^c (Çunaḥcepa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣtuto 'pó devó vi gāhate,
dādhad rātnāni dācūṣe.

For the repeated pāda of *dhattām rātnāni dācūṣe*, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)
tām ārvantaṁ ná sānasīm aruṣām ná divāḥ ṣiḥum,
marmrjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasīm gr̥ṇihī vipra ṣuṣmīṇam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg *ibid.* p. 362 ; cf. also Max Muller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die Leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence *ārvantaṁ . . . marmrjyānte* points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra *yātayājjanam* has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāḥ sāhadevyāḥ* ; 4.15.8^b, *kumārāt sāhadevyāt.*

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhé ā paprāu ródasi mahitvā.*

[4.16.6^a, *viṣvāni ṣakró nāryāni vidvān* : 7.21.4^b, *āpānsi viṣvā nāryāni vidvān.*]

4.16.6^d : 4.1.15^d ; 10.45.11^d, *vrajām gómantam uṣiḥo vi vavruḥ.*

4.16.12^d : 1.174.5^c, *prá súraḥ cakráṁ vṛhatād abhíke.*

[4.16.20^b, *bráhmākarma bhīgavo ná rátham* : 10.39.14^b, *átakṣama bhīgavo*, &c.]

Cf p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)

nū śṭutá indra nū grṇāná īṣam jaritré nadyò ná pīpeḥ,

ākārī te harivo brāhma nāvyaṁ dhiyá syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvaprthivyaū)

nū rodasī brhādbhir no várūthāiḥ pātnivadbhir īṣayanti sajóṣāḥ,

urūcī viḥve yajaté ní pātaṁ dhiyá syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234

4.17.1^d (Vāmadeva Gāutama; to Indra)

tvám mahān indra túbhyaṁ ha kṣá ānu kṣatrām mañhānā manyata dyāuḥ,

tvám vṛtrām ḥavasā jaghanvān srjáḥ síndhūn āhinā jagrasānān.

10.111.9^a (Aṣṭādaṁstra Vāirūpa; to Indra)

srjáḥ síndhūn āhinā jagrasānān ād íd etāḥ prá vivijre javéna,

múmukṣamānā utá yá mumucré 'dhéd etá ná ramante nítiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, 1. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit. 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still' The expression, múmukṣamānā utá yá mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreierung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten', similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama; to Indra)

bhinád girīm ḥavasā vājram iṣṇān avīṣṇvānāḥ sahasānā ójah,

vādhīd vṛtrām vājreṇa mandasānāḥ sārann āpo jávasā hatāvrsñiḥ.

10.28.7^c (Vasukrapatni; to Indra)

evá hí mām tavāsaṁ jajñiúr ugrām kárman-karman vīṣṇam indra devāḥ,

vādhīm vṛtrām vājreṇa mandasānó 'pa vrajām mahinā dāḥṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing, the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task. I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vādhīm (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naively explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vādhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmatuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hāntā vtrām vājreṇa mandasānāḥ; and also under 8.59 (Vāl. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7^{cd}, tvām prāti pravāta ācāyanam āhim vājreṇa maghavan ví vṛcchah:
4.19.3^{cd}, saptā prāti pravāta ācāyanam āhim vājreṇa ví riṇā aparvān.]

[4.17.14^d, tvacó budhné rájaso asyá yonāu: 4.1.11^b, mahó budhné, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

gavyānta indram sakhyāya viprā aṇvāyānto vṛṣṇam vājāyantaḥ,
janīyānto janidām ākṣitotim ā cyāvayāmo 'vaté ná kócam.

10.131.3^{cd} (Sukṛti Kākṣivata; to Indra)

nahí sthūry ṛtuthā yātām āsti nótā ṇrávo vivide saṃgaméṣu,

gavyānta indram sakhyāya viprā aṇvāyānto vṛṣṇam vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling India, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well' For pāda d cf. 10.42.2^{cd}. This stanza is simple and effective; not so 10.131.3. 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri nō gārhapatyāni santu, and the like, RV. 6.15.19; VS 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszugeht, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (i.125) dealt with 4.17.16^{ab} as follows: 'Wir Sänger zehren den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.17.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhiyā syāma rathyaḥ sadāsāḥ.

[4.18.4^c, nahí nv āsya pratimānam āsti: 6.18.12^c, nāsya cāturu ná pratimānam
asti.]

4.18.5^d: 10.45.6^b, ā ródasī aprṇāḥ jāyamānaḥ; 3.6.2^a; 7.13.12^b, ā ródasī aprṇā
jāyamānaḥ.

4.18.7^d: 4.19.8^b, vrtrām jaghanvān asrjad ví síndhūn; 1.80.10^d, vrtrām jaghanvān asrjad.

4.18.11^d (Samvāda Indrāditivāmadevānām)

utā mātā mahiṣām ānv avenad amī tvā jahati putra devāḥ,
āthābravid vrtrām indro haniṣyān sākhe viṣṇo vitarām ví kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām ví kramasva dyāur dehī lokām vājraya viskābhe,
hānāva vrtrām riṇācāva síndhūn indrasya yantu prasavé visrṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest" ' Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid... sākhe viṣṇo vitarām ví kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc, their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d · 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhim pariṣāyānam āraṇah.

[4.19.3^{cd}, saptā prāti pravāta āṣāyānam āhim vājreṇa ví riṇā aparvān: 4.17.7^{cd},
tvām prāti pravāta āṣāyānam āhim vājreṇa maghavan ví vṛcāḥ.]

4.19.5^d (Vāmadeva, to Indra)

abhi prá dadrur jānayo ná gārbham ráthā iva prá yayuḥ sākām ādrayaḥ,
ātarpayo visṛta ubjá ūrmīn tvām vṛtān arinā indra síndhūn.

4.42.7^d (Trasadasyu Paurukutsya; to Indra and Varuṇa)

viduṣ te viṣvā bhūvanāni tāsyā tá prá braviṣi vāruṇāya vedhaḥ,
tvām vrtrāṇi ṣṛṇviṣe jaghanvān tvām vṛtān arinā indra síndhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṣṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, vrtrām jaghanvān asrjad ví síndhūn; 1.80.10^d, vrtrām jaghanvān asrjad.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imām yajñām tvām asmākam indra puró dádhat saniṣyasi krátum naḥ,
çvaghníva vajrin sanāye dhānānām tvāyā vayām aryā ājūm jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa²)

sūraḥ cid rátham páritakmyāyām pūrvaṁ karad uparam jūjuvāṁsam,

ḷbhārac cakrām étaḥ sām riṇāti, puró dádhat saniṣyati krátum naḥ.

§ 4.20.3^h

The repeated páda fits well in 4.20.3, is dubious in 5.31.11 Cf. under 1.121.13^b.

[4.20.6^d, udnéva koçam vásunā nyṣṭam: 10.42.4^c, kóçam ná pūrṇām vásunā nyṣṭam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.21.10^b, hāntā vrtrām várivah pūrāve kah: 1.63.7^d, anho rájan várivah pūrāve kah.

4.21.10^d (Vāmadeva; to Indra)

evā vásva índraḥ satyāḥ samráḍ ḍhāntā vrtrām várivah pūrāve kah. § 1.63.7^d
puruṣṭata krátvā naḥ çagdhi rāyó bhakṣiyā té 'vaso dāivyasya.

5.57 7^d (Çvāvāçva Ātreya; to Maruts)

gómad áçvāvad ráthavat suvīram candrávad rádho maruto dadā naḥ,

prāçastim naḥ kṛnuta rudriyāso bhakṣiyā vó 'vaso dāivyasya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jáyamāno mahó vājebhir mahádbhiç ca çuṣmāiḥ,
dádhāno vájram bāhvór uçāntām dyām ámena rejayat prá bhūma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sá nivyābhir jaritāram áchā mahó vājebhir mahádbhiç ca çuṣmāiḥ,

puruvīrābhir vṛṣabha kṣitínām á girvaṇaḥ suvitāya prá yāhi.

For mahó vājebhiḥ see Pischel, Ved Stud 1. 11 note (cf. ibid. 268, note), Oldenberg, ZDMG. lv. 271.

[4.22.5^b, víçveṣv ít sávaneṣu pravācyā · 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravācyā.]

4.22.9^d (Vāmadeva; to Indra)

asmé vārsiṣṭhā kṛñuhi jyēṣṭhā nṛmṇāni satrā sahure sáhānsi,

asmābhyam vrtrā suhānāni randhi jahí vādhar vanúṣo mártvyasya.

7.25.3^c (Vasiṣṭha Maitrāvaruṇi; to Indra)

ṣatām te ṣiprinn utāyah sudāse sahasraṁ ṣāṁsā utā rātir astu,
jahī vādhar vanūṣo mārtyasyāsmé dyumnām ādhi rātnaṁ ca dhehi.

4.22.10^d: 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ:
3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyāḥ sadāsāḥ.

[4.23.4^c, devō bhuvan nāvedā ma rtānām: 1.165.13^d, eṣām bhūta nāvedā ma
rtānām.]

[4.23.10^c, rtāya prthivī bahulē gabhīre: 10.178.2^c, ūrvī nā prthivī bāhule gābhīre.]

[4.23.11^d: see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvāḥ kṛṇvata trām: 1.72.5^c, ririkvānsas tanvāḥ kṛṇvata
svāḥ.

4.24.3^d (Vāmadeva; to Indra)

tām in nāro vī hvayante samiké [ririkvānsas tanvāḥ kṛṇvata trām,] 1.72.5^c
mithó yāt tyāgām ubhāyāso āgman nāras tokāśya tānayasya sātāu.

7.82.9^d (Vasiṣṭha; to Indra and Varuṇa)

asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasā,
yād vām hāvanta ubhāye ādha sprdhī nāras tokāśya tānayasya sātīṣu.

Cf. 6.19.7^c, yēna tokāśya tānayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyāḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva; to Indra)

tāsmā agnir bhārataḥ ṣarma yaṁsaj jyók paṇyāt sūryam uccārantam,
yā indrāya sunāvāmēty āha nāre nāryāya nṛtamāya nṛṇām.

6.52.5^b (Rjigvan Bhāradvāja; to Viṣve Devāḥ)

viṣvādānīm sumānasah syāma paṇyema nū sūryam uccārantam,
tāthā karad vāsupatir vāsūnām devān ōhānō 'vasāgamīṣṭhaḥ.

7.104.24^d (Vasiṣṭha; to Indra)

indra jahī pūmānsaṁ yātudhānam utā striyaṁ māyāyā ṣācadānām,
vīgrivāso mūrādevā ṛdantu mā té dṛṣṇan sūryam uccārantam.

10.59.4^b (Bandhu Gāupāyana, and others; to Nirṛti and Soma)

mó śu naḥ soma mrtyāve parā dāḥ paṇyema nū sūryam uccārantam,
dyūbhir hitō jarimā sū no astu parātaram sū nirṛtir jihitam.

10.59.6^c (Bandhu Gāupāyana, and others; to Asunṛti)

āsunīte pūnar asmāsu cākṣuḥ pūnaḥ prāṇam ihā no dhehi bhogam,
jyók paṇyema sūryam uccārantam ānumate mṛṇāyā naḥ svastī.

5.37.1^d (Atri Bhāuma; to Indra)
 sām bhānūnā yatate sūryasyājūhvāno ghṛtāpṛsthah svāncāh,
 tasmā āmṛdhṛā uśaso vy ūchān yā indrāya sunāvāmety āha.

Cf the pāda, jyók ca sūryam drçé, under 1.23.21.—For devān ōhānah in 6.52.5^d see Geldner, Ved. Stud. iii. 62; Oldenberg, RV Noten, p. 403

[4.25.5^b, urv āsmā āditih çarma yaṁsat: 1.107.2^d; 4.54.6^d, ādityāir no āditih, &c.]

[4.26.2^d, māma devāso ānu kētam āyan: 10.6.7^c, tām te devāso, &c.]

[4.26.7^c, ātrā pūramdhir ajahād ārāth: 4.27 2^c, irmā pūramdhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i 212 ff.; Bloomfield, JAOS xvi. 19; Ludwig, Ueber Methode, p 65 ff.; Sieg, Sagenstoffe, p 88 ff

[4.27.2^c: see prec.]

4.28.1^c (Vāmadeva; to Indra)

tvā yujā tāva tāt soma sakhyā indro apó mánave sasrútas kah,
 āhann āhim áriṇāt saptá síndhūn āpāvṛṇod āpīhiteva khāni.

10.67.12^c (Ayāsa Āṅgīrasa; to Bṛhaspati)

indro mahnā maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,

āhann āhim áriṇāt saptá síndhūn devāir dyāvāpṛthivī prāvataṁ nah. 10.67.12^c

1.31.8^d

Cf. 2 12.3^a, yó hatvāhim árināt saptá síndhūn

4.28.2^d (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā ní khidat sūryasyéndraç cakráṁ sáhasā sadyá indo,
 ádhi ṣṇúnā bṛhatá vartamānam mahó druho ápa viçvāyu dhāyi.

6.20.5^a (Bharadvāja; to Indra)

mahó druho ápa viçvāyu dhāyi vájrasya yát pátane pádi çuṣṇah,

urú śá sarátham sárathaye kar indrah kútsaya sūryasya sātáu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva; to Indra)

ā na stutá úpa vājebhir utí indra yāhi háribhir mandasānāh,
 tirāç cid aryāh sávanā purúṇy āṅgūśebhir grṇānāh satyārādhah.

8.66.12^c (Kali Prāgātha; to Indra)

pūrvīç cid dhī tvé tuvikūrmīn āçaso hāvanta indrotāyah,

tirāç cid aryāh sávanā vaso gahi çaviṣṭha çrudhī me hāvam.

Elusive aryāh has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8 66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāh (genitive of arī) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

vīṣve = of πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between vīṣva and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders vīṣvāgūrto aristutah by 'der von allen Geruhmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, vīṣvo hy anyó ariṣv ājagāma, the word anyó seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariṣv (singular, σχῆμα καθ' ἑλόν καὶ μέγας) and kṛstāyah in 1.4.6. The pāda 4.29.1^o means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^o. Though the entire question of τιῆς cid aryah has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

ṣatām aṣmanmāyīnām purām indro vy āsyat,
dīvodāsāya dāṣṣe.

6.16.5^b (Bharadvāja; to Agni)

tvām imā vāryā purū dīvodāsāya sunvaté,
bharadvājāya dāṣṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)

tvām ṣatāny āva śambarasya pūro jaghanthāpratīni dāsyoh,
ācikṣo yātra śacyā śacivo dīvodāsāya sunvaté sutakre bharadvājāya
grṇaté vāsuni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhītaye sahasrā trīṇṣatām hāthāih,
dāsānām indro māyāyā.

7.19.4^d (Vasiṣṭha Maitravaruṇi; to Indra)

tvām nībhīr nṛmaṇo devāvitāu bhūrṇi vṛtrā haryaṣva haṁsi,

cf. 7.19.4^b

tvām nī dāsyum cūmurim dhūnim cāsvāpayo dabhītaye suhāntu.

[4.30.23^b, kariṣyā indra pāuṇsyam: 8.3.20^d; 32.3^c, kṛṣé tād indra pāuṇsyam.]

[4.31.4^a, abhī na ā vavṛtsva: 10.83.6^c, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11^b (Vāmadeva; to Indra)

asmān ihā vṛṇīṣva sakhyāya svastāye,
mahó rāyē divítmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)

indrā nū pūṣāṇā vayām sakhyāya svastāye,
huvēma vājasātaye.

5.35.6^d

4.31.12^b: 8.97.6^d, indra rāyā pāṛṇasā; 1.129.9^a, tvām na indra rāyā pāṛṇasā.

4.32.1^c, mahān mahībhir ūtibhiḥ: 3.1.19^{ab}; 3.1.18^{cd}, ā no gahi sakhyébhiḥ
gīvēbhir mahān mahībhir ūtibhiḥ saranyān.

4.32.8^{b+c} (Vāmadeva; to Indra)

nā tvā varante anyāthā yād dītsasi stutó maghām,
stotṛbhya indra girvaṇaḥ.

8.14.4^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)

nā te vartāsti rādhasa indra devó ná mártyaḥ,
yād ditsasi stutó maghām.

8.32.7^b (Medhātithi Kāṇva; to Indra)

vayám ghā te āpi śmasi stotāra indra girvaṇaḥ,
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4 32 8^{ab}.

4.32.9^a: 1.78.1^a, abhí tvā gótamā girā.

4.32.11^c (Vāmadeva; to Indra)

tā te grṇanti vedhāso yāni cakārtha pāuṇsya,
sutéṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)

mātsvā suçīpra hariṇas tād imaḥ te tvé ā bhūṣanti vedhāsaḥ,
tāva grāvāṇsy upamāny ukthya sutéṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

āvīvr̥dhanta gótamā indra tvé stómavāhasaḥ,
āīṣu dhā vīrāvad yācaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)

āīṣu dhā vīrāvad yāca uṣo maghoni sūrīṣu,
yé no rādhaṇsy āhrayā maghāvāno ārāsata [sūjāte aṇvasūnṛte.]

☞ refrain, 5.79.1^a—10^c

The cadence, vīravad yācaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)

yāc cid dhī śācavatām āsīndra sādharmaṇas tvám,
tām tvā vayám havāmahe.

8.43.23^a (Virūpa Āṅgīrasa; to Indra)

tām tvā vayám havāmahe gr̥ṇvāntam jātāvedasam,
agne ghnāntam āpa dvīṣaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhūyūr iva yōṣaṇām.

[4.33.2^c, ād id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vāmadeva; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sánā yūpeva jaraṇā cāyānā,
te vājo víbhvān ṛbhūr indravanto mādhusaraso no 'vantu yajñām.

4.35.5^a (The same)

çacyākarta pitārā yūvānā çacyākarta camasām devapānam,
çacyā hārī dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva; to Ṛbhus)

rātham yé cakrūḥ suvṛtam nareṣṭhām yé dhenūm viçvajūvam viçvárūpām,
tā ā takṣantv ṛbhavo rayīm naḥ svāvasaḥ svāpasāḥ suhāstāḥ.

4.36.2^a (The same)

rātham yé cakrūḥ suvṛtam sucétasó 'vihvarantam mánasas pári dhyāyā,
tān ū nv āsyā sāvanasya pitāya ā vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6

4.34.2^c, sām vo mādā āgmata sām pūramdhiḥ: 1.20.5^a, sām vo mādāso agmata.

4.34.7^b (Vāmadeva; to Ṛbhus, here Indra)

sajōṣā indra vāruṇena sōmam sajōṣāḥ pāhi girvaṇo marúdbhīḥ,
agrepābhir ṛtupābhiḥ sajōṣā gnāspātnībhiḥ ratnadhābhiḥ sajōṣāḥ.

6.40.5^d (Bharadvāja; to Indra)

yád indra divi párye yád ídhag yád vā své sādane yātra vāsi,
áto no yajñām ávase niyútvan sajōṣāḥ pāhi girvaṇo marúdbhīḥ.

[4.34.9^d, víbhvo nárah svapatyāni cakrūḥ: 7.91.3^d, víçvén nárah svapatyāni cakruḥ.]

4.34.10^b, rayīm dhatthā vāsumantam puruṣm: 6.68.6^b, rayīm dhatthó, &c.;
7.84.4^d, rayīm dhattam, &c.; 1.159.5^d, rayīm dhattam vāsumantam
çatagvīnam; 4.49.4^b, rayīm dhattam çatagvīnam.

4.35.2^d (Vāmadeva; to Ṛbhus)

āgann ṛbhūnām ihā ratnadhéyam ábhūt sōmasya sūsutasya pītīḥ,
sukṛtyāyā yāt svapasyāyā cañ ékam vicakrá camasām caturdhā.

4.36.4^a (The same)

ékaṁ ví cakra camasám caturvayam, níṣcármano gám aríṇṭa dhrtibhih,

áthā devéṣv amṛtatvám ānaṣa ṣṛuṣṭí vājā ṛbhavas tād va ukthyām. 1.161.7^a

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p 18

4.35.5^a, śacyākarta pitārā yuvānā: 4.33.3^a, pūnar yé cakrūḥ pitārā yuvānā.

4.36.1^a, anaṣvó jató anabhiṣṭur ukthyāḥ: 1.152.5^a, anaṣvó jató anabhiṣṭur árvā.

4.36.2^a, rátham yé cakrūḥ suvṛtam sucétasaḥ: 4.33.8^a, rátham yé cakrūḥ suvṛtam nareṣṭhām.

4.36.4^a, ékaṁ ví cakra camasám caturvayam: 4.35.2^d, ékaṁ vicakrá camasám caturdhā.

4.36.4^b: 1.161.7^a, níṣcármano gám aríṇṭa dhrtibhih.

[4.36.8^c, dyumántam vājam víṣaṣuṣmam uttamám: 9.63.29^d; 67.3^c, dyumántam ṣuṣmam uttamám.]

4.36.9^a (Vāmadeva; to Ṛbhus)

ihá prajám ihá rayím rārāṇā ihá ṣrávo vírávat takṣatā naḥ,
yéna vayám citayémáty anyán tám vājam citráam ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya; to a Yajamāna)

āpaṣyam tvā mánasā cékítānam tāpaso jātām tāpaso víbhūtam.

ihá prajám ihá rayím rārāṇaḥ prá jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheisst dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichtum drum hieher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékítānam, so that the result would be 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third páda: 'drum hieher schenkend' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third páda. It is an attributive participle and should, grammatically speaking, agree with the subject of prá jāyasva. So Śāyana, he putrakāma... sa tvam ihāsmiṇ loke prajām... rārāṇo ramayan rayim dhanam ihāsmiṇ loke ramayan prajāyā prajānena prá jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaṣyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajapati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16, BrhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children' The grammatical difficulty in *rāīānah* is due to the secondary use of a previously existing *pāda*. For *rārānah* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf Geldner, *Ved. Stud.* 1. 169, bottom.

[4.37.1^b, *dēvā yātā pathībhir devayānāih*: 7.38.8¹, *trptā yāta*, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to *Ṛbhus*)

ṛbhūm ṛbhukṣaṇo rayīm vāje vājintamañ yūjam,
indrasvantam havāmahe sadāsātamañ aṇvīnam.

8.93.34^b (Sukakṣa *Āṅgīrasa*; to *Indra*)

indra iṣe dadātu na ṛbhukṣānam ṛbhūm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the *Ṛbhus*, complicated by *Indra*'s close connexion with the *Ṛbhus*; see Hillebrandt, *Ved. Myth.* III. 138 ff. A literal translation of 4.37.5 is 'O ye *Ṛbhukṣan* (elliptic plural for the three *Ṛbhus*), we call for wealth that is stout (*ṛbhūm*), that is the most substantial ally in (getting) booty (*vāje*); that has *Indra* for its patron (*indrasvantam*), that is ever most effective, and abounds in horses.' For *rayīm yūjam* cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the *Ṛbhus*, namely *Ṛbhu*, *Ṛbhukṣan*, and *Vāja*, together with *Indra*, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the *Ṛbhus* punningly, without directly intending them, as mere attributes of wealth given by *Indra*: 'May *Indra* bestow upon us for comfort wealth that is *ṛbhukṣan* ("slays the strong"), stout (*ṛbhū*); may he (*Indra*) that hath substance (*vājī*) give us substantial (*vājīnam*) wealth.' The *Pet. Lex.* and *Grassmann*, s. v. *rbhukṣan*, would emend *rbhukṣānam* in 8.93.34 to *rbhukṣāno*, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has *ṛbhūm* as adjective with *rayīm*, by adding *rbhukṣānam* to *rbhūm*. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, *yūyām indraç ca mārtyam*: 1.18.5^b, *sōma indraç ca mārtyam*.]

4.37.6^c (Vāmadeva; to *Ṛbhus*)

séd ṛbhavo yām āvatha yūyām indraç ca mārtyam,
sá dhībhīr astu sánitā medhāsātā só ārvatā.

cf. 1.18.5^b

8.19.9^c (Sobhari *Kaṇva*; to *Agni*)

só addhá dāçvadhvarō 'gne mārtaḥ subhaga sá praçāṇsyah,
sá dhībhīr astu sánitā.

4.37.7^d (Vāmadeva; to *Ṛbhus*)

vī no vājā ṛbhukṣaṇaḥ pathāç citana yāṣṭave,
asmābhyam sūraya stutā viçvā āçās tarīṣāṇi.

5.10.6^d (Gaya Ātreya; to Agni)

nū no agna ūtāye sabādhasaṣ ca rātāye,

asmākāsaṣ ca sūrāyo, viṣvā ācās tariṣāni.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten' Delbruck, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough. 'Do ye, O Vājas, Rbhuksans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Rbhus in the third person whereas they are addressed in the first distich in the second person. For sūrayaḥ as epithet of the Rbhus see 4.34.6 I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ ṣavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ ṣatasā vājy ārvā prṇaktu mādhvā sām imā vācāsi.

10.178.3^{abc} (Aristanemi Tārksya; to Tārksya)

sadyāc cid yāḥ ṣavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ ṣatasā asya rānhir nā smā varante yuvatim nā ṣāryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Aristanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi 97, suggests yuvatim for yuvatim in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of yuvatim, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntir mām uśasaḥ sūdayantu : 4.40.1^b, viṣvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14

[4.39.3^c, ānāgasam tām āditih kṛnotu: 1.162.22^c, anāgastvām no āditih kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

indram ivē ubhāye vī hvayanta udīrānā yajñām upaprayāntaḥ,

dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no ācvaṁ.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrānā yajñām upaprayāntaḥ,

īlām devīm barhiṣi sādāyanta 'cvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viṣvā in mām uśasaḥ sūdayantu : 4.39.1^c, uchāntir mām, &c.]

4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa)

indrā yuvām varuṇā bhūtām asyā dhiyāḥ pretārā vṛṣabhēva dhenōḥ,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Sāumya; to Viṣve Devāḥ, or R̥tvikstutiḥ)

ā vo dhiyaṁ yajñīyaṁ varta utāye dēva devīṁ yajatām yajñīyaṁ ihā,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf Geldner, *Ved. Stud.* 11. 107, Oldenberg, *RV. Noten*, p. 301 (where other literature is cited) — Pāda d also at 10.133 7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva; to Indra and Varuṇa)

toké hité tánaya urvárāsu sūro dīçike vṛṣaṇaç ca pāuṇsyē,
indrā no ātra varuṇā syātām āvobhir dasmā pāritakmyāyam.

10.92.7^b (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhūjaṁ çaçamāṇāsa açata sūro dīçike vṛṣaṇaç ca pāuṇsyē,
prā yē nv asyārhanā tataksiré yūjaṁ vājraṁ nṛśādaneṣu kārāvah.

4.41.7^c (Vāmadeva; to Indra and Varuṇa)

yuvām id dhy āvase pūrvyāya pāri prābhūti gavīṣaḥ svāpi,
vṛṇimāhe sakhyāya priyāya çūrā mānhiṣṭhā pitāreva çambhū.

9.66.18^c (Çataṁ Vāikhānasah; to Pavamāna Soma)

tvām soma sūra ésas tokāsyā sātā tanūnām,
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41 7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, 11. 232, whose translations, no less than my own, are doubtful. Bergaigne, 11. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67 9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good tristubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭér nītyasya rāyāḥ pātayaḥ syāma,
tā cakrānā utībhīr nāvyaśībhīr asmatrá rāyo niyūtaḥ sacantām.

7.4.7^b (Vasiṣṭha Maitravaruṇi; to Agni)

pariśādyāṁ hy āraṇasya rékṇo nītyasya rāyāḥ pātayaḥ syāma,
ná çeso agne anyājātam asty ācetanasya mā pathó ví duksaḥ.

For 4.41.10^{ac} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{cd}, 2^{cd}, krātuṁ sacante vāruṇasya devā rājāni kṛṣṭér upamāsya vavreḥ.

4.42.3^b (Trasadasyu Pāurukutsya ; to Trasadasyu)

ahām indro vāruṇa té mahitvórvī gabhīré rājāsi suméke,

tvāṣṭeva viçvā bhūvanāni vidvān sám ārayaṁ rodasi dhārayaṁ ca.

4.56.3^c (Vāmadeva ; to Dyāvāprthivyaū)

sá it svápā bhūvaneṣv āsa yá ime dyāvāprthiví jajāna,

urvī gabhīré rājāsi suméke avançe dhīraḥ çacyā sám ārat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuna. It is preceded by an Indrāvarunā hymn ; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda ; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc)

In st 6, pāda b, yān mā sōmāso mamādan yad ukthā, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim ; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit aham to a dual. Yet precisely this difficult feat is accomplished in our stanza 3 the pair Indra-Varuna, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular - 'I am Indra, Varuna ; by (my) might are firmly founded these two broad, deep atmospheres !' There is no need to emend either to aham indra vāruṇa, or, in the reverse direction, aham indro varuna. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions, the second, to Varuna's. Indra frees the waters (ahām apó apinvaṁ ukṣāmāṇāḥ) ; but Varuna, the son of Aditi, is in charge of the ṛtā. The chiasmus is, that Indra in pāda b holds the heavens in the seat of ṛtā, but Varuna in d spreads out the threefold earth. What is meant really is that both together, namely Indrāvarunā, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuna, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuna and Indra is quite superficial : in the first two stanzas the dual divinity describes itself from the side of Varuna ; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another : 'All the world know thee, (O Indra) ; thou dost tell forth these (deeds of thine) to Varuna, O pious god !' These words are natural enough in an Indra-Varuna hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the uncorrected words ahām indro vāruṇa in st. 3, are responsible for the theory of a rival dialogue ; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Paurukutsya, to Trasadasyu)

ahām tā viçvā cakaram nākir mā dāivyaṁ sāho varate apratitām,
yān mā sómāso mamādan yād ukthóbbhé bhayete rájasi apāré.

10.48.4^d (Indra Vāikunṭha; to Indra Vāikunṭha)

ahām etām gavyāyam āçvyāṁ paçūṁ puriṣiṇāṁ sáyakenā hiranyāyam,
purú sahāsrā ní çīçāmi dāçūṣe, yān mā sómāsa ukthíno ámandiṣuḥ.

IO.28.6

See under preceding item.

4.42.7^d: 4.19.5^d, tvām vṛtān ariṇā indra síndhūn.

4.42.9^b: 7.84.1^b, havyébhir indrávaruṇā námobhiḥ; 1.153.1^b, havyébhir mitrá
varuṇā námobhiḥ.

4.43.7 = 4.44.7 (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)
ihóha yād vām samanā papṛksé séyám asmé sumatír vājaratnā,
uruçyátām jaritāram yuvám ha çritáh kámo násatyā yuvadrík.

Cf. Oldenberg, Prol. 205, and our p. 16

4.44.1^a: 1.180.10^a, tám vām rátham vayám adyā huvema.

4.44.4^d (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)
hiranyāyena purubhū ráthenemām yajñām násatyópa yātam,
pibātha ín mádhunaḥ somyāsa dádható rátanam vidhaté jánāya.

7.75.6^d (Vasiṣṭha; to Uṣas)

práti dyutanām aruṣāso āçvāç citrá adṛçrann uṣāsam váhantaḥ,
yāti çubhrā viçvapíçā ráthena dádhatí rátanam vidhaté jánāya.

Cf. dádhatí rátanam vidhaté yáviṣṭah, 4.12.3^c (q. v.), and dádhatí rátanam vidhaté suvír-
yam, 7.16.12^a.

[4.44.5^b, hiranyāyena suvítā ráthena: 1.35.2^c, hiranyāyena savitá ráthena; 8.5.35^a,
hiranyāyena ráthena.]

4.44.5^c (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

á no yātam divó áchā prthivýā hiranyāyena suvítā ráthena, cf. 1.35.2^c
mā vām anyé ní yaman devayántaḥ sám yād dadé nábbhiḥ pūrvyā vām.

7.69.6^d (Vasiṣṭha; to Açvins)

nārá gāuréva vidyútām tṛṣṇāsmákam adyā sávanópa yātam,
purutrā hí vām matíbhir hávante má vām anyé ní yaman devayántaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV.
Noten, p. 304; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii 224.—
Cf. p. 23.

[4.44.6^a, nú no rayím puruvíram bṛhántam: 6.6.7^c, candráṁ rayím, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva; to Açvins)

úd vām pṛksāso mádhumanta írate rāthā āçvāsa uṣāso vyūṣṭiṣu, 4.14.4^b
apornuvántas táma á pártivṛtam svār ná çukráṁ tanvánta á rájah, 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

úd vām prkṣāso mādhumanto asthur á sūryo aruhac chukráṁ árṇaḥ,

5.45.10^a

yāsmā ādityā ádhvano rádanti [mitro aryamá várūṇaḥ sajósāḥ, 6.1.186.2^b

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣā by 'swift'; in support see 4.14.4^{ab}, á vām váhiṣṭhā ihā te vahantu ráthā áḥvāsa usāso vyūṣṭāu, where váhiṣṭhā looks like a close parallel to prkṣāsah. If then prkṣāsah is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by ráthā áḥvāsah. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural ādityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rádanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2^b, ráthā áḥvāsa usāso vyūṣṭiṣu: 4.14.4^b, rathā áḥvāsa usāso vyūṣṭāu.

4.45.2^d, 6^b, svār nā çukráṁ tanvānta á rajah.

4.45.3^a: 1.34.10^b, mādhuvaḥ pibataṁ madhupébhir āsābhīh.

[4.45.5^d, sóman sušáva mādhumantam ādribhiḥ: 9.107.1^b, sušáva somam ādribhiḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

çatēnā no abhiṣṭibhir niyútvaṁ indrasārathih,

vāyo sutāsya tṛṇpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāṇo áçatir niyútvaṁ indrasārathih,

[vāyav á candréna ráthēna yāhi sutāsya pītāye.] 6.1.186.2^d refrain, 4.48.10^d—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

á vām sahásraṁ hárāya indravāyū abhi prāyaḥ,

vāhantu sómapītaye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

á tvā sahásram á çatām yuktá ráthe hiranyāye,

brahmayújo hárāya indra keçino vāhantu sómapītaye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma.' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: á tvā sahásram [á çatām yuktá ráthe hiranyāye brahmayújo] hárāya indra [keçino], vāhantu sómapītaye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement á tvā sahásram á çatām hárāya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, á tvā brahmayúja hárā vahatām indra keçinā, and other citations in Grassmann's Lexicon, under keçin, brahmayúj, and hiranyāya (locative, hiranyāye).—Cf. the pāda, usarbūdho vahantu sómapītaye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva; to Indra and Vāyu)

rātham hiraṇyavandhuram indravāyū svadhvarām,
ā hi sthātho divispṛṇam.

8.5.28^{a+c} (Brahmātithi Kāṇva; to Aṇvins)

rātham hiraṇyavandhuram [hiraṇyābhīṇam aṇvinaḥ,] 8.5.28^b
ā hi sthātho divispṛṇam.

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyū have borrowed from the description of the Aṇvins (cf. 8.22 5), but there is nothing so specific as to amount to proof. Note also that 4.46 5^a = 8.5.28^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyana at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyana has isādvayam; at 1.139.4 yugabandhanādhārah kāsthaviṣesah; and at 1.64.9, bandhakakāsthānūritam sārathēh sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyana's glosses at 3.41.1, vandhuraḥ abdenesādvayasambandhasthānam; and at 1.118.1, 2, 10 53.7; 119 5, sārathēh sthānam.

4.46.5^a (Vāmadeva; to Indra and Vāyu)

rāthena prthupājasā dāṇvānsam ūpa gachatam,] 1.47.3^d
indravāyū ihā gatam.

8.5.2^b (Brahmātithi Kāṇva; to Aṇvins)

nṛvād dasrā manoyūjā rāthena prthupājasā,
sācethe aṇvinoṣāsam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāṇvānsam ūpa gachatam.

4.46.6^c (Vāmadeva; to Indra and Vāyu)

indravāyū ayām sutās tām devébhiḥ sajōṣasā,
pibataṁ dāṇūṣo grhē.

4.49.6^b (Vāmadeva; to Indra and Bṛhaspati)

sómam indrabṛhaspati pibataṁ dāṇūṣo grhē, mādāyethām tādokasā.

8.22.8^d (Sobhari Kāṇva; to Aṇvins)

ayām vām ādribhiḥ sutāḥ sómo narā vṛṣaṇvasū,
[ā yataṁ sōmapitaye] pibataṁ dāṇūṣo grhē. 4.47.3^d

4.47.1^a, vāyo ṣukró ayāmi te: 2.41.2^b; 8.101.9^d, ayām ṣukró ayāmi te.

4.47.2^{ab+d} (Vāmadeva; to Indra and Vāyu)

indraḥ ca vāyav eṣām sōmānām pītīm arhataḥ,
yuvām hí yāntīndavo nimnām āpo ná sadhryāk.

5.51.6^{ab} (Svastyātreya Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣāṁ sutānām pītīm arhathaḥ,
 tāñ juṣethām arepāsāv abhī prāyaḥ.
 8.32.23^c (Medhātithi Kāṇva; to Indra)
 sūryo raçmīm yāthā srjā tvā yachantu me girāḥ,
 nimnām āpo nā sadhryāk.

'We may render 4.47.2 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmī in the first pāda, for which cf. Bergaigne, II. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sōmāsaḥ . . . nimnām nā yanti sindhavaḥ, or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4, 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraç ca çuṣmīṇā sarāthaṁ çavasas patī,
 niyútvaṇā na ūtāya ā yātaṁ sōmapītaye.

8.22.8^c (Sobhari Kāṇva; to Aṇvins)
 ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣaṇvasūḥ,
 ā yātaṁ sōmapītaye pibataṁ dāçūṣo grḥe. 4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti puruspṛho niyūto dāçūṣe narā,
 asmé tā yajñavāhasēndravāyū nī yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruspṛho niyūto dāçūṣe narā,
 indragñi tābhīr ā gatam.

4.48.1^{cd}—4^{cd}, vāyav ā candréṇa rāthēna yāhi sutāsya pītāye: 1.135.4^f, vāyav ā candréṇa rādhāsā gatam.

4.48.2^b: 4.46.2^b, niyútvaṇ indrasārathih.

4.48.3^a, ānu kṛṣṇé vāsudhiti: 3.31.17^a, ānu kṛṣṇé vāsudhiti jihāte.

4.49.1^c: 1.86.4^c, ukthām mādaṣ ca ṣasyate.

4.49.3^b: 1.135.7^c, grhām indraṣ ca gachatam ; 8.69.7^b, grhām indraṣ ca gānvahi.

4.49.3^c: 1.23.3^c, somapā sōmapitaye.

4.49.4^b, rayīm dhattām ṣatagvīnam: 1.159.5^d, rayīm dhattām vāsumantaīm
ṣatagvīnam ; 4.34.10^b, rayīm dhatthā vāsumantaīm purukṣum ;
6.68.6^b, rayīm dhatthó, &c. ; 7.84.4^b, rayīm dhattām, &c.

4.49.5^c: 1.22.1^c ; 23.2^c ; 5.71.3^c ; 6.59.10^c ; 8.76.6^c ; 94.10^c—12^c, asyā sōmasya
pitāye.

4.49.6^b: 4.44.6^c ; 8.22.8^d, pibatām dācūso grhé.

[4.50.2^b, bṛhaspate abhī yé nas tatasré: 10.89.15^a, ṣatrūyānto abhī, &c.]

4.50.3^d (Vāmadeva ; to Bṛhaspati)
bṛhaspate yā paramā parāvād āta ā ta ṛtaspr̥ṣo ní ṣeduh,
tubhyaīm khātā avatā ādridugdhā mādharma ṣcotanty abhīto virapṣām.

7.101.4^d (Kumāra Āgneya, or Vasistha ; to Parjanya)
[yāsmīn viṣvāni bhūvanāni tasthūṣ] tistró dyāvas tredhā sasrūr āpaḥ,
trāyaḥ kōṣasa upasēcanāso mādharma ṣcotanty abhīto virapṣām. 7.101.4^a

For the repeated pāda see the author, IF. xxv 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema nāmasā havīrbhiḥ.

4.50.6^d (Vāmadeva ; to Bṛhaspati)
evā pitré viṣvādevāya vṣṣṇe [yajñāir vidhema nāmasā havīrbhiḥ], 2.35.12^b
bṛhaspate suprajā vīrāvanto vayām syāma pátayo rayīṇām.

5.55.10^d (Ṣyāvāṣva Ātreya ; to Maruts)
yūyām asmān nayata vāso āchā nīr anhatibhyo maruto gr̥ṇānāḥ,
juṣādhvam no havydātīm yajatra vayām syāma pátayo rayīṇām.

8.40.12^d (Nābhāka Kāṇva ; to Indra and Agni)
evēndrāgnībhyām pitṛvān nāvīyo mandhatṛvād āngirasvād avāci,
tridhātunā ṣarmanā pātam asmān vayām syāma pátayo rayīṇām.

8.48.13^d (Pragātha Kāṇva ; to Soma)
tvām soma pitṛbhiḥ samvidāno 'nu dyāvāprthivī ā tatantha,
tāsmāi ta indo haviṣā vidhema vayām syāma pátayo rayīṇām.

10.121.10^d (Hiranyagarbha Prājāpatya ; to Ka)
prājāpate nā tvād etāny anyó viṣvā jātāni pāri tā babhūva,
yātkāmās te juhumās tán no astu vayām syāma pátayo rayīṇām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayah syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the Padapāṭha) is suspect as late (see Oldenberg, Prol. 248, 511). I am not convinced, however, that the hymn 10 121 ever existed without that stanza; see my Religion of the Veda, p. 240 ff, and JAOS. xv. 184. For 8 48.13 see Hillebrandt, Ved. Myth. i. 394.—For 8.48.13^c cf. S 48.12^c : 10 168.4^d.

4.50.11^{cd} (Vāmadeva ; to Indra and Brhaspati)

bṛhaspata indra vārdhataṁ naḥ sácā sá vām sumatīr bhūtv asmé,
aviṣṭám dhiyo jigrtám púraṁdhīr jajastám aryó vanúṣām árātīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha ; to Mitra and Varuṇa)

esá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yami,
aviṣṭám dhiyo jigrtám púraṁdhīr yūyám pāta svastibhiḥ sádā naḥ.
67 refrain, 7.1.20^d ff.

7.97.9^{c1} (Vasiṣṭha ; to Indra and Brahmanaspati)

iyám vām brahmanas pate suvṛktīr bráhméndrāya vajriṇe akāri.
aviṣṭám dhiyo jigrtám púraṁdhīr jajastám aryó vanúṣām árātīḥ.

4.51.3^c, acitré antáḥ paṇáyah sasantu : 1.124.10^b, abudhyamānāḥ paṇáyah sasantu.

4.51.10^d (Vāmadeva ; to Uṣas)

rayīm divo duhitaro vibhātīḥ prajāvantam yachatāsmāsu devīḥ,
syonád á vaḥ pratibūdhyamānāḥ suvíryasya pátayah syāma.

6.47.12^d (Garga Bhāradvāja ; to Indra) =

10.131.6^d (Sukṛti Kākṣivata ; to Indra)

indrāḥ sutráma svāvāḥ ávobhiḥ sumṛlikó bhavatu viçvāvedāḥ,
bádhatām dvéšo ábhayaṁ kṛṇotu suvíryasya pátayah syāma.

9.89.7^d (Uçanas Kāvya ; to Pavamāna Soma)

vanvānā avāto abhi devāvitim indrāya soma vtrahā pavasva,
çagdhī mahāḥ puruçandrāsya rāyāḥ suvíryasya pátayah syāma.

9.95.5^d (Praskaṇva Kāṇva ; to Pavamāna Soma)

iṣyan vācam upavaktéva hótuh punāná indo ví syā manisām,
indraç ca yát ksáyataḥ saubhagāya suvíryasya pátayah syāma.

Cf. the similar refrain-like pāda, *vayām syāma pátayah rayinām*, under 4.50.6. For 9.95.5^c see the note to 1.25 20

4.52.2^a, áçveva citráruṣī : 1.30.21^c, áçve ná citre aruṣī.

4.52.5^a : 1.48.13^b, prāti bhadrá adrkṣata.

4.52.7^c : 1.48.14^d, úṣaḥ çukréṇa çociṣā.

[4.54.3^a, ácittī yác cakṛmā dáivye jāne: contained almost word for word in
7.89.5, yát . . . dáivye jāne . . . cārāmasi . . . ácittī.]

4.54.6^d : 1.107.2^d ; 10.66.3^b, adityáir no áditīḥ çarma yaṁsat.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ ko varūtá dyāvābhūmī adite trāsīthām naḥ,
sāhīyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñúḥ sujānimāna ṛṣve,
mā héle bhūma várūṇasya vāyóṛ mā mitrásyā priyátamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us' Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuna's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva; to Viṣve Devāḥ)

prá pastyām áditim sindhum arkāiḥ svastim iḥe sakhyāya devīm,
ubhé yáthā no áhanī nīpāta uśāsānāktā karatām ádabdhē.

10.76.1^c (Jaratkarna Āirāvata Sarpa; to the Press-stones)

á va řṇjasa ūrjām vyūṣṭiṣv índraṁ marúto ródasī anaktana,
ubhé yáthā no áhanī sacābhūvā śādaḥ-sado varivasyāta ubdhidā.

For pastyām in 4.55.3^a cf. 8.27.5; for nīpātaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neusser, Bezz. Beitr. vii. 230; for řṇjase in 10.76.1^c, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudrām ná saṁcārāṇe sanīṣyāvaḥ.

4.55.7^{ab}: 1.106.7^{ab}, devāir no devy áditir ní pātu devás trātá tráyatām áprayuchan.

[4.55.7^c, nahí mitrásyā várūṇasya dhāsīm: 10.30.1^c, mahīm mitrásyā, &c.]

4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uśas)

úṣo maghony á vaha sūnrte váryā purú,
asmábhyaṁ vājīnvati.]

1.92.13^b

5.79.7^b (Satyaśravas Ātreya; to Uśas)

tébhyo dyumnám brhád yáca úṣo maghony á vaha,
yé no rádhānsy áçvyā gavyā bhájanta sūráyaḥ sújate áçvasūnrte.]

refrain, 5.79.1^e—10^e

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rádhānsy áhrayā maghávāno árásata.

4.55.9^c: 1.92.13^b, asmábhyaṁ vājīnvati.

4.55.10^a (Vāmadeva ; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo ṽaruṇo mitro aryamā,
indro no rādhasā gamat.

1.26.4^b

8.18.3^a (Irimbithi Kāṇva ; to Ādityāḥ)

tāt sū naḥ savitā bhāgo ṽaruṇo mitro aryamā,
ṽārma yachantu saprātho yād īmahe.

1.26.4^b

8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b-7^b, varuṇo mitro aryamā.

4.56.2^a (Vāmadeva ; to Dyāvaprthivyaṁ)

devī devēbhir yajaté yājatrāir āminatī tasthatat ukṣāmāne,
rātāvari adrūhā devāputre yajñāsya netrī ṣucāyadbhir arkāiḥ.

7.75.7^b (Vasiṣṭha ; to Uṣas)

satyā satyēbhir mahatī mahādbhir devī devēbhir yajatā yājatrāiḥ,
rujād ḍṛlḥāni dādad usrīyāṇāṁ prātī gāva uṣasāṁ vāvaçanta.

10.11.8^b (Havirdhāna Āṅgi ; to Agni)

yād agna eṣā sāmitir bhāvati devī déveṣu yajatā yajatra,
rātñā ca yād vibhājasi svadhāvo bhāgāṁ no ātra vāsumantaṁ vītāt.

Translate 4.56.2. 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding-the sacrifice with bright rays (or songs)' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner. Ved. Stud. ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application. there yajatā (yajaté) yājatrāiḥ is parallel to devī devēbhiḥ, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitiḥ is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhré rājasī suméke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyaḥ sadāsāḥ.

4.57.1^d, sā no mṛlātīdīḥ: 1.17.1^c; 6.60.5^c, tā no mṛlāta īdīḥ.

[4.58.3^d, mahó devó mártyaṁ ā viveça: 8.48.12^b, āmartyo mártyaṁ āvivēça.]

[4.58.10^a, abhy āṣata susṭutīm gāvyaṁ ājīm: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jényo ágre áhnām hitó hitēṣv aruṣó váneṣu,

dáme-dame saptá rátnā dádhnāno ṽgnír hótā ní ṣasādā yájīyān.] ~~cf.~~ 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sómārudrā dhāráyethām asuryām prá vām iṣṭáyó 'ram açnuvantu,

dáme-dame saptá rátnā dádhnānā ṽcām no bhūtam dvipāde cām cátuṣ-
pade.] ~~cf.~~ 6.74.1^d

[5.1.5^d, 6^a, agnír hótā ní ṣasādā (6^a, ny āsidad) yájīyān : 6.1.2^a, ádhā hótā ny
āsido yájīyān ; 6.1.6^b, hótā mandró ní ṣasādā yájīyān ; 10.52.2^b,
ahām hótā ny āsidaṁ yájīyān.]

5.1.7^b, agním hótāram ṽlate námobhiḥ : 1.128.8^a, agním hótāram ṽlate vásudhi-
tim : 6.14.2^c, agním hótāram ṽlate.

[5.1.8^c, saháśraçrṅgo vṛṣabhás tádojāḥ : 7.55.7^a, saháśraçrṅgo vṛṣabháh.]

[5.1.11^d, éhá devān havirádyāya vaksi : 5.4.4^d, á ca devān, &c.]

5.2.8^{bcd} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hr̥ṇiyāmāno ápa hí mād āiyeḥ prá me devānām vratapá uvāca,

índro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa ágām.

10.32.6^{bcd} (Kavaṣa Āiluṣa ; to Indra, really Agni)

nidhryāmānam āpagūlham apsú prá me devānām vratapá uvāca,

índro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa ágām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt - see the surrounding stanzas. Cf. Th. Baunack, KZ, xxxiv. 565 ; Hillebrandt, Ved. Myth. ii. 138.

5.2.11^b : 5.29.15^d, rátham ná dhírah svápā ataksam ; 1.130.6^b, rátham ná dhírah
svápā ataksisuh.

[5.3.1^b, tvām mitró bhavasi yát sámiddhaḥ : 3.5.4^a, mitró agnír bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agním mánuṣo ní ṣedur daçasyánta (4.6.11^d, namas-
yánta) uçijāḥ çānsam āyóh.

5.3.8^b (Vasuçruta Ātreya; to Agni)

tvām asyā vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāḥ,
samsthé yád agna íyase rayṇām devó mártāir vāsubhir idhyāmānaḥ.

10.122.7^b (Citramahas Vasiṣṭha; to Agni)

tvām id asyā uśāso vyūṣtiṣu dūtām kṛṇvānā ayajanta mānuṣāḥ,
tvām devā mahayāyyāya vāvṛdhur ájyam agne nimrjānto adhvaré.

5.4.2^a, havyavāl agnir ajārah pitā nah: 3.2.2^c, havyavāl agnir ajāraç cānohitāḥ.

5.4.2^d: 3.54.22^b; 6.19.3^b, asmadryāk sām mimihi çrāvānsi.

5.4.3^a, viçām kavīm viçpātim mānuṣṇām: 3.2.10^a, viçām kavīm viçpātim
mānuṣir isah; 6.1.8^a, viçām kavīm viçpātim çāçvatnām.

5.4.4^b, yátamāno raçmibhiḥ sūryasya: 1.123.12^b, yatamānā raçmibhiḥ sūryasya.

[5.4.4^d, á ca devān havirādyāya vakṣi: 5.1.11^d, éhá devān, &c.]

5.4.7^{ab} (Vasuçruta Ātreya: to Agni)

vayām te agna ukthāir vidhema vayām havyāḥ pāvaka bhadraçoce,
asmé rayīm viçvāvāram sām invāsmé viçvāni drāviṇāni dhehi.

7.14.2^{a+d} (Vasiṣṭha Māitrāvaruṇi; to Agni)

vayām te agne samídhā vidhema vayām dāçema suṣtutí yajatra,
vayām ghr̥ténādhvarasya hotar vayām deva haviṣā bhadraçoce.

Cf. 4.4.15^a, ayā te agne samídhā vidhema; and 8.54(Vāl 6).8^a, vayām ta indra stómebhir vidhema.

5.4.8^a (Vasuçruta Ātreya; to Agni)

asmákam agne adhvarām juṣasva sáhasah sūno trisadhastha havyām,
vayām devéṣu sukṛtāh syāma çármaṇā nas trivárūthena páhi.

6.52.12^a (R̥jiçvan Bhāradvāja; to Viçve Devāḥ, here Agni)

imām no agne adhvarām hótar vayunaçó yaja,

cikitvān dáivyam jánam.]

6.52.12^c

7.42.5^a (Vasiṣṭha; to Viçve Devāḥ, here Agni)

imām no agne adhvarām juṣasva marútsu indre yaçásam kṛdhi nah,
á náktā barhīḥ sadatām uśāsoçántā mitrávaruṇā yajehá.

[5.4.9^d, asmákam bodhy avitā tanūnām: see under 7.32.11.]

5.5.3^{ab}: 1.142.4^{ab}, ilító agna á vahéndram citrām ihá priyām.

5.5.6^b: 1.142.7^c; 9.102.7^b; 10.59.8^b, yahví ṛtāsya mātārā; 9.33.5^b, yahvīr ṛtāsya
mātārah.

5.5.7^c (Vasuṣruta Ātreya; Āpra, to Daivya Hotārā)
vātasya pātmann ṛitā dāivya hotārā mānuṣaḥ,
imām no yajñām ā gatam.

9.5.8^c (Asita Kācya, or Devala Kācya; Āpra, to Tisro Devīḥ)
bhārati pāvamānasya sārāsvatīlā mahī,
imām no yajñām ā gaman tisoro devīḥ supēcasah.

For the character of hymn 9.5 see Oldenberg, Prol pp. 28 note, 194, and our p. 17

5.5.8 = 1.13.9.

5.6.1^e–10^e: 9.20.4^c, iṣam stotf̥bhya ā bhara. Cf. 8.77.8^a, téna stotf̥bhya ā bhara,
and 8.93.19^c, kāyā stotf̥bhya ā bhara.

5.6.5^a (Vasuṣruta Ātreya; to Agni)
ā te agna ṛcā havīḥ ṣukrāsya ṣociṣas pate,
sūṣandra dāsma viṣpate hāvyavāt tūbhyam hūyata iṣam stotf̥bhya ā bhara.]
☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

6.16.47^a (Bharadvāja; to Agni)
ā te agna ṛcā havīḥ hrdā taṣtām bharamasi,
té te bhavantūksāṇa ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteteten Trank dar', Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind'. The cases of ṛcā havīḥ are inverted; the expression hrdā taṣtām belongs to ṛcā rather than to havīḥ, as shows hrdā taṣtām mantrān, 1.67.4; stōmo hrdā taṣtāḥ, 1.171.2; hrdā matīm, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hrdā hūyanta ukthinaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn . . . ṛṣabhāso ukśāno vaçā . . . avasṛṣṭāsa śhutaḥ, . . . hrdā matīm janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viçvam puṣyanti vāryam: 10.133.2^d, viçvam puṣyasi vāryam.

5.6.10^d (Vasuṣruta Ātreya; to Agni)
evāñ agnīm ajuryamur gīrbhīr yajñēbhīr ānuṣāk,
dādhad asmé suvīryam utā tyād āçvāçvyam iṣam stotf̥bhya ā bhara.]
☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva; to Indra)
utā tyād āçvāçvyam yād indra nāhuṣiṣv ā,]
āgre vikṣū pradīdayat. ☞ 6.46.7^a

8.31.18^b (Manu Vāivasvata; Dāmpatyor āçīṣaḥ)
āsad ātra suvīryam utā tyād āçvāçvyam,
devānām yā in māno yājamāna iyaksaty abhīd āyajvano bhuvat.]
☞ refrain, 8.31.15^{ode}–18^{ode}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suvíryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyád*; cf. e.g. Grassmann's rendering of 5.6.10, where he simply leaves out *tyád*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyad* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplology between the two words, *ajur(yām) yamur* = *ajuryamur*. *Agni* is *ajuryā* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *çakéma vajino yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplology in noun composition see *viçvasuvidāḥ* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10^c cf. the pāda, *dādhat stotrē suvíryam*, under 9.20.7.

[5.7.1^d, *ūrjō náptre sáhasvate*: 8.102.7^c, *áchā náptre sáhasvate*.]

5.8.1^d, *dámūnasam grhāpatim váreṇyam*: 4.11.5^d, *dámūnasam grhāpatim ámūram*.

5.9.3^d (Gaya Ātreya; to *Agni*)

utá sma yām *çiqum̐ yathā nāvaṁ jāniṣṭārāṇi*,
dhartāraṁ mānuṣiṇāṁ *viçām agnīm svadhvarām*.

6.16.40^c (Bharadvāja; to *Agni*)

ā yām háste ná khādīnam *çiqum̐ jātām ná bíbhrati*,
viçām agnīm svadhvarām.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiqum̐ yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (Gaya Ātreya; to *Agni*)

utá sma *durgr̥bhīyase putrō ná hvāryāṇām*,
purū yó dāgdhāsi vānāgne paçūr ná yāvase.

6.2.9^b (Bharadvāja Bārhaspatya; to *Agni*)

tvām *tyā cid ācyutāgne paçūr ná yāvase*,
dhāmā ha yāt te ajara vānā vṛçānti çikvasah.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāmā* in relation to *āgne paçūr ná yāvase*: 'Thou (establishest) these unshakable laws (*dhāmā*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *çiqū*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7^b (Gaya Ātreya; to *Agni*)

tām no agne abhī nāro rayīm *sahasva á bhara*,
sá kṣepayat sá poṣayat bhúvad *vājasya sātāya* [utáidhi pṛtsū no vṛdhé,
refrain, 5.9.7^c ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne prtanāśāhaṁ rayīm sahasva ā bhara,
tvām hi satyó ádbhuto datá vājasya gómataḥ.

Cf under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pr̥tsú no vṛdhé.—Cf. 6.46.3^d, bhāvā samátsu
no vṛdhé.

[5.10.1^c, prá no rāyā páriṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dáksasya mañhánā: 5.18.2^b, svásya dáksasya mañhánā.]

[5.10.6^c, asmákāsaç ca sūrāyah: 1.97.3^b, prāsmákāsaç ca sūrāyah.]

5.10.6^d: 4.37.7^d, viçvā āçās tarīṣāni.

[5.10.7^b, stutá stāvāna ā bhara: sá na stāvāna, &c.; see under 1.12.11.]

5.11.2^a (Sutam̐bhara Ātreya; to Agni)
yajñāsya ketúm prathamám puróhitam agním náras triṣadhassthé sám idhire,
índreṇa deváih sarátham sá barhíṣi, sídan ní hótá yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vasiṣṭha; to Agni)
yajñāsya ketúm prathamám puróhitam havísmanta ilate saptá vājīnam,
çṛṇvántam agním ghr̥tápr̥stham ukṣānam pr̥ṇántam devám pr̥ṇatē
suvíryam.

[5.11.2^c, índreṇa deváih sarátham sá barhíṣi: 3.4.11^b, índreṇa deváih sarátham
turébbhiḥ; 10.15.10^b, índreṇa deváih sarátham dádhanāḥ.]

[5.11.5^d, ā pr̥ṇanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, rtām sá pāty (5.12.2^d, sapāmy) aruṣásya vṛṣṇah.

5.13.2^b, sidhrām adyá divispṛçah: 1.142.8^d; 2.41.20^b, sidhrām adyá divispṛçam.

5.13.5^c (Sutam̐bhara Ātreya; to Agni)
tvām agne vājasátamaṁ víprā vardhanti súṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nr̥medha Āngirasa; to Agni)
tvām çuṣmīn puruhūta vājayántam úpa bruve çatakrate,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutam̐bhara Ātreya; to Agni)
tām adhvaréṣy ilate devám mártā ámartyam,
yájiṣṭham mánuṣe jáne.

10.118.9^c (Urukṣaya Āmahiyava; to Agni Rakṣohan)
tām tvā gṛbhír urukṣáyā havyvāvāhaṁ sám idhire,
yájiṣṭham mánuṣe jáne.

5.14.3^a (Sutāmbhara Ātreya; to Agni)

tām hí śáçvanta īlate srucā devām ghṛtaçcūta,
agnīm havyāya vólhave.]

cf. 1.45.6¹

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tā hí śáçvanta īlata itthā vípraśa utāye,
śabādho vājasātaye.]

cf. 7.94.5^c

[5.14.3^c, agnīm havyāya vólhave: 1.45.6^d; 3.29.4^d, āgne havyāya, &c.]

[5.14.6^b, stómebhir viçvacaṣaṇim: 1.9.3^b, stómebhir viçvacaṣaṇe.]

5.15.4^d (Dharuṇa Āṅgīrasa; to Agni)

mātēva yád bhārase paprathānó jānam-janam dhāyase cākṣase ca,
vāyo-vayo jarase yád dādhanāḥ pári tmānā viṣurūpo jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvaré vavṛtyām havyébhir indravaruṇā nāmobhih,

cf. 1.153.1^b

prā vām ghṛtāci bahvór dādhanā pári tmānā viṣurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words dādhanāḥ and dādhanā which precede the repeated pāda. In 5.15.4^d the repeated pāda refers to Agni 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes', cf. Oldenberg, SBE xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghṛtāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabhiṭ, dhruvā. See TS. 1.1.11.2. juhū, upabhiṭ, dhruvāsi ghṛtāci nāmnā, and cf. the many passages in my Vedic Concordance, beginning with ghṛtācy asi. Hence viṣurūpā Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghṛtāci pāda is patterned after the Agni pāda.

[5.16.1^d, mártāso dadhiré purāḥ; 1.131.1^e: 8.12.22^b, devāso dadhire purāḥ:
8.12.25^b, devās tvā dadhiré purāḥ.]

5.17.2^a (Puru Ātreya; to Agni)

āśya hí svāyaçastara āśā vidharman mānyase,
tām nākaṁ citrāçocīṣaṁ mandrām paró manīṣāyā.]

cf. 5.17.2^d

5.82.2^a (Çyāvāçva Ātreya; to Savitar)

āśya hí svāyaçastaram savitūḥ kác canā priyām,
nā minānti svarājyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth: (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *āsā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas—The *pāda* 8.72.3^b, namely, *rudrām paró manīśáyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrām paró manīśáyā*: 8.72.3^b, *rudrām paró*, &c.]

[5.18.2^b, *svāsya dākṣasya mañhánā*: 5.10.2^b, *krátvā dākṣasya mañhánā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (*Prayasvanta Ātreyaḥ*; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dākṣasya sādhanam,
yajñēṣu pūrvyām gurā prāyasvanto havāmahe.

5.26.4^c (*Vasūyava Ātreyaḥ*; to Agni)
agne viṣvebhīr ā gahi ḥ devēbhīr havyādātaye,] 5.26.4^b
hótāraṁ tvā vṛṇīmahe.

8.60.1^b (*Bharga Prāgātha*; to Agni)
agna ā yāhy agnībhīr hótāraṁ tvā vṛṇīmahe,
ā tvām anaktu prāyatā haviṣmati yājīṣṭhaṁ barhīr āsāde.

10.21.1^b (*Vimada Āindra*, or others; to Agni)
āgnīm ná svāvṛktibhīr hótāraṁ tvā vṛṇīmahe,
yajñāya stīrnābarhiṣe ví vo mādē ḥ cīrām pāvakāçociṣam vívakṣase,] 3.9.8^b

7.94.6^b (*Vasiṣṭha*; to Indra and Agni)
tā vām gṛhbhīr vipanyāvaḥ prāyasvanto havāmahe,
medhāsātā sanīṣyāvaḥ.

8.65.6^b (*Pragātha Kāva*; to Indra)
sutāvantas tvā vayām prāyasvanto havāmahe,
ḥ idām no barhīr āsāde,] 1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zurüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* *b* as parenthetic, and the stanza as late, because its refrain-*pāda* *d* is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*féργω*); cf. especially *pāri varj* = Avestan *pāri varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (*Sasa Ātreya*; to Agni)
tvām viṣve sajōṣaso devāso dūtām akrata,
saparyāntas tvā kave yajñēṣu devām īlate,]

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)

vīçve hí tvā sajóṣaso jánāso vṛktābarhiṣaḥ,
hótāraṁ sádmasu priyāṁ vyānti vāryā purú.

6.3.59.9^b

8.23.18^{a+b} (Viçvamanas Vāiṣṭva ; to Agni)

vīçve hí tvā sajóṣaso devāso dūtām akrata,
gruṣṭí deva prathamó yajñíyo bhuvaḥ.

5.21.3^d: 1.15.7^c ; 6.16.7^c, yajñéṣu devām ilate.

[5.21.4^a, devām vo devayajyāyā: 8.71.12^a, agním vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ: 3.62.13^c ; 9.8.3^c ; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya ; to Agni)

prá viçvasāmann atrivád ārcā pāvakaçocise,
yó adhvaréṣv ídyo hótā mandrátamo viçí.

8.71.11^d (Suditi Āṅgirasa, or Purumilha Āṅgirasa ; to Agni)

agním sūnuṁ sáhaso jātávedasaṁ dānáya vāryāṇāṁ, cf. 1.127.1^b
dvitá yo bhúd amṛto mártyeṣv á hótā mandrátamo viçí.

The distich 5.22.1^d, as a whole, transfuses the páda 4.7.1^b ; 8.60.3^c, mandro yájīṣṭho adhvaréṣv ídyah

5.22.2^{abed} (Viçvasāman Ātreya ; to Agni)

ny āgním jātávedasaṁ dádhdhātā devām ṛtvíjam,
prá yajñá etv ānuṣág adyá devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasūyava Ātreyaḥ ; to Agni)

ny āgním jātávedasaṁ hotravāhaṁ yáviṣṭhyam.
dádhdhātā devām ṛtvíjam.

prá yajñá etv ānuṣág adyá devávyacastamaḥ,
strñitá barhír āsáde.

5.26.7, 8 seems to me an extension of 5.22.2 ; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñāsyā devām ṛtvíjam.

5.22.3^b: 3.9.1^b ; 8.11.6^b, devām mártāsa útāye ; 1.144.5^b, devām mártāsa útāye havāmahe.

[5.22.4^{de}, stómāir vardhanty átrayo gīrbhiḥ çumbhanty átrayaḥ: 5.39.5^{de}, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ.]

Cf. 9.43.2^b, girāḥ çumbhanti pūrváthā.

5.23.2^b: 5.9.7^b, rayím sahasva á bhara.

5.23.3^a: 8.23.18^a, vīçve hí tvā sajóṣasaḥ ; 5.21.3^a, tvām vīçve sajóṣasaḥ.

5.23.3^b: 5.35.6^c ; 8.5.17^a ; 6.37^b, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktābarhiṣe.

5.23.4^{de} (Dyumna Viçvacarsani Ātreya; to Agni)
 sā hī śmā viçvacarsanir abhīmāti sāho dadhē,
 āgna eṣū kṣāyesv ā revān nah çukra dīdīhi dyumāt pāvaka dīdīhi.

6.48.7^{de} (Çamyu Bārhaspatya; to Agni)
 bṛhadbhir agne arcibhiḥ çukreṇa deva çociṣā,
 bharādvaje samidhanō yaviṣṭhya revān nah çukra dīdīhi dyumāt pāvaka
 dīdīhi.

F01 5.23.4 see Oldenberg, RV. Noten, p 323 Cf RV. 3.10.8, 5.21.4; AÇ. 8.9.7; ÇÇ 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ; to Agni)
 agnir devēṣu rājaty agnir mārtesv āviçān,
 agnir no havyvāvāhano 'gnīm dhībhiḥ saparyata.

8.103.3^d (Sobhari Kāṇva; to Agni)
 yāsmād rējanta kṛṣṭāyaç carikṛtyāni kṛṇvatāh,
 sahasrasām medhāsātāv iva tmānāgnīm dhībhiḥ saparyata.

5.25.5^a, agnis tuviçravastamam: 3.11.6^c, agnis tuviçravastamah.

5.25.6^d: 1.11.2^d, jētāram āparājitam.

[**5.25.8^b**, grāveocyate bṛhāt: 10.64.15^c; 100.8^c, grāvā yātra madhuṣūd ucyāte
 bṛhāt.]

5.25.9^c (Vasūyava Ātreyaḥ; to Agni)
 evān agnīm vasūyāvah sahasānām vavandima,
 sā no viçvā āti dvīṣaḥ pārṣan nāvēva sukrātuh.

6.61.9^a (Bharadvāja; to Sarasvatī)
 sā no viçvā āti dvīṣaḥ svāsṛ anyā ṛtāvārī,
 ātann āheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lasst.' Grassmann. 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yāsyā anantō āhrutas tveṣāç carīṣṇur arṇavāh, āmaç cārati rōruvat. The two stanzas together seem to say 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the ṛta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pārṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ; to Agni)
 āgne pāvaka rocīṣā mandrāyā deva jihvāyā,
 ā devān vakṣi yākṣi ca.

6.16.2^c (Bharadvāja ; to Agni)
 sá no mandrábhīr adhvaré jīhvābhīr yajā mahāh.
 á devān vakṣi yáksi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)
 ágne ghr̥tāsya dhītibhis tēpāno deva çociṣā,
 á devān vakṣi yáksi ca.

५२ 8.60.19^b

Cf. 2.36.4^a, á vakṣi devān ihā vipra yáksi ca

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)
 tám tvā ghr̥tasnav īmahe citrabhāno swardīcam.
 devān á vītāye vaha.

7.16.4^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 tám tvā dūtām kṛṇmahe yaçástamañ devān á vītāye vaha,
 víçvā sūno sahaso martabhōjanā rāsva tād yāt tvēmahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)
 ágne víçvebhīr á gahi devébhir havyádātaye,
 hótārañ tvā vṛṇīmahe.

५२ 5.20.3^a

5.51.1^c (Svastyātreyā Ātreya ; to Viçve Devāḥ, here Agni)
 ágne sutāsya pītāye víçvāir ūmebhīr á gahi,
 devébhir havyádātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a; 8.60.1^b; 10.21.1^b, hótārañ tvā vṛṇīmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)
 yájamānāya sunvatá ágne suvīryaṃ vaha.
 devāir á satsi barhiṣi.

५२ 1.12.4^c

8.14.3^b (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)
 dhenūḥ ṭa indra sūñtā yájamānāya sunvaté,
 gām açvañ pipyúṣi duhe.

8.17.10^c (Irimbiṭhi Kāṇva ; to Indra)
 dīrghás te astv āṅkuçó yēnā vāsu prayāchasi,
 yájamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)
 grāvāṇaḥ savitā nu vo devāḥ suvatu dhārmaṇā,
 yájamānāya sunvaté.

Cf. yájamānāya sunvatāḥ under 6.54.6^b; and 1.83.3; 92.3; 10.100.3; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c; 8.44.14^c, devāir á satsi barhiṣi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny agnīm jātāvedasam, dādhatā devām ṛtvijam, prā yajñā etv ānuśāg adyā devāvyaçastamaḥ.

5.26.9^c: 1.39.5^c, devāsah sārvaṃ viçā.

[5.27.1^c, trāivṛṣṇó agne daçābhīh sahasrāih: 8.1.33^b, āsāṅgó agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)

ā juhota duvasyātāgnīm prayaty ādhvaré,

vṛṇidhvām havyavāhanam.

8.71.12^b (Sudṛiti Āṅgīrasa, and Purumīlha Āṅgīrasa; to Agni)

agnīm vo devayajyāyāgnīm prayaty ādhvaré,

§ cf. 5.21.4^a

agnīm dhiṣṭu prathamām agnīm ārvaty agnīm kṣāitrāya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā naḥ gīro yantu, to wit: ' (May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. agne prayaty ādhvaré, 10.21.6^b; and indram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya: 5.30.11^c, puramdarāḥ papivān indro asya.]

5.29.10^d (Gaurivṛti Çakṭya; to Indra)

prānyāc cakrām avṛhaḥ sūryasya kutsāyānyād vārivo yātave 'kaḥ,
anāso dāsyūnṛ amṛṇo vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācam.

5.32.8^d (Gātu Ātreya; to Indra)

tyām cid āṇam madhupām çāyanam asinvām vavṛām māhy ādad ugrāḥ,
apādam atrām mahatā vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy arcanty arkāih: see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha: 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)

yūjam hī mām ākr̥thā ād id indra çiro dāsāsya nāmucer mathāyān,
āçmānam cit svaryām vartamānam prā cakriyeva ródasi marúdbhyaḥ.

6.20.6^b (Bharadvāja; to Indra)

prā çyenó ná madirām aṇçum asmāi çiro dāsāsya nāmucer mathāyān,
prāvan námim sāpyām sasāntam pṛnāg rāyā sám iṣā sám svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namí Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg. *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff. 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivān indro asya: 5.29.3^d, āhann āhim papivān indro asya.]

5.30.13^d (Babhru Ātreya; to Indra)
supēcasam māvra srjanty āstam gāvām sahāsrāi ruçāmāso agne,
tivrā indram amamanduh sūtāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)
gambhīrēṇa na uruṇāmatrin prēṣo yandhi sutapāvan vājān,
sthā ū sū ūrdhvā utī āriṣanyann aktōr vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntāyām rātryām, ÇÇ 2.6.3; or Sk. prabhātāyām çarvaryām; or Prākṛit (Māhār.) pahāyāe rayañe; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Fischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavré antāḥ: 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtam āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)
prā te pūrvāṇi kāraṇāṇi vocam prā nūtanā maghavan yā cakārtha,
çaktivo yād vibhārā rōdasī ubhé jāyann apō mānave dānucitrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamā kṛtāni prā nūtanā maghāvā yā cakāra,
yadēd ādevir āsahista mayā āthābhavat kēvalaḥ sōmo asya.

The order of the words (vocam) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prā ta indra pūrvyāni prā nūnām vīryā vocam̐ prathamā kṛtāni, and the pāda 5.29.13^b, vīryā maghavan yā cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, bhārac cakrām étaṣaḥ sām rināti : 1.121.13^b, bhārac cakrām étaṣo nāyām
indra.

5.31.11^d, purō dādhat sanīṣyati krātuṁ nah : 4.20.3^b, purō dādhat sanīṣyasi
krātuṁ nah.

[5.32.5^b, amarmāṇo vidād id asya mārma : 3.32.4^d, amarmāṇo mānyamānasya
mārma.]

5.32.7^d (Gātu Ātreya ; to Indra)

ūd yād indro mahatē dānavāya vādhar yāmiṣṭa sāho āpratitam,
yād im̐ vājrasya prābhṛtau dadābha vīḡvasya jantōr adhamām cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó māyatuṁ yātudhanéty āha yó vā rakṣāḥ ḡcīr asmīty āha,
indras tām hantu mahatā vadhēna vīḡvasya jantōr adhamās padīṣṭa.

5.32.8^d, ní duryonā āvṛṇaṁ mṛdhrāvācam : 5.29.10^d, ní duryonā āvṛṇaṁ mṛdhrā-
vācaḥ.

5.33.5^a (Samvarana Prajāpatya ; to Indra)

vayām té ta indra yé ca nárah ḡardho jajñānā yātāḡ ca ráthāḥ,
āsmāñ jagamyād abhiḡṣma sátvā bhāgo ná hávyāḥ prabhṛthēṣu cāruḥ.

7.30.4^a (Vasiṣṭha Maitravaruṇi ; to Indra)

vayām té ta indra yé ca deva stāvanta ḡura dādato maghāni,
yāchā sūribhya upamām vārūthaṁ svābhūvo jaraṇām ānavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pāda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas

5.34.7^b, ví dāḡṣe bhajati sūnāraṁ vāsu : 1.40.4^a, yó vāḡhate dādāti sūnāraṁ vāsu.

5.35.1^{a+c} (Prabhūvasu Āngirasa ; to Indra)

yās te sādhiṣṭhó 'vase indra krātuṣ tām ā bhara,
asmābhyam̐ carṣaṇisāham̐ sāsniṁ vāḡṣu duṣṭāram

8.53 (Val. 5).7^a (Medhya Kāṇva ; to Indra)

yās te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayām̐ hōtrābhīr utā devāhūtibhiḥ sasavāṁso manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgnī āvasā gatam asmābhyam carṣaṇīśahā,
 mā no duhṣāṇsa iṣata.]

1.23.9^c

We may render 5.35.1 : 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance' The translations of 8.53 (Vāl. 5) 7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein ; durch die hotrā's durch die gotteranrufungen meinen wir, dass wir gewinnen' Grassmann, 'In Kampfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable, no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee !' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgīrasa : to Indra)
 yād indra te cātasro yāc chūra sānti tīśrah.
 yād vā pāñca kṣitīnām āvas tāt sū na ā bhara.

6.46.7^c (Çaṁyu Barhaspatya ; to Indra)

yād indra nāhuṣīsv āh, ōjo nṛṇām ca kṛtīṣu.

6.46.7^d

yād vā pāñca kṣitīnām dyumnām ā bhara satrū viṣvāni pūṇsya.

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense. evidently one poet has composed after the pattern of the other. 6.46.7 looks decidedly hybrid. dyumnām ā bhara occurs at the end of 8.19.15, and seems to have been added to yād vā pāñca kṣitīnām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody catalectic or catalectic, i.e. — — — — —, or — — — — —; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitīnām as three syllables, is a decided anomaly; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, vṛsantamasya hūmahe.

[5.35.4^c, svāksatram te dhr̥ṣān mānaḥ : 1.54.3^b, svāksatram yāsyā dhr̥ṣatō dhr̥ṣān mānaḥ.]

[5.35.5^a, tvām tām indra mārtyam : 10.17.1.3^a, tvam tyām indra mārtyam.]

Cf. 1.131.4^d.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama jānāso vṛktābarhiṣaḥ,
 ugrām pūrvīṣu pūrvyām hāvante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)

tvām id vṛtrahantama jānāso vṛktābarhiṣaḥ,
 hāvante vājasātaye.

8.34.4^b (Nīpātithi Kāṇva ; to Indra)

ā tvā kāṇvā ihāvase hāvante vājasātaye,
 divo amūṣya ṣāsato divām yayā divāvaso.]

refrain, 8.34.1^{cd}—15^{cd}

6.57.1^c (Bharadvāja ; to Pūṣan and Indra)
 indrā nū pūṣāṇa vayām śakhyāya svastāye,
 huvēma vājasātaye. 4.31.11^b
 8.9.13^b (Çaçakarna Kāṇva ; to Aṇvins)
 yād adyāṇvīnāv ahām huvēya vājasātaye,
 yāt pṛtsū turvāṇe sāhas tāt chrēṣṭham aṇvīnor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich stärken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpften]', following Sāyaṇa, bahvīṣu prajāsu Geldner, Ved. Stud. i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten', but ibid. 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his Lexicon, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Of the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ ; 3.59.9^b, jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa ; to Indra)
 asmākam indra duṣṭāraṁ puroyāvānam ājīṣu,
 sayāvānam dhāne-dhane vājāyāntam avā rātham.

8.84.8^b (Uçanas Kāvya ; to Agni)
 tām marjayanta sukrātum puroyāvānam ājīṣu,
 svēṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf vājāyānto rāthā iva, 8.3.15 ; 9.67.17 ; and, for the repeated pāda, bhujiyūm vājeṣu pūrvyam, 8.22.2 ; 46.20

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmēty āha.

5.37.5^c (Atri Bhāuma ; to Indra)
 pūṣyāt kṣēme abhī yōge bhavāty ubhé vītāu saṁyatī sām jayati,
 priyāḥ sūrye priyō agnā bhavāti yā indrāya sūtāsomo dādācat.

10.45.10^c (Vatsapri Bhālandana ; to Agni)
 ā tām bhaja sāṁgravasēṣv agna ukthā-ukthā ā bhaja çasyāmāne,
 priyāḥ sūrye priyō agnā bhavāty ūj jātēna bhinādād ūj jānitvāih.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāç ca gmaç ca rājathah : 1.25.20^b, divāç ca gmaç ca rājasi.

[5.39.3^d, ā vājam darṣi sātāye : 9.68.7^d, nṛbhīr yatō vājam ā darṣi sātāye.]

[5.39.4^a, mānhīṣṭham vo maghōnām : 8.1.30^b, mānhīṣṭhāso maghōnām.]

5.39.5^b: 1.10.5^a, ukthām indrāya çānsyam.

[5.39.5^{de}, giro vardhanty ātrayo girāḥ çumbhanty ātrayaḥ : 5.22.4^{de}, stómāir vardhanty ātrayo gīrbhīḥ çumbhanty ātrayaḥ.]

5.40.1^b (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutaṁ sōmaṁ somapate piba,

[vīśann indra vīśabhir vṛtrahantama.]

☞ refrain, 5.40.1^c—3^c

8.21.3^c (Sobhari Kāṇva; to Indra)

ā yāhimā indavó 'ṣvapate gópata ūrvarāpate.

sōmaṁ somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma; to Indra)

vīśā grāvā vīśā mado vīśā sōmo ayāṁ sutāh,

[vīśann indra vīśabhir vṛtrahantama.]

☞ refrain, 5.40.1^c—3^c

vīśā tvā vīśaṇaṁ huve vājriṁ citrābhir ūtibhiḥ,

[vīśann indra vīśabhir vṛtrahantama.]

☞ refrain, 5.40.1^c—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāṇva; to Indra)

vīśā grāvā vīśā mado vīśā sōmo ayāṁ sutāh,

vīśā yajñó yām invasi vīśā hāvah.

vīśā tvā vīśaṇaṁ huve vājriṁ citrābhir ūtibhiḥ,

vāvānta hi prātistūtiṁ vīśā hāvah.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31–33 the words vīśā hāvah are also refrain appendage ('tetrasyllabic pāda'), I assume that this type of workmanship is late, cf. Oldenberg, *Piḍ.* pp. 111 ff, and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayāṁ sutah, 8.94.4^a, for the second of the repeated pādas

[5.40.4^c, yuktvá hāribhyām upa yāsad arvāṇ: 1.177.1^d, yuktvá harī vīśaṇā yāhy arvāṇ.]

5.40.5^b, 9^b, tāmasāvidhyad āsurāḥ.

5.41.2^{ab}, té no mitró váruṇo aryamāyūr indra rbhuksā marúto juṣanta: 1.162.1^{ab},
mā no mitró váruṇo aryamāyūr indra rbhuksā marúto pári khyan.

5.41.6^a (Atri Bhāuma; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūṁ rathayūjaṁ kṛṇudhvaṁ prā devāṁ vípraṁ pañitāram arkāḥ,
īṣudhyāva ṛtasāpah púramdhīr vásvīr no átra pátnīr ā dhiyé dhuh.

10.64.7^a (Gaya Plāta; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūṁ rathayūjaṁ púramdhiṁ stómāḥ kṛṇudhvaṁ sakhyāya
pūṣāṇam,

té hi devāsya savitūḥ sāvīmani krātuṁ sácante sacitah sácetasah.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, *Ved. Stud.* i. 195, 199; Ludwig, *Ueber Methode*, p. 64. The translation is certain, except as to the word īṣudhyāvaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, *RV. Noten*, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, *ibid.* p. 204

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce posyāvato nṛṇ vāstoḥ pātiṃ tvāṣṭāraṃ rārāṇaḥ,
dhānyā sajósā dhiṣāṇā nāmobhir vānaspātiṃr ṣadhi rāyā ṣeḥ.

5.42.16^b (The same)

prāiṣā stómah pṛthivīm antárikṣam vānaspātiṃr ṣadhi rāyē aṇyāḥ,
[devo-devaḥ suhávo bhūtu máhyaṃ má no mātá pṛthiví durmatāu dhāt.]

5.42.16^{ed}

For 5.41 8 cf. Geldner, *Ved Stud* 1. 170; Hillebrandt, *Ved. Myth* 1 180, 517; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, grṇtē agnir etári ná ṇsāih : 6.12.4^a, śásmákebhír etári ná ṇsāih
(agni ṣṭave).]

Cf. the note under 6.12 4.

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathá dāḇema námasā sudánūn evayá marúto áchoktāu prāḇravaso marúto
áchoktāu,
mā nó 'hir budhnyò riṣé dhād asmákam bhūd upamātvāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

mā nó 'hir budhnyò riṣé dhān mā yajñó asya sridhad ṛtayóḥ.

For 5 41.16 cf. Bergaigne, *JA.* xii (1888). 139.

[5.42.3^d, candráṇi devāḥ savitā suvāti : 7.40.1^c, yád adyá devāḥ savitā suvāti.]

5.42.16^b, vānaspātiṃr ṣadhi rāyē aṇyāḥ : 5.41.8^d, vānaspātiṃr ṣadhi rāyā ṣeḥ.

5.42.16^{ed} (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣā stómah pṛthivīm antárikṣam [vānaspātiṃr ṣadhi rāyē aṇyāḥ,] 5.41.8^d
devó-devaḥ suhávo bhūtu máhyaṃ má no mātá pṛthiví durmatāu dhāt.

5.43.15^{ed} (The same)

brhád váyo brhaté túbhyam agne dhiyájuro mithunásah sacanta,
devó-devaḥ suhávo bhūtu máhyaṃ má no mātá pṛthiví durmatāu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhé syāma.

Only one pāda ; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṇvins) =

5.77.5 (Avasyu Ātreya ; to Aṣvins)

sām aṣvīnor āvasā nūtanena mayobhūvā supráṇīti gamema,
ā no rayīm vahatam ótā vīrān ā viṣvāny amṛtā sūbhagāni.

Note that 5.43.11^a = 5.76.4^c.

5.43.10^d (Atri Bhāuma ; to Viṣve Devāḥ)

ā nāmabhir marūto vakṣi viṣvān ā rūpébhir jātavedo huvānāḥ,
yajñām giro jaritūḥ suṣṭutīm ca viṣve ganta maruto viṣva ūtí.

10.35.13^a (Luṣa Dhānaka ; to Viṣve Devāḥ)

viṣve adyā marūto viṣva ūtí viṣve bhavantv agnāyaḥ sāmiddhāḥ,
[viṣve no devā āvasā gamantu, viṣvam astu dráviṇam vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, 1. 339, as to whether viṣva ūtí in 5.43.10^d is to be changed to viṣvā ūtí, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted ; cf. also 7.57.7^a, ā stutāso maruto viṣva ūtí. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary ; note the partial repetition of its pāda c (with one of four viṣva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viṣve Devāḥ)

ā no divó bṛhatāḥ párvatād ā sárasvatī yajatā gantu yajñām.
hāvaṁ devī jujuṣāná gṛhṭāci ṣagmām no vácam uṇatí ṇṇotu.

5.76.4^c (Atri Bhāuma ; to Aṣvins)

idām hí vaṁ pradīvi sthānam óka imé gṛhā aṣvinedām duroṇām,
ā no divó bṛhatāḥ párvatād ādbhyó yātam íṣam ūrjam vāhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd} : 5.42.16^{cd}, devó-devaḥ suhávo bhūtu máhyaṁ má no matā prthiví dur-
matāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, távāhām asmi sakhyé nyòkāḥ.

5.45.4^b (Sadāprṇa Ātreya : to Viṣve Devāḥ)

suktébhir vo vácobhir devájusṭair indrā nv āgní ávase huvádhyāi,
ukthébhir hí śmā kavāyaḥ suyajñā āvívāsanto marūto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)

okivānsā suté sácān āṣvā sápti ivádane,

indrā nv āgní ávasehá vajrínā vayām devā havāmahe.

Prima facie the dative ávase in 5.45.4 is better than the instrumental ávasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with ávase or útāye. Possibly, but not certainly, ávasehá = ávasa ihá, with double samdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruhac chukrām ārnó 'yukta yád dharíto vitápr̥sthāḥ,
udná ná nāvam anayanta dhīrā aṇṇvatīr āpo arvág atīṣṭhan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)

[4.45.2^a

ud vām pr̥kṣāso mādhumanto asthur, ā sūryo aruhac chukrām ārnāḥ,
yāsmā ādityā ādhvano rādanti, mitró aryamā varuṇaḥ sajósāḥ.] 1.186.2^b

See under 4.45 2^a.

5.46.3^c (Pratiksātra Ātreya; to Viṣve Devāḥ)

indrāgnī mitrávaruṇādītim svāḥ pr̥thivīm dyām marūtāḥ párvatāḥ apāḥ,
huvé viṣṇum pūśānam brāhmaṇas pátim bhágam nú cāṇsam savitāram ūtāye.

7.44.1^c (Vasiṣṭha; to Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamām aṇvinośāsam agnīm sámiddham bhágam
ūtāye huve,

indram viṣṇum pūśānam brāhmaṇas pátim, ādityān dyāvāpr̥thivī
apāḥ svāḥ.] 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūśānam brāhmaṇas pátim in 5.46.3^c, also at 7.41.1^c; the cadence, marūtāḥ párvatāḥ apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratiksātra Ātreya; Devapatnīstavaḥ)

utá gnā vyantu devápatnīr indrāṇy āgnāyy aṇvínī rāṭ,
ā ródasī varuṇānī ṇṇotu vyāntu devīr yá ṛtūr jānīnam.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)

tā no rāsan rātīṣāco vāsūny ā ródasī varuṇānī ṇṇotu,
várūtrībhiḥ suṇarāno no astu tvāṣṭā sudátro ví dadhātu rāyaḥ.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devápatnī stanza, 5.46.8. Note, however, that Tvastar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasī see Oldenberg, RV Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhir havýádātaye.

[5.51.2^b, sátyadharmāṇo adhvarām: 1.12.7^b, sátyadharmāṇam adhvaré.]

5.51.3^b (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

vīprebhir vipra santya prātaryāvabhir ā gahi,
devébhiḥ sómapītaye.

8.38.7^a (Manu Vāivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhir ā gataṁ devébhir jenyāvasū,
indrāgni sómapītaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sómapītaye, seems stretched secondarily into two: devébhir [jenyāvasū, indrāgni] sómapītaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Vāyu)
 vāyav ā yāhi vītāye juṣāṇó havyádātaye,
 píbā sutásyāndhaso abhí prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
 ágna ā yāhi vītāye gr̥ṇānó havyádātaye,
 ní hótā satsi barhiṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
 prá virayā cúcayo dadrire vām adhvaryúbhir mādhumantaḥ sutásah,
 váha vāyo niyúto yāhy áchā píbā sutásyāndhaso mádāya.

Translate 5.51 5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhí prāyaḥ 'to the feast'. added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg. Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant' Indeed 5.51 5 seems to be a conglomerate of parts of the two other stanzas

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣām sómānām (5.51.6^b, sutānām) pítim
 arhathaḥ ; 1.134.6^c, sutānām pítim arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viṣve Devāḥ)
 sutá indrāya vāyáve sómāso dádhyāçirah,
 nimnām ná yanti sindhavo 'bhí prāyaḥ.

6^a 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
 sutá indrāya vāyáve várūṇāya marúdbhyaḥ,
 sómā arṣanti viṣṇave.

9.34.2^{abc} (The same)
 sutá indrāya vāyáve várūṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave.

9.65.20^{abc} (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apsá indrāya vāyáve várūṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave.

The pāda, várūṇāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsá indrāya várūṇāya vāyáve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dádhyāçirah.

5.51.8^b : 1.44.14^d, açvibhyām usāsā sajúḥ.

5.51.8^c–10^c, ā yāhy agne atrivát suté rāṇa.

5.52.4^b (Çyāvāçva Ātreya ; to Maruts)
 marútsu vo dadhimahi stóman yajñám ca dhṛṣṇuyá,
 víçve yé mánuṣā yugá pānti mártyaṁ riśáḥ.]

6^a 1.42.2^b

6.16.22^b (Bharadvāja ; to Agni)
 prā vaḥ sakhāyo agnāye stómaṁ yajñám ca dhr̥ṣṇuyá,
 ára gaýa ca vedháse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner' In his note he remarks, 'arca gāya . fur arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vah is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d: 1.42.2^b; 5.67.3^d, pānti mārtyaṁ riśāh.

[5.53.10^b, tveṣāṁ gaṇāṁ mārutaṁ nāvyaśīnām: 5.58.1^b, stuṣé gaṇāṁ, &c.]

5.53.16^b (Ḍyāvāḍva Ātreya ; to Maruts)
 stuhī bhojān stuvaṭó asya yāmani ráṇan gāvo ná yāvase,
 yatāh pūrvāḥ iva sākhr̥n̄r ānu hvaya girā gr̥ṇīhi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others ; to Soma)
 ḷbhadrām no āpi vātaya máno dáksam utá krátum, 10.20.1
 ádhā te sakhyé ándhaso ví vo máde ráṇan gāvo ná yaváse vívaksase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo ná yāvasesv á, under 1.91.13^b.

5.54.11^d (Ḍyāvāḍva Ātreya ; to Maruts)
 áṇseṣu va r̥ṣṭáyah patsú khādāyo ḷvákṣassu rukmá maruto ráthe cūbhah, 10.64.4^b
 agnibhrajaso vidyúto gábhastyoh cīprāḥ cīrṣásu vítatā hiraṇyáyīh. cf. 1.64.4^b

8.7.25^b (Punarvatsa Kāṇva ; to Maruts)
 vidyúddhastā abhidyavaḥ cīprāḥ cīrṣān hiraṇyáyīh,
 cūbhṛā vy āñjata cīryé.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs; incidentally the phrase cīprāḥ cīrṣásu in 5.54.11 is replaced by cīprāḥ cīrṣān in 8.7.25. Since the Maruts, collectively, have many heads, the word cīrṣásu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For cīprāḥ see Max Müller, SBE. xxxii. 301; Henry, *Mémoires de la Société de Linguistique*, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1^d—9^d, cūbhām yatām ānu ráthā avṛtsata.

[5.55.3^c, virokīṇaḥ sūryasyeva raçmáyah: 10.91.4^d, arepásah sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvācva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyam çarma bahulām vi yantana,
ādhi stotrāsya sakhyāsya gātana ḷcūbham yātām ānu rāthā avṛtsata.]

47 refrain, 5.55.1^d—9^d

6.51.5^d (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pitaḥ prthivi mātār ādhrug āgne bhrātār vasavo mṛlātā naḥ,
viçva ādityā adite sajosā asmābhyam çarma bahulām vi yanta.

10.78.8^c (Syūmaracmi Bhārgava ; to Maruts)

subhāgān no devaḥ kṛnutā surātnān asmān stotṛn maruto vāvṛdhanāḥ,
ādhi stotrāsya sakhyāsya gāta sanād dhi vo ratnadheyāni sānti.

Aufrecht, in the Preface to his second edition of the Rīg-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9—Cf. 9.72.9^d

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayām syāma pātayo rayinām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāç cid rocanād ādhi.

5.56.4^d : 1.37.11^c, prā cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām hy āruṣi rāthe : 1.14.12^a, yuksvā hy aruṣi rāthe.

5.56.6^{cd}, yuṅgdhvām hārī ajirā dhurī vólhave vahiṣṭhā dhurī volhave : 1.134.3^{bc}.
vāyū rāthe ajirā dhurī vólhave vahiṣṭhā dhurī vólhave.

5.57.7^d, bhakṣīyā vó 'vaso dāivyasya : 4.21.10^d, bhakṣīyā té 'vaso dāivyasya.

5.57.8 = 5.58.8 (Çyāvācva Ātreya ; to Maruts)

hayé náro marúto mṛlātā nas tūvīmāghāso āmṛtā řtajñāḥ,
sátyaçrutaḥ kāvayo yūvāno bṛhadgirayo bṛhād uksāmānāḥ.

[5.58.1^b, stuṣé gaṇām mārutaṁ návyasīnām. 5.53.10^b : tveṣām gaṇām, &c.]

5.61.19^c, párvateṣv āpaçritaḥ : 1.84.14^b, párvateṣv āpaçritam.

5.64.1^a, vārunam vo riçādasam : 1.2.7^b, vārunam ca riçādasam.

5.64.2^d : 1.127.10^e, viçvāsu kṣāsu joguve.

5.65.2^{b+d} (Rātaḥavya Ātreya ; to Mitra and Varuṇa)

tā hí çréṣṭhavarcasā rájānā dīrghaçrúttamā,
tā sātpati řtāvṛdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhakṣatrā urucákṣasā nārā rájānā dīrghaçrúttamā,

tā bahūtā na dānsānā ratharyataḥ ḷsākām sūryasya raçmibhiḥ.] 47 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)

té hí satyā ṛtaspr̥ṣa ṛtāvāno jāne-jane,

sunithāsah sudānavo ṛ̥ñhōḥ cid urucākrayah.]

5.67.4^d

[5.65.5^b, syāma saprāthastame: 1.94.13^c, çarman syāma tāva saprāthastame.]

[5.65.5^c, anehāsas tvotāyah: 8.47.1^e–18^e, ānehāso va utāyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)

tā vām ēše rāthānām urvīm gāvvyūtim eṣām,

rātahavyasya suṣtutīm dadh̥fk stómāir manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)

tā vām ēše rāthānām ṛ̥ndrāgnī havāmahe,]

5.86.4^b

ṛ̥pāti turāsya rādhaso, vidvānsā girvaṇastamā.

5.86.4^c

There is no difficulty in 5.86.4, whether we render ēše by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* 11. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gāvām ēše 10.48.9, or 1āyā ēše, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c. 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineinlet auf die weite Flur und zu des Opfrers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (*sunvato rāthah*, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, nī ketūnā jānānām: 1.191.4^c, nī ketāvo jānānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)

bāl itthā deva niṣkṛtām ādityā yajatām br̥hāt,

vāruṇa mītrāryaman vār̥ṣiṣṭham kṣatrām açāthe.

8.67.4^b (Matsya Saṁhita, or others; to Ādityas)

ṛ̥māhi vo mahatām āvo, vāruṇa mītrāryaman,

8.47.1^a

ṛ̥āvānsy ā vṛ̥ṇmahe.]

8.26.21^c

10.126.2^b (Kulmalabarhiṣa Çailūṣi, or Anhomuc Vāmadevya; to Viṣve Devāḥ)

tād dhī vayām vṛ̥ṇmahe vāruṇa mītrāryaman,

yēnā nīr ānhaso yūyām pāthā nethā ca mārtyam āti dvīṣah.

Cf. vāruṇo mītrō aryamā, under 1.26.4^b; and the two pādas 7.59.1^c, tasmā agne vāruṇa mītrāryaman (note enclitic agne), and 8.19.35^c, vayām té vo vāruṇa mītrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)

ā yād yōnim hiraṇyāyam vāruṇa mītra sādathah,

ṛ̥dhartārā carṣaṇinām, yantām sumnām riçadasā.

1.17.2^c

9.64.20^a (Kaṣyapa Mārīca ; to Soma Pavamāna)
 ā yád yónim huranyáyam açúr rtásya sídati,
 jáhāty ápracetasah.

5.67.2^c: 1.17 2^c, dhartārā carṣanīnām.

5.67.3^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b—7^b. várupo
 mitró aryamā.

5.67.3^d: 1 41 2^b; 5.52.4^d, pānti mártyaṁ riṣāh.

5.67.4^b. ṛtāvāno jane-jane: 5.65 2^d, ṛtāvānā jane-jane.

5.67.4^d (Yajata Ātreya ; to Mitra and Varuṇa with Aryaman)
 té hí satyā ṛtaspr̥ça ṛtāvāno jane-jane. 1
 sunithásah sudánavo 'ñhóc cid urucákrayah.

5.65.2^d

8 18.5^c (Irimbiṭhi Kāṇva ; to Ādityas)
 té hí putráso áditer vidúr dvēṣāṁsi yótave.
 añhóc cid urucákrayo 'nehásah.

Pada 8 8 15^c is clearly composite anehasah is cadence in 8.45 11^c, see Part 2, chapter 2.
 class B 4.

5.69.3^b (Urucakri Ātreya ; to Mitra and Varuṇa with Aditi)
 prātár devīm áditim johavimi madhyāṁdina úditā sūryasya,
 rāyē mitrávaruṇā sarvátātēle tokāya tánayāya çām yóh.

5.76.3^b (Atri Bhāuma ; to Aṣvins)
 utā yātaṁ saṁgavé prātár áhno madhyāṁdina úditā sūryasya,
 dívā náktam ávasā çāntamena nédānīm pītir aṣvinā tatāna.

For sarvátātā in 5.69 3 see Oldenberg, ZDMG lv 301.

5.71.1^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 ā no gantaṁ riçādasā várūna mitra barhāpā.
 úpemaṁ cārum adhvarām.

8.8.17^a (Sadhvaṁsa Kāṇva ; to Aṣvins)
 ā no gantaṁ riçādasemām stómaṁ purubhuja,
 kṛtām naḥ suçṛīyo naremaḥ dátam abhiṣṭaye.

5.71.2^c (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 víçvasya hí pracetasā várūna mitra rájathah,
 içāná pipyataṁ dhíyah.

7.94 2^c (Vasiṣṭha ; to Indra and Agni)
 ṛçṇutām jaritúr hávam, indrágni vānataṁ girah,
 içāná pipyataṁ dhíyah.

7.94.2^a

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here
Indra and Soma)
yuvām hī sthāḥ svārpātī indraç ca soma gōpātī,
içānā pipiyataṁ dhīyaḥ.

5.71.3^a, ūpa naḥ sutām ā gatam: 1.16.4^a; 3.42.1^a, ūpa naḥ sutām ā gahi.

5.71.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

ūpa naḥ sutām ā gatam, vāruṇa mitra dāçūṣaḥ,
asyā sōmasya pitāye.

1.16.4^a

1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

māhi vo mahatām āvo, vāruṇa mitra dāçūṣe,

8.47.1^a

yām ādityā abhī druho rākṣathā nēm aghām naçad, anehāso va utāyaḥ
suntāyo va utāyaḥ.

refrain, 8.47.1^{ef} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyā sōmasya
pitāye

5.72.1^c–3^c, nī barhiṣi sadatām (3^c, sadatām) sōmapitāye.

5.72.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

mitrāç ca no vāruṇaç ca juçétām yajñām iṣṭāye,

nī barhiṣi sadatām sōmapitāye.

refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vājiniṣu juçéthām yajñām iṣṭāye,

haṁsāv iva patatam ā sutām ūpa.

refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)

juçéthām yajñām iṣṭāye sutām sōmam sadhastuti,

indrāgni ā gatam narā.

5.73.1^d (Pāura Ātreya; to Açvins)

yād adyā sthāḥ parāvātī yād arvāvāty açvinā,

yād vā purū purubhuja yād antāriksa ā gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)

yād vāsi rocané divāḥ, samudrasyādhi viṣṭāpi,

8.34.13^b

yāt pārthive sādane vṛtrahantama yād antāriksa ā gahi.

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yād chakīāsi parāvātī yād
arvāvātī vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.78.2^a (Pāura Ātreya; to Açvins)

iḥā tyā purubhūtamā purū dānsānsi bībhratā,

varasyā yāmy ādhrigū huvé tuvīṣṭamā bhuja.

8.22.3^a (Sobhari Kāṇva; to Açvins)

iḥā tyā purubhūtamā devā nāmobhir açvinā,

arvācinā sv āvase karāmahe, gāntārā dāçūso gṛhām.

c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakráñ ráthasya yemathuh.

5.73.5^a (Paura Ātreya; to Aṇvins)

á yád vām sūryá rátham tisthad raghuṣyádam sáda,
pári vām aruṣá váyo ghrṇá varanta átápah.

8.8.10^a (Sadhvañsa Kāṇva; to Aṇvins)

á yád vām yóṣaṇá rátham átisthad vājinivasū,
viṇvāny aṇvinā yuvām prá dhítāny agachatam.

Cf. 1.116 17.

[5.73.10^a, imá bráhmāṇi vārdhanā: 8.62.4^b, indra bráhmāṇi vārdhanā.]

5.74.10^{ab} (Paura Ātreya; to Aṇvins)

áṇvinā yád dha kārhi cic chuṇrūyātām imām hávam,
vāsivṛ ū śú vām bhūjah prīcānti sū vām pīcaḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyá kārhi kārhi cic chuṇrūyātām imām hávam,

ṇānti śád bhūtu vām ávah.]

☞ refrain, 8.73.1^c–18^c

5.75.1^e–9^e, mādhvī máma ṇrutām hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hiraṇyavartanī; 8.87.5^c, dásrā hiraṇyavartanī ṇubhas pati.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no rátnāni bíbhratāv áṇvinā gáchatām yuvām,

rúdrā hiraṇyavartanī juṣāṇá vājinivasū ṇmādhvī máma ṇrutām hávam.]

☞ refrain, 5.75.1^e–9^e

8.8.1^b (Sadhvañsa Kāṇva; to Aṇvins)

ṇá no viṇvābhīr ūtíbhīr, áṇvinā gáchatām yuvām,

☞ 7.24.4^d

ṇdásrā hiraṇyavartanī, ṇpíbatām somyām mādhu.]

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

ṇá me havām nāsaty, áṇvinā gáchatām yuvām,

☞ 1.183.5^d

mādhvah sómasya pítāye.

Note that 5.75.2^c = 8.8.1^c.—The páda, rudrā hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18

5.75.7^e: 1.22.1^b; 5.78.1^a, áṇvināv éhá gachatam.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

ṇáṇvināv éhá gachatām, nāsatyā má ví venatam,

☞ 1.22.1^b

tiráṇ cid aryayá pári vartir yātam adābhya, ṇmādhvī máma ṇrutām hávam.]

☞ refrain, 5.75.1^e–9^e

5.78.1^b (Saptavadhri Ātreya ; to Aṣvins)

ṛācvināṇv éhá gachatam, nāsatyā mā ví venatam,

§ 1.22.1^b

ḥaṇsāv iva patatam ā sutān ūpa.

§ refrain, 5.78.1^c-3^c

For tirāḡ cid aryayā pári see Oldenberg, *Prol* p. 458, note. *RV* Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation *arya ā*. Cf. my remarks under 4.29 1^o.

5.75.9^d: 1.30.18^b, rátho dasrāv ámartyah.

5.76.3^b: 5.69.3^b, madhyāmdina úditā sūryasya.

5.76.4^c: 5.43.11^a, ā no divó brhatāḥ párvatād ā.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7^a, ācvināṇv éhá gachatam.

5.78.1^b: 5.75.7^b, nāsatyā mā ví venatam.

5.78.1^c-3^c, haṇsāv iva patatam ā sutān ūpa.

5.78.3^b: 8.38.4^a, juṣéthām yajñám iṣṭāye ; 5.72.3^b, juṣétām yajñám iṣṭāye.

[5.78.8^a, yáthā váto yáthā vānam : 10.23.4^d, úd íd dhūnoti váto yáthā vānam.]

5.79.1^{de}-3^{de}, satyācraṇvasi vāyye sújāte ācvasūnrte: 5.79.1^e-10^e, sújāte ācvasūnrte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divah; 5.79.2^b, vy áucho duhitar divah.

5.79.6^a: 4.32.12^c, āiṣu dhā vīrāvad yācaḥ.

5.79.6^c, 7^c, yé no rádhāṇsy áhrayā (7^c, ācvyā).

5.79.7^b: 4.55.9^a, ūṣo maghony ā vaha.

5.79.8^a (Satyaçraṇvas Ātreya ; to Uṣas)

utá no gómātīr iṣa ā vahā duhitar divah.

ṣākām sūryasya raçmībhiḥ, çukráñḥ çocadbhir arcībhiḥ, sújāte ācvasūnrte.

c: 1.47.7^d; e: refrain, 5.79.1^e-10^e

8.5.9^a (Brahmātiṭhi Kāṇva ; to Aṣvins)

utá no gómātīr iṣa utá sātīr aharvidā,

vī pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava ; to Soma Pavamāna)

utá no gómātīr iṣo víçvā arṣa pariṣṭúbhah,

ḡṛṇānó jamádagninā.

§ 3.62.18^a

Cf. the pāda, tvām no gómātīr iṣah, 8.23.29^b.

5.79.8^c: 1.47.7^d; 137.2^e; 8.101.2^d, sākam sūryasya raçmibhih.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy ūcho duhitar divaḥ

5.80.4^c: 1.124.3^c, ṛtasya pānthām anv eti sādhu: 10.66.13^b. ṛtasya pānthām
ānv emi sādhuṣṭā.

5.80.4^d: 1.124.3^d, prajānatīva na diṣo mināti.

[5.80.6^b, yōṣeva bhadrā nī rinīte āpsah: 1.124.7^d. uṣā hasreva nī rinīte āpsah.]

5.80.6^c (Satyaçravas Ātreya; to Uṣas)

eṣā praticī duhitā divó nīn [yōṣeva bhadrā nī rinīte āpsah.] 45 cf. 1.124.7^d
vyūrṇvatī dāçūṣe vāryāni pūnar jyōtir yuvatiḥ pūrvāthakāḥ.

6.50.8^d (Rjicvan Bhāradvāja; to Viçve Devāḥ; here Savitar)

[ā no devāḥ savitā trāyamāno] hīranyapūṇir yajato jagamyāt, 46 cf. 6.50.8^d
yó dátravān usāso ná prātīkam vyūrṇuté dāçūṣe vāryāni.

It would seem natural that the Uṣas-stanza, 5 So 6, is the original occasion of the repeated pāda, because the same goddess figures, 6 50.8, in a secondary comparison, so familiar as to verge upon proverb Cf the opening paragraphs of Part 2, chapter 4.—The cadence dāçūṣe vāryāni also in 1 35.8^d; 1.163.13^d; MS. 1.5.4^c; 70 12; ApÇ 6 17.10^c.

5.82.2^a, āsya hī svāyaçastaram: 5 17.2^a, āsya hī svāyaçastaraḥ.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

[āsya hī svāyaçastaram] savitūḥ kác canā priyām,
ná minanti svarājyam.

47 5.17.2^a

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yāsya te nū cid ādīçam ná minānti svarājyam,
ná devó nádhrigur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sá hī rátnāni dāçūṣe suvātī savitā bhāgaḥ,
tām bhāgām citrām imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

[yád adyā sūra údité] 'nāgā mitró aryamā,
suvātī savitā bhāgaḥ.

48 7.66.4^a

The stanza 7 66 4 is less well knit than 5 82 3, suvātī having no object, but the construction continues tolerably in the next stanza, suprávir astu sá kṣāyah Yet I have little doubt that suvātī savitā bhāgaḥ originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5 42.5; 7.15.12, in all of which savitā bhāgaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ánāgasó áditaye devāsya savitūḥ savé,
viçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kāṇva ; to Aṇvins)

suprāvargāṃ suvīryaṃ suṣṭhū vāryaṃ ānādhṛṣṭaṃ rakṣasvīnā,
asmīn ā vām āyāne vājiniṣasū viṇvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)

sā dr̥hē cid abhī tṛṇatti vājam ārvatā | sā dhatte ākṣiti ṇāvah, | 1.40.4^b
tvē devatrā sādā purūvaso viṇvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM, p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

āchā vada tavasaṃ gṛbhīr ābhī stuhī parjanyaṃ nāmasā vivāsa,
kānikradad vṛṣabhō jirādānū réto dadhāty ōṣadhiṣu gārbham.

8.96.12^b (Tiraçci Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tād vidiḍhi yāt ta īndro jūjoṣat stuhī suṣṭutīm nāmasā vivāsa,
ūpa bhūsa jaritar mā ruvaṇyaḥ ṇāvāyā vācam kuvīd āṅgā védāt.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yāsyā vraté pṛthivī nānnamīti yāsyā vraté ṇāvāvaj jārbhurīti,
yāsyā vratā ōṣadhīr viṇvārūpāḥ sā naḥ parjanya māhi ṇārma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvaḥ)

yāḥ sārūpā virūpā ēkarūpā yāsām agnīr iṣṭyā nāmāni veda,
yā āṅgīrasas tāpasehā cakrīs tābhyaḥ parjanya māhi ṇārma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kīm ca pṛthivyām ādhi: 8.49.7^b ; 50(Vāl.2).7^b, yād vā pṛthivyām
ādhi (8.50.7^b, divī).]

[5.85.3^c, téna viṇvasya bhūvanasya rājā: 3.46.2^c ; 6.36.4^d, éko viṇvasya, &c. ;
9.97.56^b, sómo viṇvasya, &c. ; 10.168.2^d, asyā viṇvasya, &c.]

[5.85.6^b, mahīm devāsya nākir ā dadharsa ; 6.7.5^b, mahāny agne nākir, &c.]

5.85.7^b, sākḥayaṃ vā sādām id bhrātaraṃ vā: 1.185.8^b, sākḥayaṃ vā sādām ij
jāspatiṃ vā.

[5.85.7^d, yāt sim āgaḥ cakrmā ṇāvāthas tát: 1.179.5^c ; 7.93.7^c, yāt sim āgaḥ
cakrmā tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná divi yād vā ghā satyām utā yān ná vidmā,
sārvā tā vi ṣya ṇithiréva devādā te syāma varuṇa priyāsaḥ.

10.139.5^c (Viṣvāvasu Devagandharva ; to Viṣvāvasu)

viṣvāvasur abhi tām no gr̥ṇātu divyó gāndharvo rájaso vimánah,

yád vā ghā satyám utá yán ná vidmá dhíyo hinvāno dhíya in no avyāh.

For the possible relationship of 10.139 5 with an itihāsa in PB 6 9 22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá p̥tānāsu duṣṭārā yá vājēsu ṇravāyyā,

yá pāñca carṣaṇír abhi ndrāgní tá havāmahe.

☞ 1.21.3^b

7.15.2^a (Vasiṣṭha Maitravaruni ; to Agni)

yáh pāñca carṣaṇír abhi niṣasáda dāme-dame,

ṭkavír gr̥hāpatir yúva.

☞ 1.12.6^b

9.101.9^c (Nahusa Mānava ; to Pavamāna Soma)

yá ójīṣṭhas tám á bhara pávamāna ṇravāyyam,

yáh pāñca carṣaṇír abhi rayím yéna vānāmahāi.

Cf. also under 1.86 5 — See Muir, OST. i. 178.

5.86.2^d: 1.21.3^b; 6.60.14^d, indrāgní tá havāmahe.

5.86.4^a: 5.66.3^a, tá vām ēse ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

ṭtá vām ēse ráthānām, indrāgní havāmahe,

pátī turáśya rádhaso vidvánsā girvanastamā.

☞ 5.66.3^a

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mrdhá indrāgní havāmahe,

ṭtá no mrlāta idf̥ce.

☞ 1.17.1^c

6.44.5^b (Çam̐yu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ pátim turáśya rádhasaḥ,

tám in nv āśya ródasi, deví ṇśman̐ saparyataḥ.

☞ 6.44.5^d

Cf. indrāgní tá havāmahe under 1 21 3^b

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evéndrāgnibhyām áhāvi havyám ṇśyam̐ ghṛtām ná pūtám ádribhiḥ,

tá sūriṣu ṇrávo br̥hád rayím gr̥ṇātsu didhṛtam īśam̐ gr̥ṇātsu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)

imām stómam abhiṣṭaye ghṛtām ná pūtám adrivaḥ,

yénā nú sadyá ójasā vaváksitha.

8.13.12^b (Nārada Kāṇva ; to Indra)

ṭindra ṇaviṣṭha satpate, rayím gr̥ṇātsu dhārāya,

☞ 8.13.12^a

ṭṇravāḥ sūribhyo am̐tam̐ vasutvanām.

☞ 7.81.6^a

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheilligt, &c.' Grass-

mann 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c' Grassmann takes *śhāvi* in the sense of *śāvi*; in this way he is able to make *ādrībhīḥ* depend upon *śhāvi*. But I do not believe that *śhāvi ādrībhīḥ* go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in *nā*, and separates the expression *ghṛtām nā pūtām ādrībhīḥ* which on its face would seem to mean 'like ghee purified by the *ādrī*'. But what part the *ādrī* may have played in purifying ghee escapes my knowledge. Soma is *pāripūto ādrībhīḥ* in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty. '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, *ghṛtām nā ūci matāyāḥ pavante* 'like pure ghee the prayers flow purified'. The expression *ghṛtām nā pūtām* (*sūpūtām*), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^b: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones' This preserves the parallelism between the two *pādas* without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of *ādrībhīḥ* in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression *ghṛtām nā pūtām ādrībhīḥ*.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

*prā yé jātā mahinā yé ca nū svayām prā vidmānā bruvāta evayāmarut,
krātvā tād vo maruto nādhṛṣe śāvo dānā mahnā tād eṣām ādhṛṣṭāso nādrayaḥ.*

8.20.14^d (Sobhari Kāṇva; to Maruts)

*tān vandasva marūtas tān ūpa stuhi tēṣām hī dhūnīmān,
arāṇām nā caramās tād eṣām dānā mahnā tād eṣām.*

We may render 5.87.2. 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—*evayāmarut*; that might of yours, (coupled) with skill, O Maruts, is not to be assailed,—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann, Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii 290, in regarding *dānā* as instrumental (probably of *dāmān*). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehre, preise diese Maruts, denn sie sind laut rauschend Rades Speichen *gleich*, von denen *keine* je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering *nā* in *arāṇām nā caramās* does double service, once as '*gleich*' and once as '*keine*'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength) *śhas*, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702, *Neueste Arbeiten*, p. 41; Max Muller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached *pāda*, is added secondarily, the author being reminded of it by the ending *tād eṣām* in the penultimate *pāda*.

5.87.5^e (Evayāmarut Ātreya; to Maruts)

*svanó nā vó 'mavān rejayad vṛṣā tveṣó yayis taviṣā evayāmarut,
yénā sáhanta ṛñjāta svārociṣa sthāraçmāno hiranyāyāḥ svāyudhāsa iṣmīṇaḥ.*

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ suniṣkā utā svayām tanvāḥ çumbhamānāḥ.

The hieratic word *ismin* occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56 11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-mīn* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52 16 the crested Maruts are said to call upon their father Rudra, *ádhā pītāram iṣmīṇaṁ rudrāṁ vocanta ḥikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46 1, *rudrāḥ svīśūh* 'Rudra who has strong arrows' in RV. 5.42 11. In the Ṣātarudriya sections of the Yajur-Vedas we have *namas tigmeṣave*, and *namas tīkṣeṣave*, both, of course, referring to Rudra; see my Vedic Concordance in that order. In AV. 1.19.3 we have *rudrāḥ ṇaravāyātān amitrān vī vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāya hetih pāri vo vrnaktu*, TS. 1.1 1.1, et al. (see Concordance). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93 1; RV. 10 64 8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmīn* = *iṣumant* follows automatically.

Otherwise *iṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56 11; as *vācīmanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vācīmanta ṛṣṭimānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmīn* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vācīsu*); 8 20 4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *oṣasvin oṣasvant*, *bhrājasvin* : *bhrājasvant*.² Stems in -*vin* and -*min* are primarily and in the main -*vant* and -*mant* stems modulated as -*in* stems.

Of the two forms of the repeated *pāda* that in 5 87.5 is apparently primary, *sunīśkāh* being added from some such connexion as 4.37.4^b.—The word *sthāraçmāno* in 5 87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthīrā* 'with firm reins'; perhaps with a kind of haplology from *sth(ū)āraçmānaḥ* (cf. 6 67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii 32.

¹ Cf. in the Ṣātarudriya, *nama iṣumadbhyo dhanvāyibhyaç* (or, *dhanvāvibhyaç*) *ca*; see Concordance.

² See Concordance, under *indrājasvinn*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny āsido yájriyān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pādas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nāmāni cid dadhire yajñiyanī.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpātīm çāçvatīnām: 3.2.10^a, viçām kavīm viçpātīm mānuṣīr īṣah; 5.4.3^a, viçām kavīm viçpātīm mānuṣīnām.

6.1.9^b (Bharadvāja Barhaspatya; to Agni)

só agna ije çaçamé ca mártō yás ta ánaṭ samídhā havyádātīm,
yá áhutīm pári védā námobhir víçvét sá vāmā dadhate tvótah.

10 122.3^d (Citramahas Vasiṣṭha; to Agni)

saptá dhāmāni pariyānn ámartyo dáçad dāçúṣe sukṛte māmahasva,
suvíreṇa rayínāgne svābhúvā yás ta ánaṭ samídhā tám juṣasva.

For 6.1.9^c cf. 1 31.5^c, yá áhutīm pári védā vásatkrīm.

[6.1.10^b, námobhir agne samídhotā havyáih: 7.63.5^d, námobhir mitrávaruṇotā havyáih.]

6.1.10^c (Bharadvāja Barhaspatya; to Agni)

asmā u te máhi mahé vidhema [námobhir agne samídhotā havyáih,] ~~cf.~~ cf. 6.1.10^b
védī sūno sahaso gīrbhír uktháir ā te bhadráyām sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhír uktháir yajñáir mártō níçitīm vedyánaṭ,
víçvaṁ sá deva práti váram agne dhatté dhānyām pátyate vasavyáih.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyánaṭ (Padap. vedyā ánat) to vedyánat = vedyā ánaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit hedern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended vedyā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samídhā, &c.; gīrbhīh, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyánaṭ, but without regard to the parallel, Roth, *ZDMG*. xlviii. 679; Geldner, *Ved. Stud* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

ā yās tatántha ródasī ví bhāsá ṣrávobhiṣ ca ṣravasyās tárutraḥ,
brhádgbhir vājai stháviregbhir asmé revádbhir agne vitarām ví bhāhi.

6.4.6^b (The same)

ā súryo ná bhānumádbhir arkāir āgne tatántha ródasī ví bhāsá,
citro nayat pári tāmānsy aktāḥ ṣocīṣā pátmann āuṣijó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nrvád vaso sádám íd dhehy asmé bhúri tokáya tánayāya paçvāḥ,
pūrvír iṣo brhatír āréaghā asmé bhadrá sāuṣṛavasāni santu.

9.87.9^c (Uṣanas Kāvya ; to Pavamāna Soma)

utá sma rāçim pári yāsi gónām indreṇa soma sarátham punánāḥ,
pūrvír iṣo brhatír jiradāno çikṣā çacivas táva tá upaṣtút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhataṁ viṣūcīm āmivā yá no gáyam āvivéça,
āré bādhetām nirṛtim parácāir, asmé bhadrá sāuṣṛavasāni santu.

☞ 1.24.9^c

For 9.87.9^d of the pādas beginning with çikṣā çacivas under 1 62 12

6.2.9^b: 5.9.4^d, āgne paçúr ná yávase.

6.2.10^a: 4.9.5^a, véṣi hy ādhvariyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

āchā no mitramaho deva devān āgne vocaḥ sumatīm ródasyoḥ,
vīhī svastīm suksitīm divó nṛṇ dviṣo ānhānsi duritā tarema tá tarema
távāvasā tarema.

6.15.15^e (Vītahavya Āngirasa, or Bharadvāja ; to Agni)

ābhī práyānsi súdhitāni hí khyó, ní tvā dadhita ródasī yājadhyaḥ,

☞ 6.15.15^a

āvā no maghavan vājasātav āgne víçvāni duritā tarema tá tarema távā-
vasā tarema.

6.4.3^d: 2.20.5^d, ācnasya cic chiçnathat pūrvyāni.

6.4.6^b: āgne tatántha ródasī ví bhāsá: 6.1.11^a, ā yās tatántha ródasī ví bhāsá.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mādema çatāhimāḥ suvīrāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnúm sáhaso yúvānam ádroghavācam matíbhir yáviṣṭham,
yá ínvati dráviṇāni prácetā víçvāvarāni puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ sapta viprāso abhi vājāyantaḥ,
nakṣaddabhām tāturim parvateṣṭhām ādroghavācam matibhiḥ cāvī-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting yāvistham for Agni (see Macdonell, Vedic Mythology, p 91); cāvistham for Indra. Cāvasi is Indra's mother ; see the author in ZDMG xlviii 548, and cf. cāvistha in Grassmann's Lexicon. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmanas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ cāvistham in 6.22.2^d together in the sense of 'gedankenstärken'. This is disproved by the parallel words matibhiḥ yāvistham in 6.5.1^b. This cannot mean 'gedankenjungster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñēna samīdhā ya ukthāiḥ : 4.4.7^b, yās tvā nityena haviṣā yā ukthāiḥ.]

[6.6.7^c, candrām rayīm puruvīram brhāntam : 4.44.6^a, nū no rayīm, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa : 5.85.6^b, mahīm devāsya nākir, &c.]

6.7.7^a, vī yó rājāṁsy āmimta sukrātuḥ : 1.160.4^c, vī yó mamé rājasī sukratūyāya.
Cf. 6.8.2^c.

[6.7.7^b, vaiṣvānaró vī divó rocanā kavīḥ : 9.85.9^b, ārūrucad vī divó, &c.]

6.8.2^a : 1.143.2^a, sá jāyamānaḥ paramé vyòmani ; 7.5.7^a, . . . vyòman.

[6.8.2^c : vy àntárikṣam amimta sukrātuḥ : 6.7.7^a, vī yó rājāṁsi āmimta sukrātuḥ.]

6.8.6^a, asmákam agne maghāvatsu dhārāya : 1.140.10^a, asmákam agne maghāvatsu didihi.

[6.8.7^{ab}, ādabdhebbhis táva gopābhir iṣṭe 'smákam páhi triṣadhasṭha sūrín :
1.143.8^{ad}, ādabdhebbhir ādrpítebbhir iṣṭe 'nimiṣadbhiḥ pári páhi no jāḥ.]

6.10.1^d : 7.17.4^a, svadhvarā karati jātavedāḥ ; 3.6.6^d ; 7.17.3^b, svadhvarā kṛṇuhi jātavedāḥ.

[6.10.6^d, ávīr vājasya gādhyasya sātāu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛñjé ha yān námasā barhír agnāu : 7.2.4^b, prá vṛñjate námasā, &c.]

[6.11.6^b, devébbhir agne agnībhir idhānāḥ : 6.12.6^b, vícvebbhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya; to Agni)
 sāsmaṁkebhir etāri nā cūṣāir agni štave dāma ā jātāvedāḥ,
 drvanno vanvān krātva nārvosrāḥ pitēva jārayāyi yajñāḥ.

7.12.2^b (Vasiṣṭha Maitravaruṇi; to Agni)
 sā mahnā viḡvā duritāni sāvān agni štave dāma ā jātāvedāḥ,
 sā no rakṣiṣad duritād avadyād asmān grṇatā utā no maghōnah.

For 6.12 4^{ab} cf. 5.41.10^c, grṇitē agnir etāri nā cūṣāḥ, for sundry points in the same stanza, Neisser, Bezz. Beitr. xii. 293; xx. 39, Oldenberg, Prol. 464; RV. Noten, I 374.

[6.12.6^b, viḡvebhīr agne agnibhīr idhānāḥ: 6.11.6^b, devēbhīr agne, &c.]

6.13.4^a, yās te sūno sahaso gīrbhīr ukthāḥ: 6.11.10^c, vēdi sūno, &c.

6.14.2^c, agnīm hōtāram īlate: 1.128.8^a, agnīm hōtāram īlate vāsudhitim; 5.1.7^b,
 agnīm hōtāram īlate nāmobbhiḥ.

Cf. 3.20 2^b, āgne hōtāram īlate; 8.43.20^c, vāhniḥ hōtāram īlate.

6.14.6 = 6.2.11.

6.14.6^e = 6.2.11^e; 6.15.15^e, tā tarema tāvāvasā tarema.

6.15.3^{b+e} (Vitahavya Āṅgīrasa, or Bharadvāja; to Agni)
 sā tvām dākṣasyāvīkō vīdhō bhūr aryāḥ pārasyañtarasya tāruṣaḥ,
 rāyāḥ sūno sahaso mārtyeṣv ā chardīr yacha vitāhavyāya saprātho bharād-
 vājāya saprāthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya; to Agni)
 sā id agniḥ kāṇvatamaḥ kāṇvasakhāryāḥ pārasyañtarasya tāruṣaḥ,
 agniḥ pātu grṇatō agniḥ sūrīn agnir dadātu tēṣām āvo nah.

6.16.33^a (Bharadvāja; to Agni)
 bharādvājāya saprāthaḥ cārma yacha sahanṭya,
 āgne vārenyaṁ vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardī. In the period of the composition of the hymns the word could only have been chadīs. The metre of the verses points to chadīs, instead of chardīs, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his *Lexicon*, s. v. 'chardīs, wofur wahrscheinlich überall chadīs zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kurze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständnis hineingedrungen.' For other discussions see Oldenberg, *ZDMG.* lv 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rīg-Veda knew only the word chadīs 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadīs occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritśāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī Prākṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between *Rig-Veda* composition and *Rig-Veda* redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardīs* that the diaskeuasts had to substitute it for the poets' *chadīs*, metre *contradictante*. The old word *chadīs* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardīs*. Thus the line, RV. 7 52.2^b, *çarma tokāya tānayāya gopāh*, is echoed in the formula, *chardīs tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ 5 12.1. In RV 1 114.5^d both words occur together, *çarma vārma chardīr asmābhyam yaṁsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardīs*, e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each

{ *çarma no yaṁsan trivārūtham*, 10 66.5
 { *savitā çarma yachatv asmé trivārūtham*, 4 53.6
 { *sā naḥ çarma trivārūtham vi yaṁsat*, 8 42.2
 { *çarmanā nas trivārūthena pāhi*, 5.4.8
trivārūtham maruto yanta naç chardīh, 8 18.21

Cf. also MS. 2.8.7^d: 111.4; KS. 17.6; TA 2 5 2.

{ *çarma . . . varūthyam tād asmāsu vi yantana*, 8.47.10
 { *bṛhaspātīh çarma . . . no yamad varūthyam*, 5.46.5
chardīr yād vām varūthyam, 6.67.2

{ *bhāvā vārūtham . . . maghāvadbbhyaḥ çarma*, 1 58.9
 { *çarma no yantam āmavaḍ vārūtham*, 4 55.4
 { *āchidram çarma yachata . . . vārūtham*, 8.27.9
yād vaḥ . . . vārūtham āstu yāc chardīh, 8 67.6

Or again, adjectives for 'broad' go with both nouns *urū*, *prthū*, and especially *sapráthaḥ* :

{ *yāchā naḥ çarma sapráthaḥ*, 1.22 15
 { *sapráthaḥ çarma yacha saḥantya*, 6 16.33
 { *chardīr yacha vitābhavyāya sapráthaḥ*, 6 15.3
 { *sapráthaḥ chardīr yantam ādābhyam*, 8.5.12
urv āsmā āditīh çarma yaṁsat, 4.25.5
 { *prā no yachatād avṛkām prthū chardīh*, 1.48.15
 { *prāsmāi yachatam avṛkām prthū chardīh*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves :

durādhaṁsam gñatē çarma yaṁsat, 6 49 7
ādhr̥ṣṭam chardīr yād vām, 6 67.2
bhāvā . . . maghavan maghāvadbbhyaḥ çarma, 1.58.9
chardīr yacha maghāvadbbhyaḥ ca māhyam ca, 6.46.9 (cf. 7.74.5; 8.5.12)
çarma tokāya tānayāya gopāh, 7.52.2
ādā smā yacha tanvē tāne ca chardīh, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410

6.15.6^d, 6^e, *devō devēṣu vānate hī vāryam* (6^e, no *dūvaḥ*).

6.15.7^c (*Vitahavya Āṅgīrasa*, or *Bharadvāja*; to *Agni*)
sāmiddham agnīm samīdhā girā gṛṇe çūcim pāvakām purō adhvare dhruvām,
vīpraṁ hōtāraṁ puruvāraṁ adrūhaṁ kavīm sumnāir imahe jātavedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)
vīprañ hótāram adrūhañ dhūmāketuñ vibhāvasuñ,
yajñānañ ketuñ imahe.

6.15.12 (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)
tvām agne vanuṣyató ní páhi tvám u naḥ sahasāvann avadyāt,
sám tvā dhvasmanvād abhy ètu páthaḥ sám rayi sprhayáyyaḥ sahasrí.

Cf Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15^a (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni)
abhi práyāñsi súdhitāni hi khyó nī tvā dadhīta ródasi yajadhyai,
ávā no maghavan vājasātāv āgne víçvāni duritā tarema [tā tarema távāvasā
tarema.] 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)
ārādhi hótā niśāda yajīyān abhi práyāñsi súdhitāni hí khyát,
yajāmahai yajñīyān hānta devān ilāmahā idyāñ ājyena.

See under 1.135.4 for two very similar pādas

6.15.15^e : 6.2.11^e = 6.14.6^e, tā tarema távāvasā tarema.

6.16.2^c : 5.26.1^c ; 8.102.16^c, ā devān vakṣi yāḁsi ca.

6.16.5^b, divodāsāya sunvaté : 4.30.2^c, divodāsāya dāçūṣe ; 6.31.4^d, divodāsāya
sunvaté sutakre.

[6.16.7^a, tvām agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c : 1.15.7^c ; 5.21.3^d, yajñēṣu devām ilate.

6.16.9^a : 1.14.11^a, tvām hótā mánurhitāḥ.

6.16.9^b (Bharadvāja ; to Agni)
[tvām hótā mánurhito] váhnir āsā vidúṣṭaraḥ, 1.14.11^a
āgne yāḁsi divó víçāḥ.

7.16.9^b (Vasiṣṭha Maitravaruṇi ; to Agni)
sā mandráyā ca jihváyā váhnir āsā vidúṣṭaraḥ,
āgne rayīm maghāvadbhyo na ā vaha havýādātīm ca sūdaya.

6.16.10^a, āgna ā yahi vitāye : 5.51.5^a, vāyav ā yahi vitāye.

6.16.15^c, dhanamjayām ráne-rāne : 1.74.3^c, dhanamjayó ráne-rāne.

[6.16.20^a, sá hí víçvāti párthivā : 6.45.20^c, sá hí víçvāni párthivā.]

6.16.22^b : 5.52.4^b, stómañ yajñām ca dhr̥ṣṇuyā.

6.16.24^b: 1.14.3^c, adityān mārutaṁ gaṇām.

[6.16.28^a, agnīś tigména ṣocīṣā: āgne tigména, &c.; see under 1.12.12.]

6.16.29^b: 1.78.1^b; 6.16.36^b; 8.43.2^b, jātavedo vícarṣaṇe.

6.16.29^c (Bharadvāja; to Agni)

suvíraṁ rayīm á bhara jātavedo vícarṣaṇe,

ॐ 1.78.1^b

jahí rákṣāṁsi sukrato.

9.63.28^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

punānāh soma dhārayéndo víçvā āpa sridhaḥ,

ॐ 9.63.28^a

jahí rákṣāṁsi sukrato.

6.16.30^{ab} (Bharadvāja; to Agni)

tvám naḥ pāhy áñhaso jātavedo aghāyatāḥ,

rákṣā ño brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Māitravaruṇi; to Agni)

tvám naḥ pāhy áñhaso dōṣāvastar aghāyatāḥ,

dīvā náktam adābhya.

6.16.33^a: 6.15.3^e, bharadvājāya sapráthaḥ.

6.16.35^c (Bharadvāja; to Agni)

gārbhe mātúh pitúṣ pitā vididyutāno aksāre,

sídann ṛtāsya yónim á.

9.32.4^c (Çyāvāçva Ātreya; to Soma Pavamāna)

ubhé somāvacākaṇ mṛgó na taktó arhasi,

sídann ṛtāsya yónim á.

9.64.11^c (Kāçyapa Mārīca; to Soma Pavamāna)

urmír yás te pavitra á devāvīḥ paryákṣarat,

sídann ṛtāsya yónim á.

Of. ṛtāsya yónim āsādam, under 3.62.13^c.

6.16.36^b: 1.78.1^b; 6.16.29^b; 8.43.2^b, jātavedo vícarṣaṇe.

6.16.40^c: 5.9.3^d, víçām agnīm svadhvarām.

6.16.44^b, abhí prāyāṁsi vitāye: 1.135.4^b, abhí prāyāṁsi súdhitāni vitāye.

6.16.44^c: 1.14.6^c, á devān sómapṛtaye.

6.16.46^c: 4.3.1^b, hótāraṁ satyayājāṁ ródasyoh.

6.16.46^d, uttānāhasto nāmasā vivāset: 3.14.5^b, uttānāhastā nāmasopasādya;

10.79.2^d, uttānāhastā nāmasādhi vikṣú.

[6.16.47 : 10.91.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, ā te agna ṛcā havīḥ.

6.18.2^a (Bharadvāja ; to Indra)

sā yudhmāḥ sātva khajakṛt samādvā tuvimraksó nadanumān rjīśī,
brhādrenuḥ ṣyāvano mānuṣmān ékaḥ kṛtīmān abhavat sahāva.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmó anarvā khajakṛt samādvā ṣūraḥ satrasād januṣem āsāḥaḥ,
vy āsa indraḥ pītanāḥ svōjā, ādhā viḥvaṁ cātṛyāntam jaghana.

7.20.3^c

Cf. 8.1.7^c : all old formulas describing Indra's fighting qualities, they offer no basis for chronological discrimination.

[6.18.12^c, nāsya cātṛur ná pratimānam asti : 4.18.4^c, nahī nv āsya pratimānam
asti.]

6.19.1^d (Bharadvāja ; to Indra)

mahān indro nṛvād ā carṣaniprā utā dvibārḥā amināḥ sáhobhiḥ,
asmadryāḥ vāvṛdhe vīryāyorūḥ pṛthūḥ súkṛtaḥ kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

ūt sūryo brhād arōṁsy aṣret purú viḥvā jānima mānuṣānam,
samó divā dadṛḥe rōcamānaḥ krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350

6.19.2^b : 3.32.7^b, brhāntam ṛṣvām ajāram yūvānam ; 6.49.10^c . . . ajāram suṣum-
nām.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāk sām mimihī ṣṛvānsi.

6.19.5^d, samudré ná sindhavo yādamānāḥ : 3.36.7^a, samudréṇa sindhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātāu : 4.24.3^d ; 7.82.9^d, náras tokásya tánayasya
sātāu (7.82.9^d, sātīṣu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

ā no bhara vīṣanaṁ ḥuṣmam indra dhanaspītam ḥuḥuvānsam sudākṣam,
yéna vānsāma pītanāsu cātṛūn tāvotibhir utā jāminīr ajāminī.

10.47.4^b (Saptagu Āṅgīrasa ; to Indra Vāikunṭha)

sanādvajāṁ vipravīram tārutram dhanaspītam ḥuḥuvānsam sudākṣam,
dasyuhānam pūrbhīdam indra satyām asmābhyām citrām vīṣanaṁ
rayīm dāh.]

refrain, 10.47.1^d-8^d

8.60.12^a (Bhargha Prāgātha; to Agni)

yéna váñsāma pñtanāsu çārdhatas tāranto aryā adīçah,
sá tvām no vardha prāyasā çacivaso jīnvā dhīyo vasuvīdah.

We may render 6.19.8 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam citrām vñsaṇam rayīm dāh* (10.47.1^d-8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, *dhanaspñtam çūçuvānsam sudāksam*, was composed to qualify çūçmam in 6.19.8, and not rayīm in the refrain at 10.47.4: rayīm dhanaspñtam is rank tautology. The epithets *dasyuhānam pūrbhīdam* are also epithets which really fit something else than rayīm (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^a, &c, cf. 9.90.3^d, āśālhaḥ sāhvān pñtanāsu çātrūn, for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9^d (Bharadvāja; to Indra)

ā te çūsmo vñsabhā etu paççād ottarād adharād ā purāstāt,
ā viçvāto abhī sām etv arvān īndra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād īndra yān nñbhīr nñn virāir virān nīlāyase jāyājīn,
tridhātu gā adhi jayāsi goşv īndra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.6.20.6^b: 5.30.8^b, çiro dāsāsyā nāmucer mathāyān.6.20.10^c: 1.174.2^b, saptā yāt pūrah çārma çāradīr dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy arcanty arkāiḥ: see under 6.50.15.]6.22.2^d, ādroghavācam matībhīḥ çaviṣṭham: 6.5.1^b, ādroghavācam matībhīr yāviṣṭham.6.23.3^a (Bharadvāja; to Indra)

pātā sutām īndro astu sōmam prapenīr ugró jaritāram utī,
kārtā virāya sūşvaya u lokām ḷdātā vāsu stuvatē kīrāye cit.]

cf. 6.23.3^d6.44.15^a (Çam̐yu Bārhaspatya; to Indra)

pātā sutām īndro astu sōmam ḷhāntā vñtrām vājreṇa mandasānāh,

cf. 4.17.3^c

gāntā yajñām parāvātaç cid āchā vāsur dhīnām avitā kārūdhāyāh.

In marking the two words *kīrāye*, in 6.23.3, and *kārūdhāyāh* 'nourishing poets', in 6.44.15, I have indicated my belief that *kīrī* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kīrī* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūsvaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.1; *rātāhavyaḥ* 'he who gives the offering', and *kiréç cin mántram* 'the poet with his mantr only'. In 2.12.6, *coditā . . . yó brahmāno nādhāmānasya kiréh*, means, '(Indra) who promotes the needy Brahman poet'. The word *kīri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7. 103. 'What gentleman (*ksatriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desirereth to sacrifice, who to give baksheesh? Who shall gain long life with the gods?'¹ Cf. the *kāraṇo alpasvāh*, 'poets lean of purse', in GB. 1.3.17; Vait. 24.20. I am sure that in this way the word *kīri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kīri* and *kāru* and *kīstā*, all from the *set*-root *kar* 'praise' (cf. *kīrti* 'act of praising', IE. type *kīrti*-), need not to be separated etymologically, and, *yás tvā hṛdā kīrīṇā mānyamāno . . . jōhavīmi* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee' Geldner, in his RV. Glossary, under *kīri*, remarks that Sāyana takes *kīri* in the sense of 'poet'. Geldner believes in Sāyana more than I do; it would have been well to have listened to him here, not because Sāyana knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhīd* (*vādhīm*) *vrtrām vājreṇa mandasānāh*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kirāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kirāye cit*: 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhīr yājamānasya sīda*.

6.23.9^b: 2.14.10^b, *sōmebhir m̐ pr̐ṇatā bhojām indram*.

6.24.9^d, *aktór vyūṣṭāu pāritakmyāyām*: 5.30.13^d, *aktór vyūṣṭāu pāritakmyāyāh*.

6.25.4^c (Bharadvāja; to Indra)

gūro vā gūram vanate cārīrāis tanūrūcā tārūṣi yāt kṛṇvāite,
toké vā gōṣu tánaye yád apsú ví krāndasi urvārasu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

ṇāsya vartā ná tarutā nv āsti, *māruto yām āvatha vājasātāu*, 1.40.8^c
toké vā gōṣu tánaye yām apsú sá vrajām dārtā pārye ádha dyōh.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor ávasā gr̥ṇántah*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā na spṛdhah sám ajā samātsv indra rārandhī mithatír ádevh,
vidyāma vāstor ávasā gr̥ṇánto bharádvājā utá ta indra nūnám.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{cd} (Reṇu Vaiṣvāmitra ; to Indra)

evā te vayām indra bhuñjatnām 1 vidyāma sumatnām nāvānām, 1

1.4.3^c

vidyāma vāstor āvasā grnānto viṣvāmitrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (1. 257 and 11 372).

[6.26.2^b, mahó vājasya gādhyasya sātāu : 6.10.6^d, āvir vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvām kavīm codayo 'rkāsātāu tvām kūtsāya ṣuṣṇam dāṣuṣe vark,
tvām ciro amarmāṇaḥ pārāhaṇ atithigvāya ṣāṇsyaṁ kariṣyān.

7.19.8^d (Vasiṣṭha Maitrāvaruṇi ; to Indra)

priyāsa it te maghavan abhiṣṭāu náro madema ṣarané sākhyāḥ,
ní turvācam ní yūdvaṁ ṣiṭhy atithigvāya ṣāṇsyaṁ kariṣyān.

For points in 6.26.3 see Pischel, Ved. Stud. i. 141, Oldenberg, RV. Noten, p. 384

6.26.4^b, āvo yūdhyantaṁ vṛṣabhām dāṣadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahí nú te mahimāṇaḥ samasya ná maghavan maghavattvásyā vidmā,
ná rádhaso-rádhaso nūtanasyéndra nákir dadrṇa indriyām te.

10.54.3^a (Bṛhaduktha Vāmadevya ; to Indra)

ká u nú te mahimāṇaḥ samasyāsmát pūrva ṛṣayo 'ntam āpuḥ,
yān mātāraṁ ca pitāraṁ ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7^c, mā va stenā 1ṇata māghāṇsaḥ : 2.42.3^c, mā na stenā 1ṇata māghāṇsaḥ.

6.28.7^d, pári vo hetí rudrásyā vṛjyāḥ : 2.33.14^a, pári ṇo hetí rudrásyā vṛjyāḥ ;
7.84.2^c, pári ṇo hélo várūṇasya vṛjyāḥ.

6.29.3^{cd} (Bharadvāja ; to Indra)

ṣriyé te páda dúva á mimiksur dhrṣnúr vajrí ṣavasā dāksināvan,
vāsāno átkam surabhīm dṛṣé kām svār ṇa nṛtav iṣiró babhūtha.

10.123.7^{cd} (Vena Bhārgava ; to Vena)

1 ūrdhvó gandharvó ádhi náke asthāt 1 pratyān citrá bíbhrad asyáyudhāni,

9.85.12^a

vāsāno átkam surabhīm dṛṣé kām svār ṇa náma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, Ved. Myth. i. 432, connect gandharvá-vená with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff, has placed in the right light Indra's epithet *nṛtū*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix, 290; v. Schroeder, *ibid.* 39

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhim pariçāyānam āṛṇah.

[6.30.5^d, sākām sūryam janāyan dyām uśāsam : 1.32.4^c, āt sūryam, &c.]

6.31.4^d, divodāsāya sunvatē sutakre : 4.30.20^c, divodāsāya dāçūṣe ; 6.16.5^b, divodāsāya sunvatē.

[6.32.1^b, mahē vīrāya tavāse turāya : 6.49.12^a, prā vīrāya prā tavāse turāya.]

6.32.4^b : 4.22.3^b, mahó vājebhir mahádbhiḥ ca çūsmāih.

6.33.2^d (Çunahotra Bhāradvāja ; to Indra)
tvām hīndrāvasē vīvaco hāvante carṣanāyāḥ çūrasātāu,
tvām viprebhir ví pañīr aṣāyas tvóta it sánitā vājam ārvā.

7.56.23^d (Vasiṣṭha ; to Maruts)
bhūri cakra marutah pītryāṇy ukthāni yā vaḥ çasyānte purā cit,
marúdbhir ugrāḥ pītanāsu śālha marúdbhir it sánitā vājam ārvā.

6.33.5^c (Çunahotra Bhāradvāja ; to Indra)
nūnām na indrāparāya ca syā bhāvā mṛṇīkā utā no abhiṣtāu,
itthā gṛṇānto mahínasya çárman divi śyāma pārye goṣātamaḥ.

6.68.8^c (Bharadvāja ; to Indra and Varuṇa)
nū na indrāvaruṇā gṛṇānā prṇktām rayīm sāugravasāya devā,
itthā gṛṇānto mahínasya çárdho ['pó ná nāvā duritā tarema.]

6.68.8d

Translate 6.33.5. 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated pāda. Ludwig, 737, translates 6.68.8^{cd}, 'hier besingend des grossartigen [reichthums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pādas, and the obvious sense, show that çárdhas like çárman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, gṛṇātām āpiḥ, 6.45.17. Now the singular mahínasya in a divedatya-hymn makes it probable that 6.33.5 is the mother pāda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṇīkā in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d : 6.19.9^d, indra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko viçvasya bhúvanasya rájá.

6.40.4^c (Bharadvāja ; to Indra)

á yāhi çaçvad uçatā yayāthendra mahā manasā somapéyam,
úpa bráhmāni çṛṇava imā nó 'thā te yajñās tanvè váyo dhāt.

7.29.2^d (Vasiṣṭha Māitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtīm juṣāṇò 'rvācínó hāribhir yāhi túyam,
[asmínn ū śú sāvane mādayasv] ópa bráhmāni çṛṇava imā naḥ.

2.18.7^d

Cf several items beginning with upa brahmāni in my Vedic Concordance —For manasā in 6.40.4^b cf. Max Muller, SBE. xxxii 188.

6.40.5^d: 4.34.7^b, sajóṣāh páhi girvaṇo marúdbhiḥ.

[6.41.3^c, etām píba hariva sthātar ugra: 1.33.5^c, prá yád divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
ámatrebhir ṛjīṣīnam índraṁ sutébhir indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébhir yajñāvāhasaṁ sómebhiḥ somapátamam,
hótrābhir índraṁ vāvrdhur vy ānaçuḥ.

6.43.1^c—4^c, ayám sá sóma indra te sutāḥ píba.

6.44.1^{cd}—3^{cd}, sómaḥ sutāḥ sá indra té 'sti svadhāpate mādah.

6.44.5^b, pátiṁ turásya rádhasaḥ: 5.86.4^b, páti turásya rádhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ [pátiṁ turásya rádhasaḥ,
tám in nv asya ródasī deví çúṣmaṁ saparyataḥ.

5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

ádha te ápratīskutaṁ deví çúṣmaṁ saparyataḥ,
ubhé suçipra ródasī.

[6.44.9^d, dhánasya sātāv asmān aviddhi: 1.110.9^a, vājebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

índra túbhyam in maghavann abhūma vayám dātré harivo má ví venah,
nákir apír dadṛçe martyatrā kím aṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyu Naudhasa ; to Indra)

kím aṅgá radhracódanaḥ suvānāsyāvitéd asi,
kuvít sv índra naḥ çākāḥ.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction ; cf. also Ludwig, Ueber die neuesten Arbeiten, pp 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghō-nām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2 ‘Inspire thou the liberality of the patrons (of the sacrifice)!’ In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, ‘Baksheesh’, for the same reason, in 6.64.1, *ābhūd u vāsvis dākṣiṇā maghōni*; cf. 1.123.1, 5. In 7.74.4 the words *cōdāya rādho gnaté maghoni*, ‘Inspire, O liberal goddess, liberality towards the poet!’ are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pātis turāśya rādhasah* in 6.44.5; *Indrāgni*, *pāti turāśya rādhasah* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *cōdāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrāśya stho yājamānasya cōdāu*. Does not this mean, ‘Ye two are the inspirers of the liberal sacrificer’, rather than, ‘Ye two are the inspirers of the stingy sacrificer’? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i. e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Ēo vṛso* the *yājamāna* does sacrifice (*yājamānah sunvān*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18):

ahām bhuvaṁ yājamānasya cōditā
āyajvanah sāksi vīṇasmin bhāre.

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute ‘stingy’ by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *paṇi*, *agraddhā*, *āprnat*, *ayajñā*, *āyaju*, *āditsant*, *āravan*, *krçā*, *adāçuri*, *āyajvan*, *āsunvant*, *kavāri*, *ādāçvas*, *āsuṣvi*, &c., not to speak of *ādevayu*, *ādevayant*, *anindrā*, &c. Note particularly the *revāñ ādāçuriḥ* who neglects to be liberal (*pramamārṣa maghāttaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāśya stho yājamānasya cōdāu* means, ‘Ye two are the inspirers of the liberal sacrificer’.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: ‘O *Indra*, liberal god, we have always relied particularly (id) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?’ That is to say, it is *Indra*’s duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of ‘inspirer of the pious liberal patron’. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *ksatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

yās pātir vāryāṇām āsi radhrāśya cōditā,
indra stotrṇām avitā dviśo naḥ pāhy ānhasaḥ.

‘Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penury!’

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): ‘How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra*!’

But the following two passages seem to me to clinch the sense of *radhrā* as ‘liberal giver’.

2.12.6:

yó radhráśya coditá yah kṛśáśya yó brahmāṇo nādhmānasya kīréḥ,
yuktágrāvno yó vitá suçiprah sūtásomasya sá janāsa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet, that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that kṛśá is the opposite of radhrá, and identical with áditsan pañiḥ, in 6.53.3, revāñ ádācuiḥ in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (vedas) is taken from them and given to the pious instead (see 1.81.9, 8.45.15).

The other passage is 2.34.15. yáyā radhrām párayatháty áṇho yáyā nidó muñcátha vanditāram, arváci sá maruto yá va ūtiḥ, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture' Is it not natural to see in the pair radhrá and vanditár the usual pair in behalf of whom the gods exercise their help and care, namely the yájamāna and the Brahman poet? The numerous passages in which occurs the verb par and its causative páraya, either with or without the prepositions áti, úd, níś, and pári, are generally engaged in requesting the gods to save 'us' from evil, &c (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8 tám áṇhasah pīparo dāgvānsam, 'thou didst help the pious man out of straits', and, 3.20.4, pársad viçvāti duritā grṇántam, 'may he ferry the singer across all trouble'. Cf. also expressions like sucétasam tiráç cid áṇhah supáthā nayanti in 7.60.6. It seems to me that the dāgvān and the grṇán in these two passages are the true parallels respectively of radhrá and vanditár, in 2.34.15, and that radhrá means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here radhrá by 'miserable', we disturb this pervading parallelism in the Veda.

yáyā radhrām párayatháty áṇho
yáyā nidó muñcátha vanditāram

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single radhrá-passage in the Veda which does not gain by this interpretation of the radhrá, but it must be admitted that áradhra does not yield up its secret under our construction of radhrá. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du Rig-Veda*, p. 150, Pischel, 1 c; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, pūrvīṣ ṭa indra niṣṣídho jáneṣu: 3.51.5^a, pūrvír asya niṣṣídho mártyeṣu.

6.44.14^{b+d} (Çaṇyu Bārhaspatya; to Indra)

asyá máde purú várpāṇsi vidvān índro vṛtrāny apratí jaghāna,
tām u prá hoṣi mádhmantam asmāi sómañ vīráya çiprīṇe píbadhyāi.

7.23.3^d (Vasiṣṭha Maitravaruni; to Indra)

yujé rátham gavéṣanam háribhyam úpa bráhmāni jujuṣāṇam asthuḥ.
ví badhiṣṭa syá ródasí mahitvéndro vṛtrāny apratí jaghanvān.

8.32.24^b (Medhatithi Kāṇva; to Indra)

ádhvaryav á tú hí śiñcá sómañ vīráya çiprīṇe,
bhára sūtáśya pītáye.

¹ kṛśá 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pāta sutām indro astu sómam.

[6.44.15^b, hantā vṛtrām vājreṇa mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhīd (10.28.7^c, vādhīm) vṛtrām, &c.]

6.44.16^d, vy āsmād dvēṣo yuyávaḍ vy āñhaḥ: 2.33.2^c, vy āsmād dvēṣo vitarām vy āñhaḥ.

[6.44.17^a, enā mandāno jāhi cūra çātrūn: 10.112.1^c, hārsasva hāntave cūra çātrūn.]

6.44.18^b: 1.102.4^c, asmābhyam māhi (1.102.4^c, indra) vāriṇaḥ sugām kaḥ (1.102.4^c, kṛdhi).

6.44.18^c: 1.100.11^c, apām tokāsyā tānayasya jeṣé.

6.44.19^a, ā tvā hārayo vṛṣaṇo yujānāḥ: 3.43.6^a, ā tvā bṛhānto hārayo yujānāḥ.

[6.44.20^b, ghṛtaprūṣo nōrmāyo mādantaḥ: 10.68.1^c, giribhrājo nōrmāyo, &c.]

6.44.21^b (Çamyu Bārhaspatya; to Indra)

vṛṣāsi divo vṛṣabhāḥ pṛthivyā vṛṣā sīndhūnām vṛṣabhā stīyānām,
vṛṣṇe ta indur vṛṣabha pīpāya svādū rāso madhupēyo vārāya.

7.5.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiṣvānara)

pr̥ṣṭō divi dhāy agniḥ pṛthivyām, netā sīndhūnām vṛṣabhā stīyānām,
sā mānuṣīr abhī viço vi bhāti vaiṣvānarō vāvṛdhānō vāreṇa.

1.98.2^a

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiṣvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ: 10.54.6^a, yō ādadhāj jyōtiṣi jyōtir antāḥ.]

6.45.3^{ab} (Çamyu Bārhaspatya; to Indra)

māhīr asya prānītayaḥ pūrvīr utā prāçastayaḥ,
nāsyā kṣiyanta utāyaḥ.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

māhīr asya prānītayaḥ pūrvīr utā prāçastayaḥ,
viçvā vāsūni dāçūṣe vy ānaçuḥ.

8.40.9^b (Nābhāka Kāṇva; to Indra and Agni)

pūrvīṣ ta indropamātayaḥ pūrvīr utā prāçastayaḥ sūno hinvasya harivaḥ,
vasvo vīrāsyāp̥ço yā nū sādhanā no dhīyo nābhantām anyaké same.]

refrain, 8.39.1^b ff.

Cf. bhadrā utā prāçastayaḥ, 8.19.19^c; and, āsann utā prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāsyā viçvāni hāstayoh.

[6.45.10^b, indra vājānām pate : 1.29.2^c, śiprin vājānām pate.]

6.45.10^c (Çamyu Bārhaspatya ; to Indra)

tām u tvā satya somapā [indra vājānām pate,]
āhūmahī ṛavasyāvaḥ.

cf. 1.29.2^c

8.24.18^b (Viçvamanas Vāiṣṭya ; to Indra)

tām vo vājānām pātīm āhūmahī ṛavasyāvaḥ,
āprāyubhir yajñēbhir vāvṛdhēnyam.

Cf. the pāda, juhūmāsi ṛavasyāvaḥ, 8.52(Vāl. 4) 4^d, under 1.4.1.

6.45.17^c (Çamyu Bārhaspatya ; to Indra)

yó gṛnatām id āsithāpīr ūtī çivāḥ sākḥā,
sā tvām na indra mṛṣaya.

8.80.2^c (Ekadyu Naudhasa ; to Indra)

yó naḥ çāçvat purāvithāmrdhro vājasātaye,
sā tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sā hī viçvāni pārthivā : 6.16.20^a, sā hī viçvāti pārthivā.]

[6.45.22^b, puruhūtāya sātvaṇe : 8.45.21^b, purunṛmṇāya sātvaṇe.]

[6.45.25^a, imā u tvā çatakrato : 8.92.12^a, vāyām u tvā, &c.]

6.45.25^c (Çamyu Bārhaspatya ; to Indra)

[imā u tvā çatakrato,] bhī prā ṇonuvur girāḥ,
indra vatsām ná mātārah.

cf. 6.45.25^a

8.95.1^d (Tiraçei Āṅgīrasa ; to Indra)

ā tvā giro rathīr ivāsthūḥ sūtēṣu girvaṇaḥ,
abhī tvā sām anūṣatēndra vatsām ná mātārah.

Cf. gāvo vatsām ná mātārah, 9.12.2^b; abhī vatsām ná dhenāvaḥ, 9.13.7^b, and vatsām gāvo ná dhenāvaḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çamyu Bārhaspatya ; to Indra)

imā u tvā sūtē-sute náksante girvaṇo girāḥ,
vatsām gāvo ná dhenāvaḥ.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)

abhī viprā anūṣata gāvo vatsām ná mātārah,
[indram sōmasya pitāye.]

cf. 1.16.3^c

Cf. 9.100.7^c, vatsām jātām ná dhenāvaḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtamaṁ purūṇām.

6.45.30^b (Çamyu Bārhaspatya; to Indra)
asmākam indra bhūtu te stómo váhiṣṭho ántamaḥ,
asmán rāyé mahé hinu.

8.5.18^b (Brahmātithi Kaṇva; to Aṇvins)
asmākam adyá vām ayám stómo váhiṣṭho ántamaḥ,
[yuvábhyam bhūtv aṇvinā.]

8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṇvins!' Aufrecht in the preface to his second edition of the R̥g-Veda, p. xvi, remarks anent 8.5.18: 'dazu der klagliche schluss, yuvábhyām bhūtv aṇvinā.' He does not notice that this pāda also is repeated in 8.26.16 váhiṣṭho vām hávānām stómo dūtó huvan narā, yuvábhyām bhūtv aṇvinā 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṇvins!' I agree with Aufrecht as to the 'klaglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pāda of 8.26.16.—Cf. 8.1.3^c, asmākam bráhmédám bhūtu te.

6.45.32^c (Çamyu Bārhaspatya; to Br̥bu Takṣan)
yásya vāyór iva dravád bhadrá rātiḥ sahasrīṇī,
sadyó dānáya mán̄hate.

10.62.8^d (Nābhānediṣṭha Mānava; Sāvarṇer dānastutiḥ)
prā nūnām jāyatam ayám mānus tókmeva rohatu,
yāḥ sahasraṁ gaṭāṇvaṁ sadyó dānáya mán̄hate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çamyu Bārhaspatya; to Br̥bu Takṣan)
tāt sú no víḡve aryá á sádā gṛṇanti kārāvaḥ,
br̥búm sahasradātamaṁ sūriṁ sahasrasātamaṁ.

8.94.3^{ab} (Bindu Āṅgīrasa, or Pūtadakṣa Āṅgīrasa; to Maruts)
tāt sú no víḡve aryá á sádā gṛṇanti kārāvaḥ,
[marútah sómapiṭaye.]

1.23.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45-33, 'Darum rühmen stets alle unsre treuen Sänger den Br̥bu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *to cælo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesunnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45-33: 'immer singen alle sänger über diese [tāt] des frommen, Br̥bu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken"'. Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy ari:

‘That do all men, from poor poets to wealthy (patrons), ever praise’, &c. Literally, ‘poor poets up to the wealthy patron’. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryá á* see Max Muller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Fischel, ZDMG. xl. 124; Oldenberg, *ibid* liv. 175.—The cadence *gr̥ṇanti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54(Vāl 6).1^b (see under 8.46.3).

6.46.3^b (Çaṁyu Bārhaspatya; to Indra)

yáḥ satráhā vícarṣanir índraṁ táṁ hūmahe vayám,
sāhasramuṣka túvinṛmṇa sátpate ḷbhāvā samátsu no vṛdhé.]

cf. 5.9.7

8.51(Vāl.3).5^b (Çruṣṭigu Kāṇva; to Indra)

yó no dátā vásūnām índraṁ táṁ hūmahe vayám,

vidmā hy āsa sumatīm návīyasīm ḷgámema gómati vrajé.] 8.46.9^d

For 8 51(Vāl. 3).5^c cf. under 1.4 3^b.—For *vícarṣanī* see my remark under 2.5 4.

[6.46.3^d, *bhāvā samátsu no vṛdhé*: 5.9.7^e: 10.7^e; 16.5^e; 17.5^e, *utáidhi pṛtsú no vṛdhé*.]

6.46.4^c (Çaṁyu Bārhaspatya; to Indra)

bádhasa jánān vṛṣabhéva manyúnā ghr̥ṣáu mīhá r̥cīsama,
asmákam bodhy avitá mahādhané tanúsṣv apsú sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā ṇudasva maghavann amitrān ḷsuvédā no vásu kṛdhi,] 6.48.15^e
asmákam bodhy avitá mahādhané bhāvā vṛdháh sákhinām.

In 6.46.4^a *vṛṣabhéva* is *vṛṣabhā iva*.—The phrase, *asmákam bodhy avitá*, occurs in sundry other connexions; see under 7 32.11.

6.46.7^a (Çaṁyu Bārhaspatya; to Indra)

yád indra náhuṣīṣv ān ójo nṛmṇám ca kṛṣṭīṣu,

ḷyád vā páñca kṣitínām dyumnám á bhara,] satrá víçvāni páuṇsyā. 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

ḷutá tyád āçvāçvyam,] yád indra náhuṣīṣv á,

ágre vikṣú pradīdayat. 5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yád vā páñca kṣitínām dyumnám á bhara*: 5.35.2^c, *yád vā páñca kṣitínām*.

[6.46.9^c, *chardír yacha maghávadbhyaç ca máhyaṁ ca*: 9.32.6^b, *maghávadbhyaç ca máhyaṁ ca*.]

Cf. the cadence *maghávāno vayám ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prā ṇaḥ puraetēva paṇya prā no naya pratarām vāsyo ácha,
bháva supāro atipārayo no bháva sūnitir utá vāmāntiḥ.

10.45.9^c (Vatsapri Bhālandana ; to Agni)

yás te adya kṛṇāvad bhadraçoce 'pūpām deva ghṛtāvantaṁ agne,
prā tām naya pratarām vāsyo áchābhi sumnām devābhaktaṁ yaviṣṭha.
8.71.6^c (Sudṛti Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
tvām rayīm puruvīram āgne dācuṣe mātāya,
prā ṇo naya vāsyo ácha.

That the pāda 8.71 6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, Vedic Metre, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kākṣivata ; to Indra)

indraḥ sutrāmā svāvān āvobhiḥ ₁sumṛṇīkó bhavatu viçvāvedāḥ,
bādhatām dvéṣo ábhayaṁ kṛṇotu ₁suvíryasya pátayaḥ syāma,
4.1.20^d
4.51.10^d

For the character of this and the next stanza see Arnold, VM, p. 44 ; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sāutrāmāṇī hymn, 10.131. Cf Bloomfield, JAOS. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛṇīkó bhavatu viçvāvedāḥ : 4.1.20^d, sumṛṇīkó bhavatu
jātāvedāḥ.

6.47.12^d = 10.131.6^d ; 4.51.10^d ; 9.89.7^d ; 95.5^d, suvíryasya pátayaḥ syāma.

6.47.13^{ab} = 10.131.7^{ab} : 3.1.21^{cd} ; 59.4^{cd}, tāsya vayām sumatāu yajñīyasyāpi
bhadre sāumanasé syāma ; 10.14.6^{cd}, téṣām vayām sumatāu yajñi-
yānām āpi bhadre sāumanasé syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukīrti Kākṣivata ; to Indra)

tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasé syāma,
sá sutrāmā svāvān indro asmé ārāc cid dvéṣaḥ sanutár yuyotu.
7.58.6^c (Vasiṣṭha ; to Maruts)
prā sá vāci suṣṭutir maghónām idām sūktām marúto juṣanta,
ārāc cid dvéṣo vṛṣaṇo yuyota ₁yuyām pāta svastibhiḥ sádā naḥ.
7.1.20^d ff.

10.77.6^d (Syūmaracmi Bhārgava ; to Maruts)

prā yád váhadhve marutaḥ parákád tyūyām mahāḥ samváraṇasya vásvaḥ,
vidānáso vasavo rádhyaṣyārāc cid dvéṣaḥ sanutár yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutár yuyota?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20^c, bṛhaspate prá cikitsā gáviṣṭāu : 1.91.23^d, ubháyebyhaḥ prá, &c.]

[6.47.28^d, déva ratha práti havyā gr̥bhāya : 1.91.4^d, rájan soma práti, &c.]

[6.48.1^c, prá-pṛa vayám amṛtaṁ jātávedasam : 8.74.5^a, amṛtaṁ jātávedasam.]

6.48.3^c (Çamyu Bārhaspatya ; to Agni)

vṛṣā hy āgne ajāro mahān víbhāsy arcisā,

ājasreṇa ḡocisā ḡoḡucac chuce sudtṛbhiḥ sū dīdihī.

7.5.4^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

táva tridhātu pṛthivī utá dyāur váiḡvānara vṛatám agne sacanta,
tvám bhāsā ródasi ā tatanthājasreṇa ḡocisā ḡoḡucānaḥ.

6.48.6^c (Çamyu Bārhaspatya ; to Agni)

ā yāḥ papṛāu bhānūnā ródasi ubhé dhūména dhāvate divi,

tirás támō dadṛḡa ūrmyāsv ā ḡyāvāsv aruṣó vṛṣā ḡyāvā aruṣó vṛṣā.

7.9.2^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

sā sukrátur yó ví dúrah paṇínām punāno arkām purubhójasam naḥ,
hótā mandró viḡḡām dāmūnās tirás támō dadṛḡe rāmyānām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6 48 6^{de} see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çamyu Bārhaspatya ; to Agni)

viḡvāsām gr̥hāpatir viḡḡām āsi tvám agne mānuṣṭnām,

ḡatām pūrbhír yaviṣṭha pāhy āñhasaḥ sameddhāram ḡatām hīmā stotṛbhyo yé
ca dādati.

7.16.10^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

yé rádhānsi dādaty āḡvyā maghá kāmēna ḡrávaso maháh,

tān āñhasaḥ pipṛhi partṛbhiṣ tvám ḡatām pūrbhír yaviṣṭhya.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15^e (Çamyu Bārhaspatya ; to Maruts, or Līngoktadevatāḥ)

tveṣām ḡārdho ná mārutaṁ tuviṣvāny anarvānām pūṣānam sām yāthā ḡatā,

sām sahāsṛā kārīṣac carṣaṇībhya ān āvir ḡūlhā vāsū karat suvédā no vāsū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā ṇudasva maghavann amītrān suvédā no vāsū kṛdhi,

[asmākam bodhy avitā mahādhané] bhāvā vṛdhāḥ sákhinām. 6.46.4^c

6.48.16^c (Çamyu Bārhaspatya ; to Pūṣan)

ā mā pūṣann ūpa drava ḡānsiṣam nū te apikarnā āḡhrṇe,

aghā aryó āratayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó ārātayaḥ,
 āpa dvēsāṁsy ā kṛtaṁ yuyutām sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó ārātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)
 stusē jānaṁ suvratām nāvyaśbhir gīrbhīr mitrāvāruṇā sumnayāntā,
 tā ā gamantu tā ihā ḡruvantu suksatrāso vāruṇo mitrō agnīḥ.

10.15.5^c (Ṣaṅkha Yāmāyana ; to the Fathers)
 ūpahūtāḥ pitāraḥ somyāso barhiṣyeṣu nidhīsu priyeṣu,
 tā ā gamantu tā ihā ḡruvantv ādhi bruvantu tē 'vantv asmān.
 6.51.10^c (The same as 6.49.1)
 té hí ḡrēṣṭhavaracasas tā u nas tirō viḡvāni duritā nāyanti,
 suksatrāso vāruṇo mitrō agnīr ṛtādhitayo vakmarājasatyāḥ.

For ḡruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno vāruṇo mitrō agnīḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prā vāyūm āchā brhatī manīṣā : 3.33.5^c, prā sīndhum āchā brhatī manīṣā.

6.49.5^{cd} : 1.183.3^{cd}, yēna narā nāsatyēṣayādhyāi vartir yāthās tānayāya tmāne
 ca ; 1.184.5^c, yātām vartīs tānayāya tmāne ca.

6.49.10^c, brhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7^b ; 6.19.2^b, brhāntam ṛṣvām
 ajāraṁ yūvānam.

[6.49.12^a, prā vīrāya prā tavāse turāya : 6.32.1^b, mahē vīrāya tavāse turāya.]

[6.49.13^a, yó rājānsi vimamē pārthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitā cáno dhāt : 1.107.3^b, tad aryamā tat savitā, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vāsavo 'dhrṣṭāḥ

6.50.7^d (Rjigvan Bhāradvāja ; to Viṣve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣṭr āmrktaṁ dhāta tokāya tānayāya ṣām yōḥ,
 yuyām hí ṣṭhā bhiṣājo mātṛtamā viḡvasya sthātūr jágato jānitṛiḥ.

7.60.2^c (Vasistha : to Mitra and Varuṇa)
 eṣā syā mitrāvaruṇā nṛcāksā ubhé úd eti sūryo abhī jmān,
 viḡvasya sthātūr jágataḥ ca gopā ṛjū mārteṣu vrjinā ca páḡyan.]

6.51.1.17^d

10.63.8^b (Gaya Plāta ; to Viṣve Devāḥ)
 yā íḡire bhūvanasya prācetaso viḡvasya sthātūr jágataḥ ca mātavāḥ,
 té naḥ kṛtād ākṛtād énasas páry adyā devāsaḥ pipṛta svastāye.

Cf. 4.53 6.—For 7 60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no devāḥ savitā trāyamāṇaḥ : 7.35.10^a, çam no devāḥ, &c.]

6.50.8^d, vyūrnuté dāçúṣe vāryāṇi : 5.80.6^c, vyūrṇvatí dāçúṣe vāryāṇi.

[6.50.9^a, utá tvām sūno sahaso no adyā : 1.58.8^a, áchidrā sūno, &c. ; 4.2.2^a, ihá tvām sūno, &c.]

6.50.13^c (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

utá syá devāḥ savitā bhāgo no 'pām nāpād avatu dānu pāpriḥ,
tváṣṭā devébhir jánibhiḥ sajósā dyāur devébhiḥ prthiví samudráiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utá mātā bṛhaddivā çṛṇotu nas tváṣṭā devébhir jánibhiḥ pitā vácaḥ,
rbhuksā vājo ráthaspátir bhāgo raṇvāḥ çānsaḥ çaçamānāsya pātu nah.

6.50.15^b (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

evá nāpato máma tásya dhībhir bharádvājā abhy ārcanty arkáih,
ḷgná hutáso vásavo 'dhrṣṭā, viçve stutáso bhūta yajatrāḥ.

6.50.4^b

7.23.6^b (Vasiṣṭha Māitāvaruṇi ; to Indra)

evéd indram víṣanam vājrabāhum vásiṣṭhāso abhy ārcanty arkáih,
ḷsá na stuto vírávad dhātu gómad, ḷyuyám pāta svastibhiḥ sádā naḥ.]

c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pādas 5.29.12^b, dāçagvāso abhy ārcanty arkáih, and 6.21.10^b, jaritāso abhy ārcanty arkáih. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, rjū mārteṣu vrjinā ca páçyan.

6.51.5^c (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pítah prthivi mātár ádhrug ágne bhrātar vasavo mṛlātā naḥ,
viçva ādityā adite sajósā ḷasmábhyaṁ çarma bahulám ví yanta.]

5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evá platéh sūnúr avivṛdhad vo viçva ādityā adite manīṣí,
içānāso náro ámartyenástavi jáno divyó gáyena.

6.51.5^d, asmábhyaṁ çarma bahulám ví yanta : 5.55.9^b, asmábhyaṁ çarma bahulám ví yantana.

6.51.7^{ab} (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

má va éno anyákṛtaṁ bhujema má tát karma vasavo yác cáyadhve,
viçvasya hí kṣáyatha viçvadevāḥ svayám ripús tanvaṁ ririṣṭa.

7.52.20^d (Vasiṣṭha ; to Ādityas)

mitrás tán no váruṇo māmahanta çarma tokáya tánayāya gopáh,
má vo bhujemānyájātam éno má tát karma vasavo yác cáyadhve.

[6.51.8^b, námo dādharma prthivīm utā dyām : 3.59.1^b, mitró dādharma, &c.]

6.51.10^c : 6.49.1^d, suksatráso várūṇo mitró agnīḥ.

6.51.15^a : 1.15.2^c ; 8.7.12^a ; 83.9^a, yūyām hí ṣṭhā sudānavah.

6.51.15^b (Rjigvan Bhāradvāja ; to Viṣve Devāḥ, here Maruts)
 yūyām hí ṣṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
 kártā no ádhvann ā sugām gopā amā.

§ 1.15.2^c

8.83.9^b (Kusidin Kāva ; to Viṣve Devāḥ, here Maruts)
 yūyām hí ṣṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
 adhā cid va utā bruve.

§ 1.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)
 āpi pānthām aganmahi svastigām anehāsam,
 yēna viṣvāḥ pári dvīṣo vṛnākti vindāte vāsu.

8.69.16^c (Priyamedha Āṅgīrasa ; Rkṣāṣvamedhayor dānastutiḥ)
 ā tū suṣipra dāmpate rátham tiṣṭhā hiraṇyāyam,
 ádha dyukṣām sacevahi sahásrapādam aruṣām svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangefeindeten', at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, Études sur le Lexique, p. 76 ff.

6.52.3^d : 3.30.17^d, brahmadvīṣe tāpuṣīm hetīm asya.

6.52.5^b : 10.59.4^b, páṇyema nú sūryam uccárantam ; 4.25.4^b, jyók paṇyāt sūryam
 uccárantam ; 7.104.24^d, mā te dr̥ṇan sūryam uccárantam ; 10.59.6^c,
 jyók paṇyema sūryam uccárantam.

6.52.7^a = 2.41.7^a : 1.3.7^b, viṣve devāsa ā gata.

6.52.7^b = 2.41.13^b, ṛṇutā ma imām hávam : 8.73.10^b, ṛṇutām ma imām hávam.

6.52.12^a, imām no agne adhvarām : 5.4.8^a, asmákam agne adhvarām juṣasva ;
 7.42.5^a, imām no agne adhvarām juṣasva.

6.52.12^c (Rjigvan Bhāradvāja ; to Viṣve Devāḥ, here Agni)
 imām no agne adhvarām, hótar vayunaçó yaja,
 cikítvān dáivyaḥ jánam.

§ 5.4.8^a

8.44.9^c (Virūpa Āṅgīrasa ; to Agni)
 samidhāná u santya çukraçoca ihā vaha,
 cikítvān dáivyaḥ jánam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerksam auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and ciktivān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (R̥ijçvan Bhāradvāja; to Viçve Devāḥ)

viçve devāḥ çṛṇutémām hāvaṃ me yé antárikṣe yá úpa dyávi śthá,
yé agnijihvá utá vā yájatrá āsádyāsmín barhīṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya ṽṛṣṇaḥ sómasya ṽṛṣṇā ṽṛṣethām,]

cf. 1.108.3^b

idám vām āndhah páriṣiktam asmé āsádyāsmín barhīṣi mādayethām.

10.17.8^c (Devaçravas Yāmāyana; to Sarasvatī)

sārasvatī yá sarátham yayátha svadhábhīr devī pitṛbhīr mādanti,

āsádyāsmín barhīṣi mādayasvānamivá iṣa á dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading, he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the Aṽ. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, āgniṣparjanyaṽ ávataṃ dhīyaṃ me: 2.40.5^c, sómāpūṣaṇāṽ ávataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇé barhīṣi samidhāné agnāu.

6.53.5^b, 7^b, ārayā (7^b, paṇínām) hṛdayā kave.

6.53.5^c—7^c, áthem asmábhyaṃ randhaya.

6.53.7^a, 8^d, á rikha kikirá kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utá no goṣānīm dhīyam açvasám vājasám utá,

ṽṛvát kṛṇuhi vitáye.]

cf. 1.13.2^c

9.2.10^b (Medhātithi Kāva; to Soma Pavamāna)

goṣā indo nṛṣā asy açvasá vājasá utá,

ṽṛtmá yajñāsya pūrvyāḥ.]

cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)

pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,
asmākaṁ stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)

indrāgni ṛṇutām hāvaṁ yājamānasya sunvatāḥ,
vitām havyāny ā gataṁ pibataṁ somyām mādhu.

6.60.15^d

Cf. yājamānasya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)

ṛṇvāntām pūṣānaṁ vayām uryam ānaṣṭavedasam,
īṇānaṁ rāyā imahe.

8.26.22^b (Viṣvamanas Vāiṣṭva, or Vyaṣṭva Āṅgīrasa ; to Vayu)

tvāṣṭur jāmātaraṁ vayām īṇānaṁ rāyā imahe,
sutāvanto vāyūṁ dyumnā jānāsaḥ.

8.46.6^c (Vācā Aṣṭya ; to Indra)

tām indraṁ dānam imahe ṇavasānām ābhīrvam,
īṇānaṁ rāyā imahe.

8.53(Vāl. 5). 1^d (Medhya Kāṇva ; to Indra)

upamām tvā maghōnām jyēṣṭhaṁ ca vṛsabdhāṇām,
pūrbhīttamaṁ maghavann indra govidam īṇānaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, Ved. Myth. 1. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)

utā ghā sā rathītamah sākhyā sātpatir yujā,
īndro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)

tuvigrīvo vapōdaraḥ subāhūr āndhaso mādē,
īndro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvēma vājasātaye. 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;

8.9.13^b, huvēya vājasātaye.

6.59.3^c, indrā nv āgnī āvasehā vajrīṇā : 5.45.4^b, indrā nv āgnī āvase huvādhyai.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)

indrāgni ā hī tanvaté nāro dhānvāni bāhvōḥ,
mā no asmīn mahādhané pārā varktaṁ gāvīṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)

mā no asmīn mahādhané pārā varg bhārabhīd yathā,
saṁvargam sām rayīm jaya.

The sharp modulation of the hemistich in 8.75 12 seems to me secondary and artificial.

6.60.14^d: 1.21.3^b; 5.86.2^d, indrāgnī tā havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pībataṁ somyām mādhu; 8.24.13^b,
pībāti somyām mādhu.

6.61.3^a: sārāsvatī devanīdo nī barhaya; 2.23.8, bṛhaspate devanīdo nī barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājīnīvati.

6.61.5^b: 1.40.2^b, upabrūtē dhāne hitē.

6.61.7^a (Bharadvāja; to Sarasvatī)

utā syā naḥ sārāsvatī ghorā hiraṇyavartaniḥ,
vṛtraghnī vaṣṭi suṣṭutīm.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utā syā naḥ sārāsvatī juṣāṇōpa cṛavat subhāgā yajñe asmīn,
mitājñubhir namasyāir iyānā rāyā yujā cid ūttarā sakhibhyaḥ.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sā no vīcivā āti dvīṣaḥ: 5.25.9^c, sā no vīcivā āti dvīṣaḥ.

[6.61.11^{ab}, āpaprūṣi pāṛthivāny urū rājo antāriṣam: 1.81.5^a, ā paprāu pāṛthivām
rājāḥ.]

6.63.2^d, nā yāt páro nāntaras tuturyāt: 2.41.8^a, nā yāt páro nāntaraḥ.

[6.63.4^b, prā rātīr eti jūrṇīni ghṛtāci: 4.6.3^a, yatā sujūrṇī ratīni ghṛtāci.]

Cf. under 3.19.2.

6.63.7^b, abhī práyo nāsatyā vahantu: 1.118.4^d, abhī práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Aṣvins)

ā vām vāyó 'civāso váhiṣṭhā abhī práyo nāsatyā vahantu,
prā vām rátho mánojavā asarjīṣāḥ prkṣā iṣidho ānu pūrvīḥ.

1.118.4^d

7.68.3^a (Vasiṣṭha; to Aṣvins)

prā vām rátho mánojavā iyarti tiró rájānsy aṣvinā cātótiḥ,
asmábhyaṁ sūryāvasū iyānāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakṛc chukráṁ duduhe pṛṇir ūdhaḥ: 4.3.10^d, víṣā cūkrám duduhe
pṛṇir ūdhaḥ.

6.66.8—] *Part 1: Repeated Passages belonging to Book VI* [302

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhané.

[6.66.8^b, māruto yám ávatha vājasātāu : 10.35.14^a ; 63.14^a, yám devāso ávatha vājasātāu.]

6.66.8^c, toké vā gōṣu tánaye yám apsú : 6.25.4^c, toké vā gōṣu tánaye yád apsú.

6.66.11^b rudrāsya sūnūm havásā vivāse : 1.64.12^b . . . havásā gr̥ṇīmasi.

[6.67.10^a, ví yád vácam̐ kistáso bhárante : 7.72.4^b, prá vām bráhmāṇi káravo bharante.]

[6.68.2^b, gūṛāṇām̐ śaviṣṭhā tá hí bhūtám : 7.93.2^a, tá śanasí śavasāná hí bhūtám.]

[6.68.4^d: dyáuṣ ca pṛthivi bhūtam urvī : 10.93.1^a, máhi dyāvāpṛthivi bhūtam urvī.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vāsumantaṁ puruṣśúm : 4.34.10^b, rayīm dhatthá, &c. ; 7.84.4^b, rayīm dhattam̐, &c. ; 4.49.4^b, rayīm dhattam̐ śatagvīnam ; 1.159.5^d, rayīm dhattam̐ vāsumantaṁ śatagvīnam.

6.68.8^c, itthá gr̥ṇānto mahínasya śárdhah̐ : 6.33.5^c, itthá gr̥ṇānto mahínasya śárman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇā gr̥ṇāná pṛñktām̐ rayīm sāuṣṭavāsāya devā,
[itthá gr̥ṇānto mahínasya śárdho] 'pó ná nāvā duritá tarema. 6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūripāçāv āntasya sétu duratyétu ripáve mártýāya,
ṛtāsya mītrāvaruṇā pathá vām apó ná nāvā duritá tarema.

Cf. 8.83 8 ; 97.15.

6.68.11^b : 1.108.3^b, vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām.

6.68.11^d, āsádyāsmín barhīṣi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāṇi gr̥ṇutaṁ gíro (7^d, hávam̐) me.

6.70.3^c (Bharadvāja ; to Dyāvāpṛthivyāu)

yó vām ṛjāve krámanāya rodasi mártō dadāça dhiṣaṇe sá śādhati,
prá prajābhir̐ jāyate dhármanas pári yuvóḥ siktá viśurūpāni sávrata.

8.27.16^c (Manu Vaivasvata; to Viṣve Devāḥ)

prā sā kṣāyaṁ tirate ví mahír īso yó vo várāya dā́çati, 7.59.2^{cd}
 prā prajā́bhir jāyate dhármaṇas páry áriṣṭaḥ sárva edhate. 1.41.2^c
 10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)
 áriṣṭaḥ sā mártō víçya edhate, prā prajā́bhir jāyate dhármanas pári, 1.41.2^c

yám ādityāso náyathā sunítībhir áti víçvāni duritá svastáye.

Cf. under 1.41.2.—For dhiṣane in 6.70 3^b see Hillebrandt, Ved. Myth i. 176.

6.71.1^a, úd u ṣyá devāḥ savitá hiranyáya: 2.38.1^a, úd u ṣyá devāḥ savitá sávāya;
 6.71.4^a, úd u ṣyá devāḥ savitá dāmūnāḥ; 7.38.1^a, úd u ṣyá devāḥ
 savitá yayāma.

6.71.3^d (Bharadvāja; to Savitar)

ádabdebbhiḥ savitaḥ pāyūbhiḥ tvām çivébhir adyá pári páhi no gáyam,
 hiraṇyajiḥvaḥ suvitáya návyase rákṣā mákir no agháçaṇsa içata.

6.75.10^d (Payu Bhāradvāja; Liṅgoktadevatāḥ)

brāhmaṇāsaḥ pitaráḥ sómyasaḥ çivé no dyāvaprthiví anehásā,
 puṣá nah pátu duritád ṛtāvrdho rákṣā mákir no agháçaṇsa içata.

For the repeated páda cf. under 1.23.9.

6.71.4^a, úd u ṣyá devāḥ savitá dāmūnāḥ: 2.38.1^a, úd u ṣyá devāḥ savitá sávāya;
 6.71.1^a, úd u ṣyá devāḥ savitá hiranyáya; 7.38.1^a, úd u ṣyá devāḥ
 savitá yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsāyatha uśásam út sūryaṁ nayatho jyótiṣā sahá,
 úpa dyām skambhātu skāmbhanenāprathatam prthivīm mātāraṁ ví.

10.62.3^b (Nābhānediṣṭha Manava; to Viṣve Devāḥ, or Aṅgirasāṁ stutih)
 yá ṛtēna sūryam ārohayan divy āprathayan prthivīm mātāraṁ ví,
 suprajāstváṁ aṅgirasō vo astu prátī grbhnīta mānavām sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Usas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf Hillebrandt, Ved Myth. ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstváṁ aṅgirasō vo astu. Even so the repeated páda, āprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, indrāsomā pakvām āmāsv antāh : 2.40.2^o, abhyām indraḥ pakvām āmāsv antāh.]

6.72.5^b, apatyasācam ṛṭyaṁ rarāthe : 1.117.23^d, apatyasācam ṛṭyaṁ rarāthām.

6.73.1^d (Bharadvāja ; to Brhaspati)

yó adribhīt prathamajāḥ ṛtāvā bṛhaspátir āṅgirasó havīṣmān,
dvibārhajmā prāgharmasāt pitā na ā ródasī vṛṣabhó roravīti.

10.8.1^b (Triciras Tvāṣṭra ; to Agni)

prā ketūnā bṛhatā yāty agnīr ā ródasī vṛṣabhó roravīti,
divāç cid āntān ūpamān ūd ānaḥ apām upāsthe mahisó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved Myth.* i. 411; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a; 4.58.3^o; 7.101.1^d.

6.74.1^o : 5.1.5^o, dāme-dame saptā rātnā dādhanā (5.1.5^o, dādhanāh).

6.74.1^d (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryām prā vām iṣṭáyó 'ram açnuvantu,
[dāme-dame saptā rātnā dādhanā, çām no bhūtam dvipāde çām cátuṣpade.
5.1.5^o

7.54.1^d (Vasiṣṭha ; to Vastoṣpati)

vāstoṣ pate prāti jānihy asmān svāveçó anāmivó bhavā nah,
yāt tvémahe prāti tán no juṣasva çām no bhava dvipāde çām cátuṣpade.

10.85.43^d (Suryā Sāvitrī ; to Suryā)

ā nah prajāṁ janayatu prajāpatir ājarasūya sām anaktv aryamā,
ādurmaṅgalīḥ patilokām ā viça çām no bhava dvipāde çām cátuṣpade.

10.85.44^d (The same)

āghoracakṣur āpatighny edhi çivā paçubhyaḥ sumānāḥ suvárcāḥ,
vīrasūr devākāmā syonā çām no bhava dvipāde çām cátuṣpade.

10.165.1^d (Kapota Nairṛta ; Kapotopahataū prāyaçcittam)

dévāḥ kapóta iṣitó yád ichān dutó nīrṛtyā idām ājagāma,
tāsmā arcāma kṛṇāvāma nīskṛtiṁ çām no astu dvipāde çām cátuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature; see my *Vedic Concordance* under çām na edhi, çām no astu, çām no bhava, çām no bhavantu, and çām no bhūtam; and cf. *RV.* 1.114.1; 157.3; 5.81.2; 9.69.7; 10.37.11.

6.74.2^o, aré bādhetthām nīrṛtiṁ parācāḥ : 1.24.9^o, bādhasva dūrē nīrṛtiṁ, &c.

6.74.2^d : 6.1.12^d, asmé bhadrá sāuçravasāni santu.

[6.74.4^c, prá no muñcatañ várūṇasya páçāt : 10.85.24^a, prá tvā muñcāmi várūṇasya páçāt.

6.75.10^d : 6.71.3^d, mákir no aghācaṇsa ṛcata.

6.75.12^d (Pāyu Bhāradvāja ; to Arrows)

fjrite pári vṛñdhi nó 'çmā bhavatu nas tanūḥ,
sómo ádhi bravitu nó 'ditiḥ çárma yachatu.

6.75.17^d (Pāyu Bhāradvāja ; Liṅgoktadevatāḥ)

yátra bāṇāḥ saṃpátanti kumará viçikhá iva,
tátra no bráhmaṇas pátir áditiḥ çárma yachatu viçváḥ çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mātá mitrásya reváto ṛ'ryamno várūṇasya cāneháso va útáyah suútáyo va
útáyah.] d : 1.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakṣāso ájuṣṭāt pāhī dhūrtér áraruṣo aghāyóḥ; 1.36.15^{ab},
pāhī no agne rakṣāsah pāhī dhūrtér áravṇah.

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni)
nú me bráhmāny agna úc chaçādhi tvám deva maghāvadbhyaḥ suṣūdah,
rātāu syāmobháyāsa á te yūyám pāta svastibhiḥ sádā nah.
refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1 20, see Oldenberg, Prol, p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyám pāta svastibhiḥ
sádā nah.

[7.2.4^b, prá vṛñjate námasā barhír agnāu: 6, 11.5^a, vṛñjé ha yán námasā, &c.]

7.2.8^b: 1.186.4^b, uṣāsānāktā sudúgheva dhenúḥ.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa devāiḥ sarátham turébhiḥ: 5.11.2^c, indreṇa devāiḥ
sarátham sá barhīsi; 10.15.10^b, indreṇa devāiḥ sarátham dádhanāḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛtā mādayantam.

7.3.2^c: 1.148.4^c, ád asya vāto ánu vāti çocīḥ. See note to 1.148.4^c.

[7.3.6^b, ví yád rukmó ná rócasa upāké: 4.10.5^c, çriyé rukmó ná rocata upāké.]

7.3.10^b = 7.4.10^b (Vasistha Maitravaruni ; to Agni)
 etā no agne sāubhagā didīhy āpi krātum sucētasam vatema,
 vīcā stotṛbhyo gr̥natē ca santu yūyām pāta svastibhiḥ sādā naḥ.]
 refrain, 7.1.20^d ff.

7.60.6^c (Vasistha ; to Mitra and Varuṇa)
 imé mitró varuṇo duḥābhāso 'cetāsam cic citayanti dākṣaiḥ,
 āpi krātum sucētasam vātantaś tirāc cid ānhaḥ supāthā nayanti.

For āpi vat see Max Muller, SBE. xxxii 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10=7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasistha Maitravaruni : to Agni)
 sā gr̥tso agnis tārūṇaḥ cid astu yāto yāviṣṭho ājanīṣṭa mātūḥ,
 sām yó vānā yuvāte cūcidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Vārṣṭihavya ; to Agni)
 agnir ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā
 datā,
 abhipramūrā juhvā svadhvarā inó nā prōthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of cūcidan to cūcidantah, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasistha Maitravaruni ; to Agni)
 ayām kavir ākaviṣu prāceta mārteṣv agnir amṛto ní dhāyi,
 sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)
 uḥk pāvako aratīḥ sumedhā mārteṣv agnir amṛto ní dhāyi,
 iyarti dhūmām aruṣām bhāribhrad ūc chukrēṇa cōcisā dyām īnakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātum sucētasam vatema: 7.60.6^c . . . vātantaḥ.

7.5.2^a, pr̥ṣṭó diví dháyy agníḥ pr̥thivyaṁ: 1.98.2^a, pr̥ṣṭó diví pr̥ṣṭó agníḥ pr̥thivyaṁ.

7.5.2^b, netā́ sīndhūnām vṛṣabhā́ stīyānām: 6.44.21^b, vṛṣā́ sīndhūnām, &c.

7.5.4^d, ájasreṇá ṣociṣā́ ṣóṣucānaḥ: 6.48.3^c, ájasreṇá ṣociṣā́ ṣóṣucac chuce.

7.5.6^d, urú jyótiṛ janáyann áryāya: 1.117.21^d, urú jyótiḥ cakrathur áryāya.

7.5.7^a, sá jáyamānaḥ paramé vyòman: 1.143.2^a; 6.8.2^a, . . . vyòmani.

7.6.4^d (Vasiṣṭha Maitravaruṇi; to Vaiçvanara)

yó apācīne támasi mádanthī prāciḥ cakāra nṛtamaḥ gācībhiḥ,
tām iṣānam vásvo agnīm gr̥ṇīṣé 'nānataṁ damáyantaṁ pr̥tanyūn.

10.74.5^b (Gauriviti Çaktya; to Indra)

gācīva indram ávase kṛṇudhvam ānānataṁ damáyantaṁ pr̥tanyūn,
ṛbhukṣānam maghāvānam suvr̥ktīm, bhártā yó vājraṁ náryaṁ puruḥṣūḥ.

cf. 10.74.5^c

The Pet. Lex. and Grassmann, Lexicon, s.v. gācīvant, also Grassmann in his Translation, II. 360, 915, read gācī va for gācīva in 10.74.5^a. Cf. 10.104.3, dhībhīr viçvābhīḥ gācyā gr̥ṇānāḥ, and 8.96.13, ávat tám indraḥ gācyā. Yet I do not regard the correction as certain, because the instrumental of gācī in the RV. is always gācyā, and it would be a curious accident that the solitary form gācī should happen to be followed by vas, so as to produce the confusing effect gācīvas. We should expect gācīvantam indram for gācīva indram, and possibly that is precisely what gācīva indram stands for, gācīva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. gācīva indra, 1.53.3^a.

7.7.4^d: 4.6.5^b, agnīr mandró mádhuvacā ṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi; to Agni)

nū tvām agna imahe vasiṣṭhā iṣānām sūno sahaso vásūnām,
iṣāṁ stotṛbhya maghāvadbhya ānaḍ yūyām pāta svastībhiḥ sādā naḥ.]

refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, çām yāt stotṛbhya āpāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tirās támo dadṛçe rāmyānām: 6.48.6^c, . . . dadṛça ūrmyāsv ā.

7.10.5^a (Vasiṣṭha Maitravaruṇi; to Agni)

mandrām hótāram uçijo yáviṣṭham agnīm víça īlate adhvaréṣu,

ṣá hí kṣāpāvaṁ ábhavad raynām, átandro dūtó yajáthāya devān. 1.70.5^a

10.46.4^a (Vatsapri Bhālandana; to Agni)

mandrām hótāram uçijo námobhiḥ prāñcam yajñām netāram adh-
varānām,

viçām akr̥ṇvann aratīm pāvakām havyavāham dádható mánuseṣu.

7.10.5^c, sá hí kṣapávan ābhavad rayinām : 1.70.5^a, sá hí kṣapávan agní rayinām.

7.11.1^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mahān asy adhvarásya praketo ná rté tvád amṛta mādayante,
á vícvebhiḥ saráthaṁ yāhi devāir ny agne hótā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiṣvāmitra ; to Indra)

ṛpa brāhmāṇi harivo hāribhyām, sómasya yāhi pitāye sutásya, ~~as~~ 1.3.6^b
indra tvā yajñāḥ kṣámamānam ānaḍ dācvañ asy adhvarásya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11 — Cf. 3.10.4^a, also of Agni, sá ketúr adhvarāṇām.

[7.11.2^{ab}, tvām ilate ajirām dutyāya havīṣmantāḥ sādām in mānuṣāḥ : 10.70.3^{ab},
caçvattamām ilate dutyāya havīṣmanto manuyāso agnim.]

7.11.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

agnír iṣe brható adhvarásyagnír vícvasya havīṣaḥ kṛtásya,
krátum hy ása vásavo juṣántāthā devā dadhire havyavāham.

10.52.3^d (Agni Sāucika ; to Devāh, here Agni)

ayām yó hótā kir u sá yamásya kām ápy ūhe yāt samañjānti devāḥ,
āhar-ahar jāyate māsī-māsy áthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4^a, mām devā dadhire havyavāham, and 10.46.10^a, yām tvā devā dadhire havyavāham.

7.12.2^b : 6.12.4^b, agní ṣṭave dāma á jatávedāḥ.

7.13.2^b : 3.6.2^a, á ródasi aprṇā jáyamānaḥ : 4.18.5^d ; 10.45.6^b, á ródasi aprṇā jáyamānaḥ.

7.14.1^a : 3.10.3^b, samídhā jatávedase.

7.14.2^a, vayām te agne samídhā vidhema : 4.4.15^a, ayā te agne samídhā vidhema ;
5.4.7^a, vayām te agna ukthāir vidhema.

7.14.2^d, vayām deva havīṣā bhadrācoce ; 5.4.7^b, vayām havyāiḥ pāvaka bhadrācoce.

7.14.3^c (Vasiṣṭha Maitravaruṇi ; to Agni)

á no devébhir ūpa deváhūtim āgne yāhi vāsatkṛtīm juṣānāḥ,
túbhyaṁ devāya dācataḥ syāma ṛyūyām pāta svastíbhiḥ sádā naḥ.]

~~as~~ refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te devāya dācataḥ syāma mahó no rātnā ví dadha iyānāḥ.

7.15.2^a : 9.101.9^c, yāḥ pāñca carṣaṇír abhí ; 5.86.2^c, yā pāñca carṣaṇír abhí.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavīḥ gr̥hāpatir yūvā.

7.15.6^c, yájiṣṭho havyvāhanah: 1.36.10^b; 1.44.5^d, yájiṣṭham havyvāhana;
8.19.21^c, yájiṣṭham havyvāhanam.

7.15.8^c (Vasiṣṭha Maitrāvaruṇi; to Agni)

kṣāpa usrāc ca dīdhi svagnāyas tvāyā vayām,
suvīras tvām asmayūḥ.

8.19.7^c (Sobhari Kāṇva; to Agni)

svagnāyo vo agnībhiḥ syāma sūno sahasa ūrjām pate,
suvīras tvām asmayūḥ.

Ludwig, 397, renders 7.15.8, 'nachte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen, du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund' Neither rendering does justice quite to the antithesis in pādas b and c Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers)' Cf Henry, L'Antithese Védique, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb. . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8 —Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agnī rākṣāṁsi sedhati.

7.15.10^c, ūciḥ pāvakā īḍyah: 2.7.4^a, ūciḥ pāvakó vāndyah.

7.15.11^b: 1.79.4^b, īcānah sahaso yaho.

7.15.13^b (Vasiṣṭha Maitrāvaruṇi; to Agni)

agne rākṣā ṇo ānhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajāro daha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)

agne nī pāhi nas tvām prāti śma deva rīṣataḥ,
bhinddhī dvēṣaḥ sahasakṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schutz uns vor bediängniss, vor dem schädiger, o gott', Grassmann, 'Behut, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hütet über uns, gegen die uns schädigenden'; Grassmann, 'Behute du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām naḥ pāhy ānhaso dōṣāvastar aghāyatāḥ: 6.16.30^{ab}, tvām naḥ
pāhy ānhaso jātavedo aghāyatāḥ.

7.16.1^b (Vasiṣṭha Maitravaruṇi; to Agni)

enā vo agnīm nāmasorjō nāpātam ā huve,

prīyām cētiṣṭham aratīm svadhvarām, viçvasya dūtām amṛtam. 1.128.8^b

8.44.13^a (Virūpa Āṅgīrasa; to Agni)

ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,

asmīn yajñé svadhvaré.

7.16.1^c, priyām cētiṣṭham aratīm svadhvarām : 1.128.8^b, priyām cētiṣṭham aratīm
ny èire.

7.16.3^a (Vasiṣṭha Maitravaruṇi; to Agni)

úd asya çocīr asthād ājūhvānasya mīlhūṣaḥ,

úd dhūmāso aruṣāso divispṛçah sām agnīm indhate nāraḥ.

8.23.4^a (Viçvamanas Vaiyaçva; to Agni)

úd asya çocīr asthād didiyūso vy ājāram,

tāpurjambhasya sudyūto ganaçrīyaḥ.

7.16.4^b : 5.26.2^c, devāñ ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā viduṣṭarah.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy āñhasaḥ.

[7.16.11^b, pūrṇām vivaṣṭy āsicam : 2.37.1^b, ādhvaryavaḥ sā pūrṇām vaṣṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhnīm devā akr̥vata.

7.16.12^c, dādhati rātnaṁ vidhaté suvīryam : 4.12.3^c, dādhati rātnaṁ vidhaté
yaviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kr̥nuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātavedaḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dāçataḥ syāma : 7.14.3^c, tūbhyam devāya dāçataḥ syāma.

[7.18.12^d, tvāyānto yé āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā br̥hatāḥ çāmbaraṁ bhet : 1.54.4^b, āva tmānā dhṛṣatā çām-
baraṁ bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcata
vfdham.

7.19.4—] *Part 1: Repeated Passages belonging to Book VII* [312

[7.19.4^b, bhūrṇi vṛtrā haryaṇva haṁsi : 7.22.2^b, yéna vṛtrāṇi haryaṇva haṁsi.]

7.19.4^d, ásvāpayo dabhítaye suhantu : 4.30.21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigvāya ṇānsyaṁ kariṣyān.

7.20.3^a, yudhmó anarvá khajakṛt samádvā : 6.18.2^a, sá yudhmāḥ sātva khajakṛt samádvā.

7.20.3^c (Vasiṣṭha Maitrāvaruṇi ; to Indra)

「yudhmó anarvá khajakṛt samádvā」 ṇārah satrāśád janūsem áśālah, 6.18.2^a
vy āsa indrah pṛtanāḥ svóḥ ādhā víḡvaṁ ṇatruyāntaṁ jaghāna.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ indrah pṛtanāḥ svóḥ āsmāi yatante sakhyāya pūrvīḥ,
ā smā rátham ná pṛtanāsu tiṣṭha yām bhadráya sumatyā codáyāse.

Ludwig, 572, renders 7.20.3^a, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8^a, 'Indra kam als sger durch die schlachten'. Grassmann, ad 7.20.3^a, 'Indra zerstreute krafterfullt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah: note the common compound pṛtanāsāḥ). Geldner, Ved. Stud. 1. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svóḥ is to be taken pregnantly in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy āsa, 'he threw himself through'; vy ānaḥ, 'he pervaded'; cf the adjective vyānaḥ, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. 1. 167, iii. 25

7.20.10 = 7.21.10 (Vasiṣṭha Maitrāvaruṇi ; to Indra)

sá na indra tváyatāyā iṣé dhās tmánā ca yé maghāvāno junánti,
vāsvī sú te jaritré astu ṇaktir yūyām pāta svastibhiḥ sádā naḥ.]

refrain, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhitā áhinā ṇura pūrvīḥ.

[7.21.4^b, āpānsi víḡvā náryāṇi vidvān : 4.16.6^a, víḡvāni ṇakró náryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vṛtrāṇi haryaṇva haṁsi : 7.19.4^b, bhūrṇi vṛtrā haryaṇva haṁsi.]

7.22.9^c (Vasiṣṭha Maitrāvaruṇi ; to Indra)

yé ca pūrvā ṇṣayo yé ca nūtnā indra bráhmāṇi janáyanta víprāḥ,
asmé te santu sakhyā ṇivāni yūyām pāta svastibhiḥ sádā naḥ.]

refrain, 7.1.20^d ff.

10.23.7^d (Vimada Aindra, or others ; to Indra)

mākir na enā sakhyā ví yāṁsus tāva cendra vimadāsya ca iṣeḥ,
vidmā hí te prāmatīm deva jāmivād asmé te santu sakhyā cīvāni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vṛtrāṇy apratí jaghanván : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yāhí vāyúr ná niyúto no ácha.

7.23.5^d : 2.18.7^d, asmīñ chūra sāvane mādayasva ; 7.29.2^c, asmīnn ū śú sāvane mādayasva.

[7.23.6^a, evéd indram vṣṣaṇam vājrabahum : 9.97.4^d, abhīndram, &c.]

7.23.6^b : vasiṣṭhāso abhy ārcanty arkāiḥ : 6.50.15^b, bharādāvājā abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó vīrávad dhātu gómat.

7.24.1^a, yóniḥ ṭa indra sādane akāri : 1.104.1^a, yóniḥ ṭa indra niṣāde akāri.

7.24.2^b : 1.177.3^b, sutāḥ sōmaḥ páriṣikṭa mádhūni.

7.24.3^a (Vasiṣṭha Maitravaruṇi ; to Indra)

á no divá á prthivyaṁ ṛjīṣinn idám barhiḥ somapéyāya yāhi,
vāhantu tvā hārayo madryāñcam āngūśam áchā tavāsam mādāya.

8.79.4^b (Kṛtṇu Bhārgava ; to Soma)

tvám cittí tāva dākṣair divá á prthivyā ṛjīṣin,
yāvīr aghāsya cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the trištubh pāda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before ṛ). There can be no doubt as to the priority of 7.24.3^a ; cf. the analogous production of the trochaic pāda 1.27.1^c, under 1.18. Arnold, VM. p. 314, reads prthvyā in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasiṣṭha Maitravaruṇi ; to Indra)

á no víḡvābhīr ūtībhiḥ sajóṣā bráhma juṣānó haryaḡva yāhi,
vārīvrjat sthāvirebhiḥ suḡprāsmé dādhad vṣṣaṇam ḡṣmam indra.

8.8.1^a (Sadhvaṇsa Kāṇva ; to Aḡvins)

á no víḡvābhīr ūtībhiḥ ḡḡvinā ḡáchataṁ yuvám,
ḡḡdāsrā hīrapayavartanī, ḡḡbataṁ somyám mádhū.

5-75.3^b

c : 1.92.18^b ; d : 6.60.15^d

8.8.18^a (The same)

á vām víḡvābhīr ūtībhiḥ ḡḡriyāmedhā ahūṣata,
ḡḡrájantāv ādhvarāṇām, ḡḡvinā yāmahūtīṣu.

1.45.4^b

1.1.8^a

8.87.3^a (Dyumnika Vasistha, or others; to Aṅvins)

á vām víḡvābhīr ūtibhīh priyāmedhā ahūṣata,

☞ 1.45.4^b

tā vartīr yātam ūpa vṛktābarhiṣo jūṣṭam yajñām dīviṣṭiṣu.

In 7.24.4^a sajósāh is expletive.—For 8.8 1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas; see in the order of them

7.24.6 = 7.25.6 (Vasistha Maitravaruni; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣam pinva maghāvadbhyaḥ suvirām yūyām pāta svastībhiḥ sādā naḥ.

☞ refrain, 7.1.20^d

7.25.3^c: 4.22.9^d, jahí vādhar vanúṣo mártiyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa ūpa no māhi vājān: 1.167.1^d, sahasrīṇa ūpa no yantu vājāh.]

7.28.5 = 7.29.5 = 7.30.5 (Vasistha Maitravaruni; to Indra)

vocéméd indram maghāvanam enam mahó rāyó rādhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastībhiḥ sādā naḥ.

☞ refrain, 7.1.20^d ff.

7.29.1^a (Vasistha Maitravaruni; to Indra)

ayām sóma indra túbhyaṁ sunva á tú prā yāhi harivas tádokāh,

pībā tv āsyá súṣutasya cāror, dádo maghāni maghavann iyānāh.

☞ 3.50.2^d

9.88.1^a (Uṇanas Kāvya; to Pavamāna Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvām asya pāhi,

tvām ha yām cakṛṣe tvām vavṛṣā indum mādāya yūjyāya sómam.

7.29.1^c: 3.50.2^d, pībā tv āsyá súṣutasya cāroh.

[7.29.2^b, arvācīnó hāribhir yāhi túyam: 3.43.3^b, indra deva hāribhir, &c.]

7.29.2^c, asmīn ū sú sāvane mādāyasva; 2.18.7^d; 7.23.5^d, asmīñ chūra sāvane mādāyasva.

7.29.2^d: 6.40.4^c, ūpa bráhmāni ṛṇava imā naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayām té ta indra yé ca deva: 5.33.5^a, vayām té ta indra yé ca nārah.

7.30.5: see preceding item next but one.

7.31.4^a: 3.41.7^a; 10.133.6^a, vayām indra tvāyāvaḥ.

7.31.12^a (Vasistha Maitravaruni; to Indra)

indram vāñir ānuttamanyum evā satrá rájanam dadhire sáhadhyai, háryaḡvāya barhayā sám āpín.

8.12.22^c (Parvata Kāṇva ; to Indra)

ḥīndraṁ vṛtrāya hāntave, devāso dadhire purāḥ,
īndraṁ vāṇīr anūṣatā sām ōjase.

3.37.5^a

[7.32.2^a, imé hí te brahmakṛtaḥ suté sácā: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b : 1.5.5^c ; 137.2^b ; 5.51.7^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dādhyāçirah.

7.32.6^d (Vasiṣṭha ; to Indra)

sá viró āpratiṣkuta īndreṇa çūçuve nṛbhiḥ,
yás te gabhīrā sāvanāni vṛtrahan sunóty á ca dhāvati.

8.31.5^b (Manu Vāivasvata ; to the Dāmpati)

yá dāmpati sámanasā sunutá á ca dhāvataḥ,
dévāso nītyayāçirá.

The repeated pāda occurs in a third form, AV 6.2.1^b, sunótá ca dhāvata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. 1. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ādhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459 ; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapāvne sómam īndrāya vajriṇe,
pácataḥ paktír āvase kṛṇudhvam ít pṛṇān ít pṛṇaté máyah.

9.30.6^b (Bindu Āṅgīrasa ; to Soma Pavamāna)

ḥsunótā mādhumattamaṁ, sómam īndrāya vajriṇe,
cāruṁ cārdhāya matsarām.

9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)

divāḥ pīyūṣam uttamam sómam īndrāya vajriṇe,
ḥsunótā madhumattamaṁ.

9.30.6^a

Note the inversion of the pādas in 9.30.6^{ab} and 9.51.2^b.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Vāl.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gámad vájaṁ vājāyann indra mártyo yasya tvám avitá bhúvah,
asmákam bodhy avitá ráthānām asmákam çūra nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Bṛhaspati)

bṛhaspate pári diyā ráthena rakṣohāmītrān apabādhamānaḥ,
prabhañján sēnāḥ pramṛṇó yudhā jāyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhy seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9^d, asmákam bodhy avitá tanūnām ; and 6.46.4^c ; 7.32.25^c, asmákam bodhy avitá mahādhanē.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22^a, abhī tvā ŋura nonumaḥ: 8.2.15^c, abhī tvām indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyo divyo ná páarthivo ná jātó ná janīsyate: 1.81.5^{cd}, ná tvāvān indra kác canā ná jātó ná janīsyate.

7.32.25^b, suvédā no vásū kṛdhi; 6.48.15^e, suvédā no vásū karat.

7.32.25^c: 6.46.4^c, asmākaṁ bodhy avitā mahādhané.

[7.33.7^b, tisráḥ prajā árya jyótiragrāḥ: 7.101.1^a, tisro vācaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yaména tatām paridhīm váyantaḥ (12^c, vayiṣyān).

7.34.17^a: 5.41.16^d, mā nó 'hir budhnyo riśé dhāt.

7.34.22^b: 5.46.8^c, á ródasi varuṇānī ṛṇotu.

7.34.25^b (Vasiṣṭha; to Viṣve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na índro váruṇo mitró agnir ápa ōṣadhīr vanīno juṣanta,
gárman syāma marútām upásthe yūyám pāta svastibhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vasukra; to Viṣve Devāḥ)

dyāvāprthivī janayann abhī vratāpa ōṣadhīr vanīnāni yajñīyā,
antárikṣam svār á paprur útāye vācam devāsas tanvī ní māmṛjuh.

For the general relation of 7.34 to 7.56 see Oldenberg, Prol. pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitā tráyamāṇaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viṣve Devāḥ)

ādityā rudrá vásavo juṣante, dām bráhma kriyāmāṇam návityaḥ, ☞ cf. 3.8.8^a
ṛṇvántu no divyāḥ páarthivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Śaucika; to Devāḥ)

pāñca jána máma hotráṁ juṣantām gójātā utá yé yajñīyāsaḥ,

prthivī naḥ páarthivāt pátv ánhaso 'ntárikṣam divyāt pátv asmán.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, Quarante Hymnes, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divī), eleven upon earth (prthivyām), and eleven dwelling in the waters (apsukṣitāḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ páarthivāso gójātā ápyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣit. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63 2 the gods are divided in, yé sthā jātā āditer adbhýās pári yé prthivýāḥ. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ çuisāt has a long list of epithets among which figure in succession abjā gojāḥ. Bergaigne, i. 231, seems to render the expression abjā gojāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antárikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9 12; Nirukta 7.5. Similarly abjā gojāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53 5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die gottes des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta. 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank genießen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñiyāsaḥ páñca jánā máma hotráṁ juṣadhvam. The word yajñiyāsaḥ in both stanzas shows that the páñca jánāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñiyāsaḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und párthivāsas sonst immer die āpyās, apsukṣitas, adbhýās pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50 11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viçve Devāḥ)

yé devānām yajñíyā yajñínānām mánor yájatrá amṛtā ṛtajñāḥ,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.₁

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vāsukra; to Viçve Devāḥ)

viçve devāḥ sahā dhīrbhiḥ pūramdhya mánor yájatrá amṛtā ṛtajñāḥ,
rātiśāco abhiśācaḥ svarvidāḥ svar giro brāhma sūktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amṛtān vavande yé viçvā bhūvanābhi pratasthūḥ,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.₁

☞ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Pūramdhi, (the gods) worshipped by man, immortal, knowing the

ra; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasistha, the author of 7.35.15, and the refrain *pāda d* (*yūyām pāta*, &c.) which belongs to the Vasisthas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words *dhībhīh*, *iātiśācah*, and *abhisācah* occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, *jānam ca mitrō yatati bruvānāḥ*: 3.59.1^a, *mitrō jānān yātayati bruvānāḥ*.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dāṣuṣe cid yābhīr vīveṣo haryaṣva dhībhīh,
vavanmā nū te yūjyābhīr ūtī kadā na indra rāyā ā dāṣasyeḥ.

8.97.15^c (Rebha Kāṣyapa; to Indra)

tān ma ṛtām indra ṣūra citra pātṛv apō nā vajrin duritāti parṣi bhūri,
kadā na indra rāyā ā dāṣasyer viṣvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, *bhūri* at the end being a gloss, cf. Oldenberg, *Prol.* 77 ff.; Grassmann, 1. 566; Arnold, *VM.* p. 208. We may assume the priority of 7.37.5

7.38.1^a, *ūd u ṣyā devāḥ savitā yayāma*: 2.38.1^a, *ūd u ṣyā devāḥ savitā sāvāya*;
6.71.1^a, *ūd u ṣyā devāḥ savitā hiranyāyā*; 6.71.4^a, *ūd u ṣyā devāḥ*
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u ṣyā devāḥ savitā yayāma, *hiranyāyīm amātiṁ yām āciṣret*, 2.38.1^a
nūnām bhāgo hāvyo mānuṣebhīr vī yō rātnā purūvāsūr dādhati.

3.38.8^b (Prajāpatir Vaiṣvāmītra, or others; to Indra [?])

tād in nv āsya savitūr nākīr me hiranyāyīm amātiṁ yām āciṣret,
ā suṣṭutī rōdasi viṣvaminvé āpīva yōṣā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jūspātīr maṁsiṣṭa rātnām devāsya savitūr iyānāḥ,
bhāgam ugrō vāse jōhavīti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turanyāvō 'ngiraso nakṣanta, *rātnām devāsya savitūr iyānāḥ*,

pitā ca tān no mahān yājatro viṣve devāḥ sāmānaso juṣanta.
cf. 7.42.1^a

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die sturmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking *iyānāḥ* in 7.38.6^b passively; see Grassmann, 1. 335, 342.

[7.38.8^d, *trīptā yāta pathībhir devayānāḥ*: 4.37.1^b, *dēvā yāta*, &c.; cf. under 1.183.6.]

7.39.4^a (Vasiṣṭha ; to Viṣve Devāḥ)

té hí yajñēṣu yajñīyāsa ūmāḥ sadhāsthām viṣve abhī santi devāḥ,
tān adhvarā uṣatō yakṣy agne ṣruṣṭī bhāgaṃ nāsatyā pūramdhim.

10.77.8^a (Syūmaraṣmi Bhārgava ; to Maruts)

té hí yajñēṣu yajñīyāsa ūmā ādityéna nāmnā cāmhbhaviṣṭhāḥ,

té no 'vantu rathatūr manīṣām mahāç ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Pischel, *Ved Stud.* 1. 223 ff. In the ṣrāuta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vāit. 20.7 Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarah are contrasted with ūrvāḥ-āurvāḥ pitarah, and kāvyāḥ pitarah in the sequel of these texts. For 10.77.8 cf Hillebrandt, *Ved. Myth.* iii 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha ; to Viṣve Devāḥ)

nū ródasī abhiṣṭute vasiṣṭhāir ṛtāvāno vāruṇo mitró agnīḥ,

yāchantu candrá upamām no arkām [yūyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuṇa)

vī naḥ sahāsrām gurūdho radantv ṛtāvāno vāruṇo mitró agnīḥ,

yāchantu candrá upamām no arkām ā naḥ kāmāṃ pūpurantu stāvānāḥ.

For pāda b cf. suksatīāso vāruṇo mitró agnīḥ, under 6.49.1, and, tán na índro vāruṇo mitró agnīḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyā devāḥ savitā suvāṭi : 5.42.3^d, candráṇi devāḥ savitā suvāti.]

[7.40.4^c, suhāvā devy āditir anarvā : 2.40.6^c, āvatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eṣāsyā prabhṛthé havīrbhiḥ : 2.34.11^b, viṣṇor eṣāsyā prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayām bhāgavantāḥ syāma : 1.164.40^b, átho vayām, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

āçvāvatir gómatir na uṣāso virāvatīḥ sādām uchantu bhadráḥ,

ghṛtām dúhānā viçvātaḥ prāpītā [yūyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āṅgirasō nakṣanta ; 7.52.3^a, turanyāvō 'ṅgirasō nakṣanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sám u vo yajñām mahayan nāmobbhiḥ prá hótā mandró ririca upaké,

yājasva sú purvanika devān ā yajñīyām arāmatīṃ vavṛtyāḥ.

7.61.6^a (Vasiṣṭha ; to Mitra and Varuṇa)

sām u vām yajñām mahayam nām obhir huvé vām mitrāvaruṇā sabādhah,
prā vām māmāny ṛcāse nāvāni kṛtāni brāhma juṣasann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imām no agne adhvarām juṣasva : 5.4.8^a, asmākam agne adhvarām
juṣasva ; 6.52.12^a, imām no agne adhvarām.

7.44.1^c, indram viṣṇum pūṣānam brāhmaṇas pátim : 5.46.3^c, huvé viṣṇum, &c.

7.44.1^d (Vasiṣṭha ; Liṅgoktadevatāḥ)

dadhikrām vah prathamam açvinōsasam agnīm sāmiddham bhāgam ūtāye huve,
[indram viṣṇum pūṣānam brāhmaṇas pátim] ādityān dyāvāpṛthivī apāḥ
svāḥ. 5.46.3^c

10.36.1^d (Luṣa Dhānaka ; to Viṣve Devāḥ)

uśāsānāktā bṛhatī supēṣasā dyāvākṣāmā varuṇo mitró aryamā,
indram huve marútāḥ pārvatān apā ādityān dyāvāpṛthivī apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary, the last pāda is obviously borrowed from 7.44.1; the cadence, marútāḥ pārvatān apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Muller, *SBE.* xxxii. 250.

7.44.2^b : 4.39.5^b, udīrāṇā yajñām upaprayāntāḥ.

[7.44.5^b, ṛtāsya pānthām ānvetavā u : 1.24.8^b, sūryāya pānthām, &c.]

7.45.1^c : 1.72.1^b, hāste dādhanō nāryā purūṇi.

[7.45.3^d, martabhójanam ádha rāsate naḥ : 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c : 2.21.2^b, āṣāḥhāya sáhamānāya vedhāse.

7.46.4^a, mām no vadhī rudra mām párá dāḥ : 1.104.8^a, mām no vadhīr indra mām párá
dāḥ.

7.47.3^b, devír devānām ápi yanti páthāḥ : 3.8.9^d, devā devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni : 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, síndhubhyo havyām ghṛtāvaj juhota : 3.59.1^d, mitráya havyām, &c.]

7.49.1^d–4^d, tá āpo devír ihá mām avantu.

7.50.1^d–3^d, mām mām pádyena rápasā vidat tsáruḥ.

7.52.2^{cd}, mām vo bhujemānyájātam éno mām tát karma vasavo yác cayadhve :
6.51.7^{ab}, mā va éno anyákrtaṁ bhujema mām tát, &c.

[7.52.3^a, turāṇyāvó 'ngiraso nakṣanta : 7.42.1^a, prá brahmāṇo āṅgiraso nakṣanta.]

7.52.3^b, rátnaṁ devásya savitúr iyaṇáh : 7.38.6^b, rátnaṁ devásya savitúr iyaṇáh.

7.53.1^a prá dyáva yajñáñiḥ pṛthiví námobhiḥ : 1.159.1^a, prá dyáva yajñáñiḥ pṛthiví
rtāvādhā.

7.54.1^d : 10.85.43^d, 44^d, śám no bhava dvipáde śám cátuṣpade ; 6.74.1^d, śám no
bhūtaṁ, &c. ; 10.165.1^d, śám no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstospati)
amivahá vāstospate víḡvā rūpāṇy āviḡān,
sákhā suḡéva edhi naḡ.

8.15.13^b (Goṣūktin Kāṇvayana ; to Indra, here Soma)
āraṁ kṣáyāya no mahé víḡvā rūpāṇy āviḡān,
[indraṁ jáitṛāya harṣāyā śácipátim.]
9.25.4^a (Dṛlḥacyuta Āgastya ; to Soma Pavamāna)
víḡvā rūpāṇy āviḡān punāno yāti haryatáh,
yātrāmṛtāsa āsate.

8.15.13^c

Translate 7.55.1, 'O Vāstospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviḡān the participle, as though it were āviḡān, the imperfect third plural in a principal clause ; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den India, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an India hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as víḡvā rūpāṇy āviḡān belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does indraṁ jáitṛāya harṣāyā śácipátim recur in the form, apparently simpler and more primary, indraṁ jáitṛāya harṣāya, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prasvāpinyah [sc. ṛcah], an Upaniṣad)
yád arjuna sārameya datáh piḡaṅga yāchase,
viva bhrājanta ṛṣṭāya ūpa srákveṣu bāpsato ní śú svapa.

8.72.15^a (Haryata Prāgātha ; to Agni, or Haviṣāṃ stutiḥ)
 ūpa srākveṣu bāpsataḥ kṛṇvaté dharuṇaṃ divi,
 indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, Ved. Stud. II. 55 ff.; Foy, KZ xxxiv. 257; Oldenberg, ZDMG. LXI 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfeler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven' But I see no reason to take it for granted that bāpsataḥ are the ādṛayah, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid* p. 63; Aufrecht, KZ xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyāṃ sām vatsāso nā mātṛbhūḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākrve drapsāsya dhāmataḥ sām asvarann ṛtāsya yonā sām aranta nābhayah Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kīm asmān duchunāyasi nī śu svapa.

[7.55.7^a, sahasraçṛṅgo vṛṣabhāḥ: 5.1.8^c, sahasraçṛṅgo vṛṣabhās tādojah.]

7.56.11^a, svāyūdhāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5^a, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, marūdḥir it sánitā vājam árvā: 6.33.2^d, tvóta it sánitā vājam árvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa oṣadhīr vanīno juṣanta: 10.66.9^b, āpa oṣadhīr vanīnāni yajñīyā.

7.57.4^{b+d} (Vasiṣṭha ; to Maruts)

īdhak sá vo maruto didyúd astu yád va āgaḥ puruṣātā kárāma,
 mā vas tásyām āpi bhūmā yajatrā asmé vo astu sumatiḥ cāniṣṭhā.

10.15.6^d (Ṣaṅkha Yāmāyana; to Pitarah)

ācyā jānu dakṣiṇatō niṣādyemān yajñām abhi grṇita viṣve,
mā hiṇsiṣṭa pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasistha; to Aṣvins)

ḡuḡruvāṇsā cid aṣvinā purūṇy abhi brāhmāṇi cakṣāthe fṣiṇām,
prāti prā yātaṁ vāram ā jānāy, āsmē vām astu sumatiḡ cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4; Oldenberg, SBE. xlvii 305; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viṣva utī: 5.43.10^d, viṣve ganta maruto viṣva utī;
10.35.13^a, viṣve adyā maruto viṣva utī.]

7.58.3^d (Vasistha; to Maruts)

br̥hād vāyo maghāvadbhyo dadhāta jújoṣann in marutaḥ sustutīm naḥ,
gatō nādhvā ví tirāti jantūm prā ṇa spārḥābhir ūtibhis tireta.

7.84.3^d (Vasistha; to Indra and Varuṇa)

kr̥tām no yajñām vidāthesu cārum kr̥tām brāhmāṇi sūriṣu praṣastā,
ūpo rayir devājūto na etu prā ṇa spārḥābhir ūtibhis tiretam.

For 7.58.3 cf. Oldenberg, RV Noten, p 402.

7.58.6^c, arāc cid dvēso vṛṣaṇo yuyota: 6.47.13^d = 10.131.7^d, arāc cid dvēṣaḥ
sanutār yuyotu: 10.77.6^d, arāc cid dvēṣaḥ sanutār yuyota.

7.59.2^a: 1.110.7^c, yuṣmākaṁ devā āvasāhani priyé.

7.59.2^{cd} (Vasistha; to Maruts)

yuṣmākaṁ devā āvasāhani priyā, ijanās tarati dviṣaḥ,
prā sā kṣāyaṁ tirate ví mahír iṣo yó vo vārāya dāḡati.

1.110.7^c

8.27.16^{ab} (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyaṁ tirate ví mahír iṣo yó vo vārāya dāḡati,
prā prajābhir jāyate dhārmanas páry, āriṣṭaḥ sārva edhate.

c: 6.70.3^c; d: 1.41.2^c

7.60.2^c, viṣvasya sthātūr jágataḡ ca gopāḥ; 6.50.7^d, viṣvasya sthātūr jágato
jánitriḥ; 10.63.8^d, viṣvasya sthātūr jágataḡ ca mántavaḥ.

7.60.2^d: 4.1.17^d; 6.51.2^c, rjū mārteṣu vr̥jinā ca páḡyan.

[7.60.3^a, áyukta saptā haritaḥ sadhástḥat: 1.115.4^c, yadéd áyukta haritaḥ, &c.]

[7.60.3^d: see under 4.2.18^{ab}.]

7.60.4^a, ūd vām pr̥kṣāso mādhumanta asthuḥ: 4.45.2^a, ūd vām pr̥kṣāso mādhu-
manta irate.

7.60.4^b: 5.45.10^a, á sūryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá vāruṇaḥ sajósāḥ.

[7.60.5^d, çagmāsah putrá áditer ádabdhāḥ: 2.28.3^e, yūyám naḥ putrá aditer adabdhāḥ.]

7.60.6^c, ápi krátum sucétasā vātantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātāu paramāsya rāyāḥ: 4.12.3^b, agnir vājasya paramāsya rāyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyaṃ yajñéṣu mitrávaruṇāv akāri,
viçvāni durgá pipṛtaṃ tīró no yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhí yó viçvā bhúvanāni caṣṭe: 1.108.1^c, abhí viçvāni bhúvanāni caṣṭe.

[7.61.4^a, çánsā mitrásya vāruṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñám mahayaṃ námobhiḥ: 7.42.3^a, sám u vo yajñám mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā kṛtāḥ súkṛtāḥ kartṛbhir bhūt: 6.19.1^d, urúḥ pṛthúḥ súkṛtāḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno vāruṇo mitró agniḥ, yáchantu candrá upamám no arkám.

7.62.4^a: 4.55.1^b, dyāvābhūmī adite trāsithām naḥ.

7.62.5^d: 1.122.6^a, çrutám me mitrávaruṇā hāvemá.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró vāruṇo aryamá nas tmāne tokāya várivo dadhantu,
sugá no viçvā supáthāni santu yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrájamānaḥ: 10.88.16^d, áprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Sūrya (5^a), and to Mitra and Varuṇa (5^b))

yátrā cakrúr amṛtā gātúm asmāi çyenó na díyann ánv eti páthah,

práti vām sūra údite vidhema námobhir mitrávaruṇotá havyáñiḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra ūdite sūktāir [mitrām huve vāruṇam pūtadakṣam,
⁶⁵ 1.2.7^a

yāyor asuryam āksitam jyēṣṭham viçvasya yāmann acitā jigatnū.

7.66.7^a (Vasiṣṭha ; to Adityas)

prāti vām sūra ūdite mitrām gr̥ṇṣe vāruṇam,

aryamānam riçādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rīg-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, nāmobhir mitrāvaruṇotā havyāiḥ : 6.1.10^b, nāmobhir agne samidhotā havyāiḥ.]

7.63.6 = 7.62.6

[7.64.1^d, rāja suksātrō vāruṇo juṣanta : 2.27.2^b, mitrō aryamā vāruṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣā stōmo varuṇa mitra tūbhyam sōmah çukrō nā vāyāve 'yāmi,
 [aviṣṭām dhiyo jigṛtām pūramdhīr] [yūyām pāta svastībhiḥ sādā naḥ.]
⁶⁵ c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭām dhiyo jigṛtām pūramdhīh.

7.65.1^a, prāti vām sūra ūdite sūktāiḥ : 7.63.5^c, prāti vām sūra ūdite vidhema ;
 7.66.7^a, prāti vām sūra ūdite.

7.65.1^b, mitrām huve vāruṇam pūtadakṣam : 1.2.7^a, mitrām huve pūtadakṣam.

7.65.3^d : 6.68.8^d, apō nā nāvā duritā tarema.

7.65.4^{ab}, ā no mitrāvaruṇā havyājuṣṭim ghṛtāir gāvvyūtim ukṣatam iḷābhiḥ :
 3.62.16^{ab}, ā no mitrāvaruṇā ghṛtāir gāvvyūtim ukṣatam ; 8.5.6^c, ghṛtāir
 gāvvyūtim ukṣatam.

[7.65.4^c, prāti vām ātra vāram ā jānāya : 7.70.5^c, prāti prā yātam vāram ā jānāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yā dhārāyanta devāḥ sudākṣā dākṣapitarā,
 asuryāya prāmahasā.

8.25.3^b (Viṣvamanas Vaiyaṇva ; to Mitra and Varuṇa)
tā matā viṣvavedasāsuryāya prāmahasā,
mahī jājanādītir ṛtāvarī.

7.66.4^a (Vasiṣṭha ; to Uṣas)

yād adyā sūra údite 'nagā mitrō aryamā,
suvāti savitā bhāgaḥ.]

5.82.3^b

8.27.19^a (Manu Vaivasvata ; to Viṣve Devāḥ)
yād adyā sūrya udyati priyākṣatrā ṛtām dadhā,
yān nimrūci prabūdhi viṣvavedaso yād vā madhyāmdine divāḥ.
8.27.21^a (The same)
yād adyā sūra údite yān madhyāmdina atūci,
vāmān dhattā mānave viṣvavedaso jūhvānāya prācetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5°, prāti vām sūra údite vidhema, and the like.

7.66.4^c : 5.82.3^b, suvāti savitā bhāgaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)

utā svarājo ādītir ādabdhasya vratāsya yé,
mahó rājāna īgate.

8.12.14^a (Parvata Kāṇva ; to Indra)
utā svarāje āditi stómam indrāya jījanat,
purupracastām utāye ṛtāsya yāt.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die āditi, deren wege unvereitelt, uber grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher uber grosses Gut'. Cf. Bergaigne, III. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the σχῆμα καθ' ὅλον καὶ μέρος. The word does not contain any plural idea: svarājo ādītir, with plural verb, means 'the self-rulers (Mitra, Varuna, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām āditiḥ kṛnotu sá (masculine!) mitrēna vāruṇenā sajōsāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, I. 583; Bergaigne, III. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra údite : 7.63.5°, prāti vām sūra údite vidhema ; 7.65.1^a
prāti vām sūra údite suktāih.

7.66.10^b: 1.44.14^b, agnijihvá ṛtāvṛdhah; 10.65.7^a, divākṣaso agnijihvá ṛtāvṛdhah.

7.66.12^d (Vasiṣṭha; to Adityas)

tād vo adyā manāmahe sūktāiḥ sūra údite,

yād óhate váruṇo mitró aryamā yūyám ṛtāsya rathyaḥ.

8.83.3^c (Kusidin Kāva; to Viṣve Devāḥ)

āti no viṣpitā purú nāubhír apó ná paṛsatha,

yūyám ṛtāsya rathyaḥ.

Of. the pāda, syáméd ṛtāsya rathyaḥ, 8.19.35^d.—For óhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tác cákṣur devāhitam çukráṁ uccárat,

pácyema çarādaḥ çatám jīvema çarādaḥ çatám.

10.85.39^d (Sūryā Sāvitrī; to Sāvitrī)

púnaḥ pātnīm agnír adād áyuṣā sahá várcasā,

dirgháyur asyā yāḥ pátir jīvāti çarādaḥ çatám.

For masses of similar formulas see my Vedic Concordance under asāu jīva and paçyema çarādaḥ çatam; cf. also RV. 10.18.4; 16.1.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

7.67.6^{cd} (Vasiṣṭha; to Açvins)

aviṣtām dhiṣv açvinā na āsú prajāvad réto áhrayam no astu,

á vām toké tánaye tūtujānāḥ surátnāso devávītiṁ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

ṽiyám índram váruṇam aṣṭa me gíḥ právat toké tánaye tūtujānā,

7.84.5^a

surátnāso devávītiṁ gamema ṽyūyám pāta svastibhiḥ sádā naḥ.

refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mogen mit Schatz versehen zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujānāḥ in 7.67.6^d intransitively by 'stark', but, at 739, he renders tūtujānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme gunstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuna)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gíḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nú me hávam á çṛṇutam yuvānā yāsiṣtām vartír açvināv írāvat,

dhattām rátnāni jaratām ca sūrín ṽyūyám pāta svastibhiḥ sádā naḥ.

refrain, 7.1.20^d ff.

7.68.3—] *Part 1: Repeated Passages belonging to Book VII* [328

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhí páñca bhūmā trivandhuró mánasā yātu yuktāḥ,
viḥo yéna gáchatḥo devayāntīḥ kútrā cid yāmam aṇvinā dádhanā.

10.41.2^c (Suhastya Ghāṇṣeya ; to Aṇvins)

prātaryújam nāsatyādhi tiṣṭhataḥ prātaryāvānaṁ madhuvāhanam rátham,
viḥo yéna gáchatḥo yájvārīr narā kīrēc cid yajñām hótrmantam aṇvinā.

For kīrī in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, mǎ vām anyé ní yaman devayāntāḥ.

7.69.8 = 7.67.10.

[7.70.5^c, prāti prá yātam vāram á janāya : 7.65.4^c, prāti vām átra vāram á janāya.]

7.70.5^d, asmé vām astu sumatiḥ cāniṣṭhā : 7.57.4^d, asmé vo astu sumatiḥ cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyām manīṣā iyām aṇvinā gír imām suvr̥ktīm vṛṣaṇā juṣethām,
imā bráhmāṇi yuvayúny agman ŷyūyām pāta svastībhiḥ sádā nah.]

☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

āhema yajñām pathām urāṇā imām suvr̥ktīm vṛṣaṇā juṣethām,
cruṣṭivéva prēsīto vām abodhi prāti stómair jāramāṇo vásiṣṭhah.

7.71.5^b : 1.117.9^b, ní pedāva ūhathur āḥum āḥvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imām suvr̥ktīm vṛṣaṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi kārāvo bharante : 6.67.10^a, ví yád vācam kīstāso
bhārante.]

7.72.4^c : 4.13.2^a, urdhvām bhānūm savitā devó aḥret ; 4.6.2^c, urdhvām bhānūm
savitévāḥret ; 4.14.2^a, urdhvām ketūm savitā devó aḥret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paçcātān nāsatyā purástād āṇvinā yātam adharād údaktāt,
á viçvātaḥ páñcajanyaena rāyā ŷyūyām pāta svastībhiḥ sádā nah.]

☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas pāram asyā.

7.73.3^b : 7.70.7^b = 7.71.6^b, imām suvṛktīm vṛṣaṇā juṣethām.

7.73.4^d (Vasiṣṭha ; to Aṇvins)

úpa tyā váhni gamato vícam no rakṣohāṇā sámbhṛtā vilúpāni,
sám ándhāṇsy agmata matsaráṇi má no mardhiṣṭam á gatam çivéna.

7.74.3^d (The same)

á yātam úpa bhūṣatam mádhvaḥ pibatam aṇvina,
dugdhām páyo vṛṣaṇā jenyāvasū má no mardhiṣṭam á gatam.

Cf Neisser, Bezz. Beitr vii. 219.

7.73.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvāg rátham sámanasā ní yachatam ; 8.35.22^a, arvāg rátham
ní yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, pibatam somyām mádhu ; 8.24.13^b,
pibāti somyām mádhu.

7.74.3^d, má no mardhiṣṭam á gatam : 7.73.4^d, má no mardhiṣṭam á gatam çivéna.

7.75.6^d, dádhati rátnam vidhaté jánāya : 4.44.4^d, dádhathe rátnam vidhaté jánāya.

7.75.7^b, deví devébhīr yajatá yájatráih : 4.56.2^a, deví devébhīr yajaté yájatráih ;
10.11.8^b, deví devéṣu yajatá yajatra.

[7.76.5^c, té devānām ná minanti vratāni : 7.47.3^c, tá índrasya ná, &c.]

7.76.6^d, úṣaḥ sujāte prathamā jarasva : 1.123.5^b, úṣaḥ sūnṛte prathamā jarasva.

7.77.4^b (Vasiṣṭha ; to Uṣas)

ántivamā dūrē amítam uchorvīm gávyūtim ábhayaṁ kṛdhi naḥ,
yāvāya dvéṣa á bharā vásūni codāya rádho gr̥ṇatē maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayūḥ satyāni kṛṇvān dráviṇāny arṣasi,
jahí çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etá u tyāḥ práty adṛçran purástāt : 1.191.5^a, etá u tyé práty adṛçran.

7.78.3^c (Vasiṣṭha ; to Uṣas)

etá u tyāḥ práty adṛçran purástāḥ jyótir yáchantir uṣáso vibhātíḥ, 1.191.5^a
ájijanan sūryam yajñám agním apácínam támo agād ájuṣṭam.

7.78.3—] *Part 1: Repeated Passages belonging to Book VII* [330

7.80.2^d (The same)

ḷeṣā syā nāvyam āyur dādhanā, gūdhvī tamo jyōtiṣoṣā abodhi, 3.53.16^c
āgra eti yuvatīr āhayaṇā prācīkitat sūryam yajñām agnīm.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, prāty u adarṣy āyatī: 8.101.13^c, citréva praty adarṣy āyatī.]

7.81.6^d: 1.48.8^b, jyōtiṣ kṛṇoti sūnāri.

7.81.6^a (Vasiṣṭha; to Uṣas)

grāvaḥ sūribhyo amṛtaṁ vasutvanām vājāḥ asmābhyam gómataḥ,
codayitrī maghónaḥ sūnṛtāvaty ḷuṣā uchad āpa srīdhaḥ. 1.48.8^d

8.13.12^c (Nārada Kāṇva; to Indra)

ḷindra caviṣṭha satpate, rayīm grṇātsu dhāraya, 8.13.12^a; b: 5.86.6^e
grāvaḥ sūribhyo amṛtaṁ vasutvanām.

7.81.6^d: 1.48.8^d, uṣā uchad āpa srīdhaḥ.

7.82.1^b: 1.93.8^d, viṣe jānāya māhi čarma yachataṁ.

[7.82.7^a, ná tām ānho ná duritāni mārtyam: 2.23.5^a, ná tām ānho ná duritām
kūtaṣ canā.]

7.82.9^d, náras tokāsya tánayasya sātīṣu: 4.24.3^d, náras tokāsya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé indrovāruṇo mitróaryamā dyumnám yachantumāhi čarma sapráthaḥ,
avadhrām jyōtar ādīter ṛtāvīdho devāsya glókaṁ savitūr mánāmahe.

For the first pāda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébhir indrávaruṇā námobhiḥ; 1.153.1^b, havyébhir mitrá-
varuṇā námobhiḥ.

7.84.1^d, pári tmānā viṣurūpā jigāti: 5.15.4^d, pári tmānā viṣurūpo jigāsi.

7.84.2^c, pári ṇo hélo várūṇasya vṛjyāḥ: 2.33.14^a, pári ṇo hetí rudrásya vṛjyāḥ;
6.28.7^d, pári vo hetí rudrásya vṛjyāḥ.

7.84.3^d, prá ṇa spārhābhir utíbbhis tīretam: 7.58.3^d, prá ṇa spārhābhir utíbbhis
tīreta.

7.84.4^b, rayīm dhattaṁ vāsumantaṁ puruṣsum: 4.34.10^b, rayīm dhatthá, &c.;
6.68.6^b, rayīm dhatthó, &c.; 1.159.5^d, rayīm dhattaṁ vāsumantaṁ
čatagvīnam; 4.49.4^b, rayīm dhattaṁ čatagvīnam.

7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)

iyám indram vāruṇam aṣṭa me gīḥ prāvat toké tánaye tūtujānā,
surātnāso devāvitiṁ gamema yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, prāvat toké tánaye tūtujānā, surātnāso devāvitiṁ gamema :
7.67.6^{cd}, á vām toké tánaye tūtujānāḥ surātnāso devāvitiṁ gamema.

7.86.1^b (Vasiṣṭha; to Varuṇa)

dhīrā tv āsya mahinā janūṁsi ví yās tastāmbha ródasī cid urvī,
prā nákam ṛṣvām nunude brhántam dvitá náksatram papráthac ca bhūma.

9.101.15^b (Prajāpati; to Pavamāna Soma)

sá vīró dakṣasādhano ví yās tastāmbha ródasī,
háriḥ pavitre avyata vedhā ná yónim āsadam.

It is surely not going too far to say that the repeated pāda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86 1^d cf. Beigaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, pracetaso yá iṣāyanta mánma : 1.77.4^d, vājaprasūtā iṣāyanta mánma.]

7.89.1^c–4^c, mṛlā suksatra mṛlāya.

7.89.5^b (Vasiṣṭha; to Varuṇa)

yát kíṁ cedām varuṇa dáivye jáne 'bhidrohám manuṣyāc cārāmasi,
ācitti yát táva dhārmā yuyopimá má nas tasmād énaso deva rirīṣaḥ.

10.164.4^b (Pracetā Āṅgīrasa; Duḥsvapnaghnām)

yád indra brahmaṇas pate 'bhidrohám cārāmasi,
pracetā na āṅgīrasó dviṣatām pātv ānhasaḥ.

For 7.89.5 cf. 4.54.3^a, ācitti yac cakrmā dáivye jáne.

7.90.1^c, váha vāyo niyúto yāhy ácha : 1.135.2^f, váha vāyo niyúto yāhy asmayūḥ.

7.90.1^d, píbā sutásyāndhaso mādāya : 5.51.5^e, píbā sutásyāndhaso abhí práyah.

[7.90.4^c, gāvyaṁ cid ūrvām uṇījo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uṇījo, &c.]

7.90.6^b (Vasiṣṭha; to Indra and Vāyu)

iṇānāso yé dādhatē svār ṇo góbhir ācvebhir vāsubhir hiraṇyāiḥ,
indravāyū sūrāyo vícvaṁ āyur ārvadbhir vīrāiḥ pītanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ; to Saramā)

ayām nidhīḥ sarame ādribudhno góbhir ācvebhir vāsubhir nyṛṣṭaḥ,
rākṣanti tām paṇāyo yé sugopā réku padām ālakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha ; to Indra and Vāyu)

ārvanto ná ṛávaso bhíkṣamānā indravāyū suṣṭutibhir vásiṣṭhāḥ,
vājayāntaḥ sv āvase huvema ̎yūyām pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.3^d, víçvén náraḥ svapatyāni cakruḥ : 4.34.9^d, víbhvo náraḥ svapatyāni cakruḥ.]

7.91.4^a, yāvat táras tanvò yāvad ójaḥ : 1.33.12^c, yāvat táro maghavan yāvad ójaḥ.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatínrbhir adhvarām sahasrínrbhir úpa yāhi yajñām :
1.135.3^{ab}, á no niyúdbhiḥ çatínrbhir adhvarām sahasrínrbhir úpa yāhi
vitāye.

[7.92.5^c, vāyo asmín sāvane mādayasva : 2.18.7^d; 7.23.5^d, asmīñ chūra
sāvane, &c. ; 7.29.2^c, asmīnn ū sú sāvane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhūtām : 6.68.2^b, çūrāṇām çaviṣṭhā tū hí bhūtām.]

7.93.6^b : 1.108.4^d, éndrāgni sāmānasāya yz̐tam.

7.93.7^c, yát sim ágaç cakrmá tát sú mṛla : 1.179.5^c, yát sim ágaç cakrmá tát sú
mṛlatu.

[7.93.8^c, méndro no viṣṇur marútaḥ pári khyan : 1.162.1^{ab}, má no mitró várūṇo
aryamāyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha ; to Indra and Agni)

ṛṇutām jaritúr hávam indrāgni vānatām girāḥ,
̎çāná pipyatām dhíyaḥ.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva ; to Indra)

pratnaváj janayā girāḥ ṛṇudhí jaritúr hávam,
māde-made vavaksithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa ; to Açvins)

ṛṇutām jaritúr hávam kṛṣṇasya stuvató narā,
̎mādhvaḥ sómasya pitāye.]

☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^c : 5.71.2^c, 9.19.2^c, içāná pipyatām dhíyaḥ.

7.94.3^c (Vasiṣṭha ; to Indra and Agni)

má pāpatvāya no naréndrāgni mābhīçastaye,
má no riradhatañ nidé.

8.8.13^d (Sadhvaṇsa Kāṇva ; to Açvins)

á no víçvāny açvinā dhattām rádhānsy áhrayā,
kṛtām na ṛtvíyāvato má no riradhatañ nidé.

7.94.5^a, tā hí ṣāṣvanta īlate : 5.14.3^a, tám hí ṣāṣvanta īlate.

7.94.5^c (Vasīṣṭha ; to Indra and Agni)

ṭā hí ṣāṣvanta īlata, itthā viprāsa utāye,
sabādho vājasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)

yām tvā jánāsa īlate sabādho vājasātaye,
sá bodhi vṛtratūrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmábhyañ carṣaṇīsaḥā : 5.35.1^c, asmábhyañ carṣaṇīśāham.

9.94.7^c : 1.23.9^c, mǎ no duḥcānsa īcata ; 2.23.10^c, mǎ no duḥcānsa abhidipsúr
īcata ; 10.25.7^d, mǎ no duḥcānsa īcata vívakṣase.

7.94.8^b : 1.18.3^b, dhūrtiḥ prāpañ mártasya.

7.94.8^c : 1.21.6^c, indrāgni ṣarma yachatam.

7.95.4^a, utá syá nah sárasvatī juṣāṇá : 6.61.7^a, utá syá nah sárasvatī.

7.96.2^d : 1.48.2^d, cōda rádho maghónām.

7.96.3^c, grṇāṇá jamadagnivát : 3.62.18^a ; 8.101.8^d, grṇāṇá jamádagninā ;
9.62.24^c ; 65.25^b, grṇānó jamádagninā.

[7.96.5^c, tébhīr no 'vitá bhava : 1.91.9^c, tábhīr no 'vitá bhava.]

Cf. 1.81.8^c, áthā no, &c

7.96.6^c (Vasīṣṭha ; to Sarasvant)

pipivánsam sárasvata stānam yó viṣvadarçataḥ,
bhakṣīmáhi prajám īsam.

9.8.9^c (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)

nṛcákṣasam tvā vayám indrapītam svarvidam,
bhakṣīmáhi prajám īsam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayávo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭám dhīyo jigṛtám púramdhiḥ.

7.97.9^d : 4.50.11^d, jajastám aryó vanúṣam árātīḥ.

7.97.10 = 7.98.10 (Vasīṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvám indraç ca vásvo divyásyeçāthe utá pártihvasya,

ḍhattám rayím stuvaté kirāye cid, yūyám pāta svastíbhīḥ sádā nah.

c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kiri see Pischel, Ved. Stud. 1. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10^c, dhattām rayīm stuvaté kirāye cit : 6.23.3^d, dātā vāsu stuvaté, &c.]

[7.98.1^b, juhótana vṛṣabhāya kṣitnām : 10.187.1^b, vṛṣabhāya kṣitnām.]

7.98.3^d : 1.59.5^d, yudhā devébhyo vārivaç cakārtha.

7.98.5^{ab}, prēdrasya vocaṁ prathamā kṛtāni prā nūtana maghāvā yā cakāra :
5.31.6^{ab}, prā te pūrvāni kāraṇāni vocaṁ prā nūtana maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a : 1.93.6^d, urúm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

vāsaṭ te viṣṇav āsā ā kṛṇomi tán me juṣasva çipiviṣṭa havyám,
vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastibhiḥ sādā naḥ.
☞ refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tisró vācaḥ prā vada jyótiragrāḥ : 7.33.7^b, tisráḥ prajā āryā jyótiragrāḥ.]

7.101.3^b : 3.48.4^b, yathavaçām tanvām cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmiṁ viçvāni bhūvanāni tasthūs tisró dyāvas tredhā sasrūr āpaḥ,
trāyaḥ kōçāsa upasēcanāso mādhyā çetanty abhito virapçām. ☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana ; to Viçvakarman)

tām id gārbhaṁ prathamām dadhra ūpo yātra devāḥ samāgachanta viçe,
ajāsya nābhāv ādhy ekam ārpitaṁ yāsmiṁ viçvāni bhūvanāni tasthūḥ.

7.101.4^d : 4.50.3^d, mādhyā çetanty abhito virapçām.

7.101.6^a : 3.56.3^d, sá retodhā vṛṣabhāḥ çaçvatnām.

7.101.6^b, tāsminn ātmā jāgatas tasthūsaç ca : 1.115.1^c, sūrya ātmā, &c.

7.103.10^d : 3.53.7^d, sahasrasāvé prā tiranta āyuh.

[7.104.1^a, indrāsoma tāpataṁ rākṣa ubjātam : 1.21.5^b, indrāgni rākṣa ubjatam.]

7.104.3^b, anārambhaṇē tāmasi prā vidhyatam : 1.182.6^b, . . . tāmasi prā-
viddham.

[7.104.7^b, hatām druhó rakṣāso bhaṅgurāvataḥ : 10.76.4^a, āpa hata rakṣāso, &c.]

[7.104.7^c, indrāsomā duṣkṛte mā sugām bhūt: 10.86.5^d, nā sugām duṣkṛte bhuvam.]

7.104.16^d, viṣvasya jantōr adhamās padīṣṭa: 5.32.7^d, viṣvasya jantōr adhamām cakāra.

7.104.19^c (Vasiṣṭha; to Indra)

prā vartaya divō ācmanam indra sómaçitam maghavan sám çicādhī,
prāktād āpāktād adharād údaktād abhī jahi rakṣāsah pārvatena.

10.87.21^a (Payu Bhāradvāja; to Agni Rakṣohan)

paçcāt purāstād adharād údaktāt kavīh kāvyena pári páhi rájan,
sákhe sakhāyam ajāro jarimṇé 'gne mártān āmartyas tvām nah.

Cf. 7.72.5; 10.36.14, 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnām sṛjad açaṇīm yātumádbhyaḥ: 7.104.25^d, açaṇīm yātumádbhyaḥ.

7.104.23^{cd} (Vasiṣṭha; to Pṛthivī and Antarikṣa)

mā no rākṣo abhī naḍ yātumávatām āpoçatu mithunā yā kimīdina,
pṛthivī nah pāṛthivāt pātv āñhaso 'ntárikṣam divyāt pātv asmān.

10.53.5^{cd} (Agni Saucika; to Devāḥ)

pāñca jānā máma hotráṁ juṣantām gójātā utá yé yajñīyāsaḥ, 7.35.14^d
pṛthivī nah pāṛthivāt pātv āñhaso 'ntárikṣam divyāt pātv asmān.

7.104.24^d, mā té dṛçan sūryam uccárantam: 4.25.5^b, jyók paçyāt sūryam uccá-
rantam; 6.52.5^b; 10.59.4^b, páçyema nú sūryam uccárantam; 10.59.6^c,
jyók paçyema sūryam uccárantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yāc cid dhī tvā jānā imé nānā hāvanta ūtāye,
asmākam brāhmedām indra bhūtu té 'hā viçvā ca vārdhanam.

8.15.12^b (Goṣūktin Kāṇvāyana, and Aṇvasūktin Kāṇvāyana ; to Indra)
yād indra manmaçās tvā nānā hāvanta ūtāye,
asmākebhīr nībhīr ātrā svār jaya.
8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)
abhiṣṭāye sadāvṛdham svārmīlheṣu yām nārah,
nānā hāvanta ūtāye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
vī tartūryante maghavan vipaçcito 'ryó vīpo jānānām,
ūpa kramasva pururūpam ā bhara vājam nédiṣṭham ūtāye.

8.60.18^{ed} (Bhargava Prāgātha ; to Agni)
kétena çārman sacate suṣūmāny āgne tūbhyaṁ cikitvānā,
iṣanyāyā nah pururūpam ā bhara vājam nédiṣṭham ūtāye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yā rté cid abhiçrīṣaḥ purā jatrūbhya ātīdāḥ,
sāmdhātā samdhīm maghāvā purūvasur iṣkartā vīhrutaṁ pūnaḥ.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
viçvaṁ pāçyanto bibhr̥thā tanūṣv ā ,tēnā no ādhi vocata,
ksamā rāpo maruta āturasya na iṣkartā vīhrutaṁ pūnaḥ. 8.20.26^b

The repeated pāda is not of the same grammatical value in both ; iṣkartā in 8.1.12 is nomen agentis governing the accusative ; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure ; Ludwig, Kritik, p 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sōtā hī sōmam ādribhiḥ : 9.34.3^b, sunvānti sōmam ādribhiḥ.]

[8.1.22^b, devó mār̥tāya dāçūṣe : 1.45.8^d, āgne mār̥tāya dāçūṣe : 1.84.7^b ; 9.98.4^b,
vāsu mār̥tāya dāçūṣe.]

8.1.24^d : 4.46.3^c, vāhantu sōmapitaye.

8.1.25^d (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)

ā tvā rāthe hiraṇyāye hārī mayūraṇṇepya,
çitiprṣṭhā vahatām mādhyo āndhaso vivākṣaṇasya pītāye.

8.35.23^b (Çyāvaçva Ātreya ; to Açvins)

namovākē prāsthite adhvarē narā vivākṣaṇasya pītāye,

ā yātam açvinā gatam āvasyūr vām ahām huve dhattām rātnāni dāçuse.

☞ refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a : 3.51.10^c, pibā tv āsyā girvaṇaḥ.

[8.1.30^b, mánhiṣṭhāso maghónām : 5.39.4^a, mánhiṣṭham vo maghónām.]

[8.1.33^b, āsaṅgō agne dāçābhīḥ sahásrāḥ : 5.27.1^c, trāivṛṣṇō agne, &c.]

8.2.15^c, çikṣā çacivaḥ çácibhiḥ : 1.62.12^d, çikṣā çacivas tāva naḥ çácibhiḥ.

8.2.32^{bc} (Medhatithi Kāṇva, and Priyamedha Āṅgirasa ; to Indra)

hántā vṛtrām dākṣiṇénendrah purú puruhūtāḥ,
mahān mahībhiḥ çácibhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva ; to Indra)

índro brahméndra f̥s̥ir índrah purú puruhūtāḥ,

mahān mahībhiḥ çácibhiḥ.

Both Ludwig and Grassmann render purú inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, 1. 390, 'Indra schlägt, der vielgerufne, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, 1. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purú with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣu deçesu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayūtā dādat : 8.21.18^d, sahásram ayūtā dādat.]

8.3.1^c (Medhyatithi Kāṇva ; to Indra)

pibā sutāsyā rasīno mātṣvā na indra gómataḥ,

āpír no bodhi sadhamādyo vṛdhē 'smān avantu te dhīyaḥ.

8.54(Vāl. 6).5^c (Mātariçvan Kāṇva ; to Indra)

yād indra rādho ásti te māghonām maghavattama,

téna no bodhi sadhamādyo vṛdhē bhāgo dānāya vṛtrahan.

[8.3.4^b, samudrá iva paprathe : 10.62.9^d, ví síndhur iva paprathe.]

8.3.5^b : 1.16.3^b, índram prayaty ādhvarē.

8.3.6—] *Part 1: Repeated Passages belonging to Book VIII* [338

[8.3.6^c, indre ha víçvā bhūvanāni yemire : 8.12.28^c–30^c, ād it te víçvā bhūvanāni yemire ; 9.86.30^d, túbhyemā víçvā bhūvanāni yemire ; 10.56.5^e, tanūṣu víçvā bhūvanā ní yemire.]

8.3.7^a : 1.19.9^a, abhí tvā pūrvāpitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

abhí tvā pūrvāpitaya, indra stómebhir āyāvaḥ,
samīcīnāsa ṛbhāvaḥ sám asvaran rudrá gṛṇanta pūrvyam.

1.19.1^a

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samīcīnāso āsvaran,
nābhā yajñāśya dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vārvdhe vīṣṇyam çávo máde sutāśya vīṣnavi,
adyā tām asya mahimānam āyávo 'nu ṣtuvanti pūrvāthā.

8.15.6^b (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)

tād adyā cit ta ukthínó 'nu ṣtuvanti pūrvāthā,
vīṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhí no asyá yád dha pāurám āvitha : 2.13.9^b, ékasya çruṣṭāu yád dha
codām āvitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa irate,
satrājito dhanasā ákṣitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)

imé víprasya vedhāso 'gnér ástṛtayajvanaḥ,
gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

áṣṛgran devāvitaye, vājayánto ráthā iva.

9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vṛtrahantama hārī indra parāvataḥ,
arvācinó maghavan sómapitaya ugrá ṛṣvébhir á gahi.

8.49(Val. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)

yád dha nūnám yád vā yajñé yád vā pṛthivyám ádhi,
áto no yajñám āçúbhir mahemata ugrá ugrébhir á gahi.

8.50(Vāl. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)
 yád dha nūnám parāvátī yád vā prthivyám diví,
 yujāná indra háribhir mahemata ṛṣvā ṛṣébbhir á gahi.

8 50 7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvátī and prthivyám is well balanced, whereas the relation of the first two pādas in 8.49 7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kíṃ ca prthivyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)
 nír agnáyo rurucur nír u sūryo níḥ sóma indriyó rásah,
 nír antárikṣād adhamo mahám áhiṃ kṛṣé tád indra páuṇsyam.

8.32.3^c (Medhātithi Kāṇva ; to Indra)
 ny árbudasya viṣṭápaṃ varṣmāṇaṃ brhatás tira,
 kṛṣé tád indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, karisyá indra páuṇsyam

[8.3.23^c, ástaṃ váyo ná túgryam : 8.74.14^d, vákṣan váyo ná túgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
 símā purú nṛṣūto asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
 á yāhi tūyam āçúbhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādáyase sácā : 8.52(Vāl. 4).1^d, āyáu mādáyase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
 svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
 idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)
 víçvā dvéṣāṃsi jahi cáva cá kṛdhi víçve sanvantv á vásu,
 çíṣṭeṣu cit te madiráso añçavo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)
 ayám te mánuse jáne sómaḥ pūruṣu sūyate,
 tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst'; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53 (Vāl. 5).4^{cd} the connexion of the two pādas is tolerable if we take trmpāsi in subjunctive (future) sense; we should really expect tātrā sōmasya trmpāsi in pāda d, 'with the Cīṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{cd}, arvāñcam tvā sāptayo 'dhvaraçrīyo vāhantu sāvanéd úpa: 1.47.8^{ab},
arvāñcā vām sāptayo 'dhvaraçrīyo vāhantu sāvanéd úpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1^ε, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena prthupájasā.

8.5.4^b (Brahmātithi Kāṇva; to Açvins)
purupriyā ṇa útāye purumandrā purūvāsū,
stuṣé kāṇvāso açvínā.

8.8.12^a (Sadhvaṇsa Kāṇva; to Açvins)
purumandrā purūvāsū [manotārā rayñām,] cf. 1.46.2^b
stóman me açvínāv imām abhí vāhnti anūṣātām.

Note the correspondences of 8.5 11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmātithi Kāṇva; to Açvins)
mánhiṣṭhā vājasātameṣāyantā çubhás páti, -
gántārā dāçúṣo grhām.

8.13.10^c (Nārada Kāṇva; to Indra, here his Hári)
stuhí çrutām vipaçcítām hári yásya prasakṣínā,
gántārā dāçúṣo grhām namasvínah.

8.22.3^d (Sobhari Kāṇva; to Açvins)
[ihā tyā purubhūtām] devā námobhir açvínā, cf. 5.73.2^a
[arvācínā sv ávase karāmahe] gántārā dāçúṣo grhām. cf. 8.22.3^c

The extra iambic dipody, namasvínah, marks 8.13.10^c as composite and secondary; namasvínah is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.23^{ab}=8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gāchataṁ dāçúṣo grhām.

8.5.6^c, ghrtāir gavyūtim ukṣatam: 3.62.16^{ab}, á no mitrāvaruṇā ghrtāir gavyūtim
ukṣatam; 7.65.4^{ab}, á no mitrāvaruṇā havyájusṭim ghrtāir gavyūtim
ukṣatam ilābhih.

8.5.7^a (Brahmātithi Kāṇva; to Açvins)
á na stóman upa dravát túyam çyenébhir açvibhih,
yātām açvebhír açvínā.

8.49(Vāl. 1).5^a (Praskāṇva Kāṇva ; to Indra)

á na stómam úpa dravád dhíyānó āçvo ná sotr̥bhīh,

ṽyām te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyaḥ.

8.50(Vāl. 2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless, not so its Vāḥkilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (q. v) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9^a: 5.79.8^a; 9.62.24^a, utā no gómatīr īṣaḥ.

8.5.11^b: 1.92.18^b; 5.75.2^c; 8.8.1^c, dāsra hīraṇyavartanī; 8.87.5^a, dāsra hīraṇyavartanī çubhas pati.

8.5.11^c: 6.60.15^d; 7.74.2^d; 8.8.1^d; 35.22^b, pībatam sómyam mādhu; 8.24.13^b, pībati sómyam mādhu.

8.5.12^c (Brahmatīthi Kāṇva ; to Aṇvins)

asmābhyam vājīnivasu maghāvadbbhyaç ca saprāthah,
chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa ; to Aṇvins)

chardīr yantam ādābhyam viprāya stuvaté narā,

mādhvāḥ sōmasya pitāye. 8.85.1^c—9^c; also 1.47.9^d

8.5.15^c (Brahmatīthi Kāṇva ; to Aṇvins)

asmé á vahatam rayīm çatāvantam sahasrīṇam,
purukṣūm viçvādhāyasam.

8.7.13^b (Puruṇvatsa Kāṇva ; to Maruts)

á no rayīm madacyūtam purukṣūm viçvādhāyasam,
īyartā maruto divāḥ.

8.5.17^a: 5.23.3^b; 35.6^b; 8.6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktābarhiṣe.

8.5.17^b: 1.14.5^c, hāviṣmanto aram̐kṛtaḥ.

8.5.17^c: 1.47.4^d, yuvām havante aṇvinā.

8.5.18^b: 6.45.30^b, stómo vāhiṣṭho āntamah.

8.5.18^c (Brahmatīthi Kāṇva ; to Aṇvins)

asmākam adyā vām ayām stómo vāhiṣṭho āntamah,
yuvābhyām bhūtv aṇvinā.

6.45.30^b

8.26.16^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Açvins)
 vāhiṣṭho vām hāvānām stómo dūtó huvaṇ narā,
 yuvābhyam bhūtv açvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājīnivasū.

8.5.22^c: 1.46.3^c, yad vām rātho víbhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmatithi Kāṇva ; to Açvins)

└rátham hiraṇyavandhuram┐ hiraṇyābhīçum açvinā,
 └ā hí sthātho divispṛçam.┐

☞ 4.46.4^a

☞ 4.46.4^c

8.22.5^b (Sobhari Kāṇva ; to Açvins)

rātho yó vām trivandhuró hiraṇyābhīçur açvinā,

pári dyāvāprthiví bhūṣati çrutás └téna nāsatyā gatam.┐

☞ 1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, ā hí sthātho divispṛçam.

8.5.30^c (Brahmatithi Kāṇva ; to Açvins)

└téna no vājīnivasū┐ parāvātaç cid ā gatam,
 úpemām suṣṭutīm māma.

☞ 8.5.20^a

8.8.6^d (Sadhvaṇsa Kāṇva ; to Açvins)

└yác cid dhí vām purá řçayo juhūré 'vase narā,┐

☞ 1.48.14^{ab}

ā yātam açvinā gatam úpemām suṣṭutīm māma.

[8.5.35^a, hiraṇyáyena ráthena: 1.35.2^c, hiraṇyáyena savitá ráthena ; 4.44.5^b,
 hiraṇyáyena suvṛtá ráthena.]

8.5.37^e (Kaçoç Caidyasya dānastutiḥ)

tá me açvinā sanmām vidyātām návānām,

yáthā cic caidyāḥ kaçúḥ çatām uṣṭrāṇām dádat sahásrā dáça gónām.

8.6.47^b (Tirindirasya Paṛçavyasya dānastutiḥ)

trīṇi çatāny árvatām sahásrā dáça gónām,

dadúṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva ; to Indra)

mahān indro yá ójaṣa parjānyo vṛṣṭimān iva,

stómāir vatsásya vāvṛdhe.

9.2.9^b (Medhatithi Kāṇva ; to Soma Pavamāna)

asmábhyam indav indrayúr mádhvah pavasva dhārāya,

parjānyo vṛṣṭimān iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain ; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450 ; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57 1; 62.28; 88.6; 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómāir yajñāsya sādhanam : 1.44.11^a, ní tvā yajñāsya sādhanam ; 3.27.2^b,
girā yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

8.6.4^c (Vatsa Kāṇva ; to Indra)

sám asya manyáve víḥo víḥvā namanta kṛṣṭáyah,
samudráyeva sindhavaḥ.

8.44.25^b (Virūpa Āṅgirasa ; to Agni)

ágne dhṛtávratai te samudráyeva sindhavaḥ, giro vāḥrāsa irate.

For the repeated pāda cf. samudráṁ iva sindhavaḥ under 8.6 35^b, and see p 1x, line 9.

8.6.6^b : 1.80.6^b ; 8.76.2^c ; 89.3^d, vājreṇa ṣatáparvaṇā.

8.6.9^b (Vatsa Kāṇva ; to Indra)

prá tám indra naçimahi rayím gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava ; to Soma Pavamāna)

ṛ́ pavasva sahasríṇam rayím gómantam açvínam,

9.40.3^c

puruçcandrám puruṣpṛ́ham.

9.63.12^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

abhy ārsa sahasríṇam rayím gómantam açvínam,

ṛ́ abhí vājam utá ṣrávaḥ.

9.1.4^c

Cf. 10.156 3^b, (rayím) pṛ́thum gómantam açvínam.

8.6.13^b (Vatsa Kāṇva ; to Indra)

yád asya manyúr ádhvaní ví vṛtrám parvaçó ruján,
apáh samudráṁ áirayat.

8.7.23^a (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrám parvaçó yayur ví párvataṁ arājínah,

cakrāṇá víṣṇi páuṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6 26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva ; to Indra)

ní çuṣṇa indra dharmasím vājraṁ jaghantha dásyavi,
víṣā hy ūgra çṛṇviṣé.

8.33.10^c (Medhyatithi Kāṇva ; to Indra)
satyám itthā vṛśéd asi vṛśajutir nó 'vṛtaḥ,
vṛśā hy ūgra ṛṇviśé parāvāti vṛśo arvāvāti ṛrutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛśā hy ūgra ṛṇviśé into the insipid distich 8.33 10^{cd}. Cf. 5.73.1; 8.13.15; 97.4. For 8.33.10^a cf. 9.64.2^c; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
ná dyāva índram ójasā nāntárikṣāni vajrínam,
ná vivyacanta bhūmayāḥ.

8.12.24^b (Parvata Kāṇva ; to Indra)
ná yām viviktó ródasi nāntárikṣāni vajrínam,
āmāḍ id asya titviṣe sám ójasah.

8.6.17^a: 9.18.5^a, yá imé ródasi mahí; 3.53.12^a, yá imé ródasi ubhé.

8.6.19^b, ghṛtām duhata ācīram: 1.134.6^c, ghṛtām duhrata ācīram.

8.6.21^b, 43^c, kāṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
á na indra māhīm íśam púram ná darṣi gomatīm,
utá prajāñ suvīryam.

9.65.13^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
á na indo mahīm íśam pāvasva viçvadarçataḥ, 9.65.13^b
asmábhyam soma gātuvít. 9.46.5^c

Interesting modulation of the Indra-Indu idea; indra : indo = darṣi : pāvasva; see p. xi, middle ('Indra and Soma')

8.6.24^a: 5.6.10^d; 8.31.18^b, utá tyád āçvāçvyam.

8.6.24^b: 6.46.7^a, yád indra náhuṣiṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)
abhí vrajām ná tatniṣe sūra upakácakṣasam,
yád indra mṛláyāsi naḥ.

8.45.33^c (Triçoka Kāṇva ; to Indra)
távéd u táḥ sukṛtáyó 'sann utá práçastayaḥ,
yád indra mṛláyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284: 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)
yád aṅgá taviṣīyása indra prarājasi kṣitīḥ,
mahān apārā ójasā.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)
yád aṅgá taviṣīyavo yāman ṣubhrā ácidhvam,
ní párvata āhāsata.

8.7.2^b

For 8 7 2 cf. 5.55.7, and Geldner, Ved. Stud. iii. 46.

8.6.29^b, cikitván āva paçyati : 7.25.11^b, cikitván abhi paçyati.

[8.6.32^a, imām ma indra suṣṭutīm : 8.12.31^a, imām ta indra suṣṭutīm.]

8.6.34^b (Vatsa Kāṇva ; to Indra)
abhi kāṇvā anuṣatāpo ná pravātā yatīḥ,
índram vānanvatī matīḥ.

8.13.8^b (Nārada Kāṇva ; to Indra)
krīlanty asya sūnītā āpo ná pravātā yatīḥ,
ayá dhīyá yá ucyáte pátir divāḥ.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
abhi gávo adhanviṣur āpo ná pravātā yatīḥ,
punāná índram āçata.

9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schiessende wasser dem Indra, das ihn verlangende lied'. Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied geruhmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girāḥ, 'songs', implied in anuṣata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girāḥ. The plain sense of this lumbering stanza is. The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6 4, ānu drapsāsa índava āpo ná pravāt-āsan, punāná índram āçata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8 13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spielend, wie wasser auf abschussiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser sturzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nīmnām ná yanti síndhavah, 5 51.7^c, in sense if not in form, a repetition of the pāda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)
índram uktháni vāvṛdhuḥ samudrām iva síndhavah,
ánuttamanyum ajāram.

8.95.6^b (Tiraçcī Aṅgīrasa ; to Indra)

tām u śtavāma yām gira indram ukthāni vāvrdhūḥ,

purūṇy asya pāuṇsyā sīśāsanto vanāmahe.]

8.95.6^d

8.92.22^b (Ḡrutakakṣa Aṅgīrasa, or Sukakṣa Aṅgīrasa ; to Indra)

ī tvā viçantv indavaḥ, samudrām iva sīndhavaḥ,

1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Çakti Vasiṣṭha ; to Pavamāna Soma)

īndrasya hārdi somadhānam ā viça, samudrām iva sīndhavaḥ,

9.70.9^b

jūṣṭo mitrāya vāruṇāya vāyāve divo viṣṭambhā uttamāḥ.] 9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sīndhavaḥ cf. samudrāyeva sīndavaḥ, under 8.6.4^c ; for indram ukthāni vāvrdhūḥ cf. agnīm ukthāni vāvrdhūḥ, 2.8.5^b.

8.6.36^c : 1.84.4^a, imām indra sutām piba.

8.6.37^a : 5.35.6^a, tvām id vṛtrahantama.

8.6.37^b : 5.23.3^b ; 35.6^b ; 8.5.17^a, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktābarhiṣe.

8.6.37^c : 5.35.6^d ; 8.34.4^b, hāvante vājasātaye ; 6.57.1^c, huvēma vājasātaye ; 8.9.13^b, huvēya vājasātaye.

8.6.38^a (Vatsa Kāṇva ; to Indra)

ānu tvā ródasi ubhé cakráṁ ná varty étaçam,

ānu suvánāsa indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasi ubhé krákṣamāṇam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu... akrpetām in 8.76.11 see Bloomfield, JAOS. xx 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar s. v. kṛp ; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattein after' for ānu kṛp : 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svāṇpare : 8.65.2^b, mādāyāse svāṇpare ; 8.103.14^d, mādāyasva svāṇpare.]

[8.6.41^b, éka íçāna ójasā : 8.40.5^e, indra íçāna ójasā.]

8.6.45^c (Vatsa Kāṇva ; to Indra) =

8.32.30^c (Medhatithi Kāṇva ; to Indra)

arvāñcam tvā puruṣṭuta priyāmedhastutā hārī,
somapēyāya vakṣataḥ.

8.14.12^b (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
 indram it kecinā hārī somapēyāya vakṣataḥ,
 ūpa yaññām surādhasam.

8.6.47^b: 8.5.37^e, sahasrā dāṇa gōnām.

[8.7.1^a, prā yād vas triṣṭúbham iṣam : 8.69.1^a, prā-pra vas, &c.]

8.7.2^a, yād āṅgā taviṣṭiyavaḥ : 8.6.26^a, yād āṅgā taviṣṭiyāse.

8.7.2^b, 14^b, yāmaṁ çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva ; to Maruts)
 úd irayanta vāyúbhir vāçrásah pñnimātaraḥ,
 dhukṣánta pipyúṣīm iṣam.

8.13.25^c (Nārada Kāṇva ; to Indra)
 vārdhasvā sú puruṣtuta iṣiṣṭutābhiḥ utībhiḥ,
 dhukṣásva pipyúṣīm iṣam ávā ca naḥ.
 8.54 (Vāl. 6).7^d (Mātariçvan Kāṇva ; to Indra)
 sánti hy áryā āçīsa índra áyur jánānām,
 asmān nakṣasva maghavann úpāvase dhukṣásva pipyúṣīm iṣam.
 9.61.15^b (Amahyu Āṅgirasa ; to Soma Pavamāna)
 ársā naḥ soma çām gāve dhukṣásva pipyúṣīm iṣam,
 [vārdhā samudráṁ ukthyām.]

§ 9.29.3^c

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54 (Vāl. 6).7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ádhukṣat pipyúṣīm iṣam, 8 72.16^a.

8.7.4^b: 1.39.5^a, prā vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva ; to Maruts)
 tríṇi sárāṁsi pñnayo duduhré vajrīṇe mádhu,
 útsam kāvandham udriṇam.

8.69.6^b (Priyamedha Āṅgirasa ; to Indra)
 índrāya gāva āçīraṁ duduhré vajrīṇe mádhu,
 yát sim upahvaré vidát.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yād dha vo divāḥ ; 1.37.12^a, māruto yād dha vo bálam.

8.7.12^a: 1.15.2^c ; 6.51.15^a ; 8.83.9^b, yūyām hí ṣṭhā sudānavah.

8.7.13^b: 8.5.15^c, puruṣśūm viṣvādhāyasam.

8.7.15^b (Punarvatsa Āṅgīrasa ; to Maruts)
etāvataḥ cid eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādābhyasya mánmabhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva ; to Adityas)
idām ha nūnām eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādityānām āpūryaṁ sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] gluck möge der sterbliche in seinen liedern flehen'. Grassmann, 1. 403, no more plausibly, 'von ihrer so gewaltigen Schar erflehe Huld der Sterbliche, erbittend die Untruglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49 (Vāl. 1)-9, etāvatas ta imaha indra sumnāsyā gómataḥ.

8.7.20^c (Punarvatsa Kāṇva ; to Maruts)
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva ; to Indra)
kvā syā vṛṣabhó yūvā tuvigrīvo ānānataḥ,
brahmā kās tāṁ saparyati.

8.7.22^b (Punarvatsa Kāṇva ; to Maruts)
sām u tyé mahatír apāḥ sām kṣoṇí sām u-sūryam,
sām vājraṁ parvaḥ dadhuḥ.

8.52 (Vāl. 4).10^b (Āyu Kāṇva ; to Indra)
sām indro ráyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,
sām ṇukrāsāḥ gūcayāḥ sām gāvāḡiraḥ sómā indram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi. 327 ; Ved. Stud. i. 276 ff. , Max Muller, SBE. xxxii. 308 ff. ; Ludwig, Neueste Arbeiten, p 30 ; Charpentier, Le Monde Oriental, 1. 30 ff. As compared with 8.7.22 the Vāḷakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaḥ yayuḥ : 8.6.13^b, ví vṛtrām parvaḥ ruján.

8.7.25^b, ṇiprāḥ ṇirśán hiranyáyīḥ : 5.54.11^d, ṇiprāḥ ṇirśásu vītata hiranyáyīḥ.

8.7.26^a: 1.130.9^d, uḡānā yát parāvataḥ.

8.7.28^b, práṣṭir váhati róhitāḥ : 1.39.6^b, práṣṭir vahati róhitāḥ.

8.7.31^a: 1.38.1^a, kád dha nūnām kadhapriyāḥ.

8.7.35^b, antárikṣeṇa pátataḥ : 1.25.7^b, antárikṣeṇa pátatām ; 10.136.4^a, antárikṣeṇa patati.

8.8.1^a, ā no viṣvābhir utībhīḥ : 8.8.18^a; 87.3^a, ā vām viṣvābhir utībhīḥ ; 7.24.4^a,
ā no viṣvābhir utībhīḥ sajōṣaḥ.]

8.8.1^b : 5.75.3^b; 8.85.1^b, āṇvinā gāchatām yuvām.

8.8.1^c : 1.92.18^b; 5.75.2^c; 8.5.11^b, dāsrā hiraṇyavartani; 8.87.5^c, dāsrā hiraṇyavartani ṣubhas pati.

8.8.1^d : 6.60.15^d; 7.74.2^d; 8.5.11^c; 35.22^b, pībataṁ somyām mādhu; 8.24.13^b, pībāti somyām mādhu.

8.8.2^a (Sadhvaṇsa Kāṇva; to Aṇvins)

ā nūnām yātam aṇvinā rāthena sūryatvacā,
bhujī hiraṇyapeṇasā kavi gāmbhīracetasā.

cf. 1.47.9^b

8.9.14^a (Çaṇakarna Kāṇva; to Aṇvins)

ā nūnām yātam aṇvinemā havyāni vām hitā,
imé sómāso ādhi turvāṇe yādāv imé kāṇveṣu vām ātha.

8.87.5^a (Dyumnika Vasiṣṭha, or others; to Aṇvins)

ā nūnām yātam aṇvinā ṣvebhīḥ prusitāpsubhīḥ,
dāsrā hiraṇyavartani ṣubhas pati pātām sómam ṛtāvṛdhā.

cf. 8.13.11^b

c: 1.92.18^b; d: 1.47.3^b

8.8.2^b : 1.47.9^b, rāthena sūryatvacā.

8.8.4^c, 8c, putrāḥ kāṇvasya vām ihā (8^c, ṛṣiḥ).

8.8.5^a (Sadhvaṇsa Kāṇva; to Aṇvins)

ā no yātam úpaçrutý āṇvinā sómapiṭaye,
svāhā stómasya vardhanā prá kavi dhītībhīr narā.

cf. 8.8.5^b

8.34.11^a (Nṛpātithi Kāṇva; to Indra)

ā no yāhy úpaçrutý ukthéṣu raṇayā ihā,
divó amúṣya çāsato divām yayā divāvaso.

cf. refrain, 8.34.10^d–15^{cd}

[8.8.5^b, āṇvinā sómapiṭaye : 8.42.6^c, nāsatyā sómapiṭaye (see 8.38.9).]

8.8.6^{ab}, yác cid dhī vām purā ṛṣayo juhūrē 'vase narā : 1.48.14^{ab}, yé cid dhī tvām
ṛṣayah pūrva utāye juhūre 'vase mahi.

8.8.6^c, ā yātam aṇvinā gatam = refrain, 8.35.22^c–24^c.

8.8.6^d : 8.5.30^c, úpemām suṣṭutīm māma.

8.8.7^a : 1.49.1^b; 5.56.1^d, divāç cid rocanād ādhi.

8.8.7^d : 6.59.10^b, stómebhir havanaçrutā : 8.12.23^b, stómebhir havanaçrutām.

8.8.8^d, 15^b, 19^d, gṛrbhīr vatsó avīṛdhat (15^b, 19^d, avīṛdhat).

8.8.10^a, á yád vām yōṣaṇā rátham : 5.73.5^a, á yád vām sūryá rátham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ sahásranirṇijā ráthenā yātam açvinā : 1.47.2^b, ráthenā yātam açvinā. See under 1.47.2^b.

8.8.12^a : 8.5.4^b, purumandrā purūvāsū.

8.8.12^b : 1.46.2^b, manotārā rayīṇām.

8.8.13^d : 7.94.3^c, má no riradhatam nidé.

8.8.14^{ab}, yán nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán nāsatyā parāvátī yád vā sthó ádhi turváce.

8.8.14^{cd} : 8.8.11^{ab}, átaḥ sahásranirṇijā ráthenā yātam açvinā : 1.47.2^b, ráthenā yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vasūyád dānunas pati : 1.136.3^c ; 2.41.6^b, ādityá dānunas pātī.]

8.8.17^a : 5.71.1^a, á no gantam riçādasā.

8.8.18^a : 8.87.3^a, á vām víçvābhir ūtibhiḥ ; 7.24.4^a, á no víçvābhir ūtibhiḥ sajōṣāḥ ; 8.8.1^a, á no víçvābhir ūtibhiḥ.

8.8.18^b : 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāṇām : 1.1.8^a ; 45.4^c, rájantam adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

8.9.1^c, prásmāi yachatam avṛkām pṛthú chardīḥ : 1.48.15^c, prá ṇo yachatād avṛkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)

yé vām dānsānsy açvinā víprasaḥ parimāmṛçūḥ,
evét kāṇvāsya bodhatam. '

8.9.9^d (The same)

yád adyá vām nāsatyoktháir acucyavimáhi,
yád vā vāṇibhir açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñám mánave saṁmimikṣáthur evét kāṇvāsya bodhatam,
bṛhaspátim víçvān devān ahám huva índravīṣṇū açvināv āçuhéṣasā.

For the samdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b : huvéya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ; 6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam açvinā.

8.9.18^b (Çaçakarna Kāṇva ; to Açvins)

yād uṣo yāsi bhānūnā sām sūryeṇa rocace,
ā hāyām açvīno rātho vartīr yāti nṛpāyyam.

9.2.6^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ācīkradad vīṣā hārīr, mahān mitrō nā darçatāḥ,
sām sūryeṇa rocate.

cf. 9.2.6^c

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, Ved. Myth. 1. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evēt kāṇvāsya bodhatam.

8.10.3^d, devéṣv ādhy āpyam : 1.105.13^b, devéṣv asty āpyam.

[8.11.1^c, tvām yajñéṣv īdyah : 10.21.6^a, tvām yajñéṣv īlate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇam.

8.11.5^c: 3.11.8^c, vípraso jatávedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mártāsa utāye ; 1.144.5^b, devām mártāsa utāye
havāmahe.

8.11.6^c (Vatsa Kāṇva ; to Agni)

vīpraṁ víprasō 'vase ā devām mártāsa utāye,
agnīm gīrbhīr havāmahe."

cf. 1.144.5^b

10.141.3^b (Agni Tāpasa ; to Viçve Devāḥ)

sōmam rájanam ávase 'gnīm gīrbhīr havāmahe,
ādityān víṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspátim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahmán or Purohita.

8.11.8 (Vatsa Kāṇva ; to Agni) =

8.43.21 (Virūpa Āṅgirasa ; to Agni)

purutrā hí sadṛññ āsi víço víçvā ānu prabhūḥ,
samátstv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva ; to Agni)

samátstv agnīm ávase vājayānto havāmahe,
vājaṣu citrārādhasam.

8.53 (Vāl. 5).2^d (Medhya Kāṇva ; to Indra)

yā āyūṁ kútsam atithigvām árdayo āvārdhanó divé-dive,
tām tvā vayāṁ háryaçaṁ çatákratuṁ vājayānto havāmahe.

cf. 8.12.28^b

8.12.4^b ghṛtām ná pūtām adriṇaḥ : 5.86.6^c, ghṛtām ná pūtām ádribhiḥ.

8.12.5^b : 1.8.7^b, samudrá iva pinvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imām juṣasva girvaṇaḥ samudrá iva pinvate,

8.1.8.7^b

índra viçvābhir ūtibhir vavākṣitha.

8.32.12^c (Medhātithi Kāṇva ; to Indra)

sá naḥ çakráç cid ū çakaḍ dānavān antarābharāḥ,

índro viçvābhir ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhya ū sú çacīpata índra viçvābhir ūtibhiḥ,

bhāgaṁ ná hí tvā yaçásam vasuvídān ānu çūra cārāmasi.

10.134.3^d (Mādhātār Yāuvanaçva ; to Indra)

avā tyā brhatīr īso viçvāçcandrā amitrahan,

çacībhiḥ çakra dhūnuhíndra viçvābhir ūtibhir devī jānītry ajījanat

bhadrá jānītry ajījanat.

8.1.134.1^{de-6de}

The pāda, índra viçvābhir ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf under 1.8.7^b.

[8.12.8^a, yádi pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b : 1.130.8^a, ny ārcasānām oṣati.

[8.12.10^a, iyám ta ṛtvīyāvati (dhīḥ) : 8.80.7^c, iyám dhīr ṛtvīyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gārbho yajñāsya devayúḥ krátuṁ punīta ānuṣák,

stómāir indrasya vāvṛdhe mīmīta it.

8.53(Vāl.5).6^d (Medhya Kāṇva ; to Indra)

ajitūraṁ sátpatiṁ viçvācarṣaṇīm kṛdhī prajāsv ābhagam,

prá sú tīrā çacībhir yé ta ukthínāḥ krátuṁ punatá ānuṣák.

Cf. krátuṁ punīta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53, Vāl.5).2^b.

8.12.12^b, índraḥ sómasya pītāye : 1.55.2^c, índraḥ sómasya pītāye vṛṣāyate.

8.12.14^a, utá svarāje áditiḥ : 7.66.6^a, utá svarājo áditiḥ.

8.12.14^c (Parvata Kāṇva ; to Indra)

utá svarāje áditi stómam indráya jījanat,

7.66.6^a

purupraçastám ūtāya ṛtāsyā yát.

8.71.10^d (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)

áchā naḥ çiráçociṣaṁ gíro yantu darçatám,

áchā yajñāso námasā purtvāsuṁ purupraçastám ūtāye.

The longer pāda is extended by the refrain dipody ṛtāsyā yát, 8.12.13–15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)
devām-devām vó 'vasa indram-indram ḡṇīśāni,
ādha yajñāya turvāne vy ānaṇuḥ.

8.27.13^{ab} (Manu Vāivasvata ; to Viṣve Devāḥ)
devām-devām vó 'vase devām-devam abhiṣṭaye,
[devām-devam huvema vājasataye] ḡṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b: 6.42.2^b, sómebhiḥ somapātāmam.

8.12.21^{ab}: 6.45.3^{ab}, mahír asya prāṇitayaḥ pūrvír utá prāṣastayaḥ; 8.40.9^b,
pūrvír utá prāṣastayaḥ.

8.12.22^a: 3.37.5^a; 9.61.22^b, indram vṛtrāya hāntave.

[8.12.22^b: 1.13.1.1^e, devāso dadhire purāḥ; 5.16.1^d, mártaso dadhiré purāḥ;
8.12.25^b, devās tvā dadhiré purāḥ.]

8.12.22^c, indram vāṇír anūṣatā sám ójase: 7.31.12^a, indram vāṇír ánutta-
manyum evā.

8.12.23^b, stómebhir havanaṣṛutam: 6.59.10^b; 8.8.7^d, stómebhir havanaṣṛutā.

8.12.24^b: 8.6.15^b, nāntáriksāni vajrīṇam.

[8.12.25^b: see under 8.12.22^b.]

8.12.25^c—27^c, ād ít te haryatā hárí vavakṣatuḥ.

[8.12.26^{ab}, yadā vṛtrám nadivṛtam ṣávasā vajrinn ávadhīḥ: 1.52.2^c, indro yád
vṛtrám ávadhīm nadivṛtam.]

8.12.27^b: 1.22.18^a, trīṇi padā ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)
yadā te haryatā hárí vāvṛdhāte divé-dive,
[ād ít te víṣvā bhúvanāni yemire.]

~~cf.~~ refrain, 8.12.28^c—30^c

8.53 (Vā. 5).2^b (Medhya Kāṇva ; to Indra)
yá áyúm kútsam atithigvám árdayo vāvṛdhānó divé-dive,
tām tvā vayám háryaṣvam ṣatákratum [vājáyānto havāmahe.] ~~cf.~~ 8.11.9^b

8.12.28^c—30^c, ād ít te víṣvā bhúvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imám ta indra suṣṭutím: 8.6.32^a, imám ma indra suṣṭutím.]

8.12.32^b, samicnāso ásvaran: 8.3.7^c, samicnāsa ṛbhávaḥ sám asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [354

[8.12.33^a, *suvíryam sváçvyam*: 3.26.3^c, *sá no agníḥ suvíryam sváçvyam*.]

[8.13.1^b, *krátum punita ukthyam*: 8.12.11^b, *krátum punita ānuśák*; 8.53(Val.5).6^d, *krátum punata ānuśák*.]

8.13.4^c (Nārada Kāṇva; to Indra)

iyám ta indra girvaṇo rātīḥ kṣarati sunvatāḥ,
mandāno asyá barhiṣo ví rājasí.

8.15.5^c (Goṣūktin Kāṇvāyana and Aṣvasūktin Kāṇvāyana; to Indra)
yéna jyótiṣy āyāve mánave ca vivéditha,
mandāno asyá barhiṣo ví rājasí.

8.13.6^c, *vayá ivānu rohate juṣānta yát*: 2.5.4^d, *vayá ivānu rohate.*

8.13.7^b, *ṣṇudhí jaritúr hávam*: 7.94.2^a; 8.85.4^a, *ṣṇutám jaritúr hávam.*

8.13.8^b: 8.6.34^b; 9.24.2^b, *ápo ná pravātā yatīḥ.*

8.13.10^c, *gántārā dāçúṣo gṛhām namasvínah*: 8.5.5^c; 22.3^d, *gántārā dāçúṣo gṛhām.*

8.13.11^b (Nārada Kāṇva; to Indra)

tutujāno mahematé 'çvebhiḥ prūṣitápsubhiḥ,
á yāhi yajñám açúbhiḥ çām id dhí te.

8.87.5^b (Dyumnika Vāsiṣṭha; to Aṣvins)
[*á nūnám yātam açvin áçvebhiḥ prūṣitápsubhiḥ,* 8.8.2^a
[*dásrā híraṇyavartanī çubhas patī,* [*pātām sómam ṛtāvṛdhā,* c: 1.92.18^b; d: 1.47.3^b
e: 1.92.18^b; d: 1.47.3^b

The repeated pāda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva; to Indra)

indra çaviṣṭha satpate [*rayīm gṛnātsu dhārāya,* 5.86.6^e
[*çrávaḥ sūribhyo amṛtām vasutvanám.* 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa; to Indra)
á tvā rátham yáthotāye sumnáya vartayāmasi,
tuvikūrmīm ṛtīṣāham indra çaviṣṭha sátpate.

8.13.12^b, *rayīm gṛnātsu dhārāya*: 5.86.6^e, *rayīm gṛnātsu didhṛtam.*

8.13.12^c: 7.81.6^c, *çrávaḥ sūribhyo amṛtām vasutvanám.*

8.13.13^c, *juṣāná indra sáptibhir na á gahi*: 3.44.1^c, *juṣāná indra hárībhir na á gahi.*

8.13.14^b (Nārada Kāṇva ; to Indra)

á tú gahi prá tú drava mátsvā sutásya gómataḥ,
tántum tanuṣva pūrvyām yáthā vidé.]

8.1.142.1^c

8.92.30^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
mó śu brahméva tandrayūr bhūvo vājanām pate,
mátsvā sutásya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yáthā vidé : 1.142.1^c, tántum tanuṣva
pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvátī yád arvāvátī vṛtrahan,
yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāṇva ; to Indra)
yác chakrási parāvátī yád arvāvátī vṛtrahan,
átas tvā gīrbhír dyugád indra keçibhiḥ [sutávān á vivāsati.] 8.1.84.9^b

Of the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvátī yád arvāvátī açvinā, and 8.12.17. See also under 3.37.11.

[8.13.17^a, tám id víprā avasyávaḥ : 9.17.7^b ; 63.20^b, dhīrbhír víprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
trikadrukeṣu cétanam devāso yajñám atnata,
tám id vardhantu no girāḥ sadāvrđham.
9.61.14^a (Amahiyu Āṅgirasa ; to Soma Pavamāna)
tám id vardhantu no giro [vatsām samçīçvarīr iva,] 8.69.11^c
yá indrasya hrđamsániḥ.

For the repeated pāda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of 8.13.14^b with 8.92.30^c.

8.13.19^c, çúciḥ pāvaká ucyate só ádbhutaḥ : 1.142.3^a ; 9.24.6^a, çúciḥ pāvako
ádbhutaḥ ; 9.24.7^a, çúciḥ pāvaká ucyate.

8.13.25^c dhuksásva pipyúṣim iṣam ávā ca naḥ : 8.7.3^c, dhuksánta pipyúṣim iṣam ;
8.54 (Vāl. 6).7^d ; 9.61.15^b, dhuksásva pipyúṣim iṣam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihá tyá sadhamádyā yujānāḥ sómapitaye,
hári indra pratádvasu abhí svara.

8.32.29^a (Medhatithi Kāṇva; to Indra) =

8.93.24^a (Sukakṣa Āṅgīrasa; to Indra)

ihā tyā sadhamādya hāri hiraṇyakeṣya,

volhām abhī prayo hitām.

8.32.29^b

8.32.9^c

8.13.31^{abc} (Nārada Kāṇva; to Indra)

vīṣāyām indra te rātha utó te vīṣaṇā hāri,

vīṣā tvām çatakrato vīṣā hāvaḥ.

8.33.11^{cd} (Medhatithi Kāṇva; to Indra)

vīṣaṇas te abhīçavo vīṣā kácā hiraṇyāyi,

vīṣā rátho maghavan vīṣaṇā hāri vīṣā tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhīçavaḥ, kácā, ráthaḥ, hāri—is not unartistic. Add to this, that vīṣā hāvaḥ in 8.13.31^c is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vīṣā grāva vīṣā mádo vīṣā sómo ayām sutāḥ.

8.13.33^{ab}: 5.40.3^{ab}, vīṣā tvā vīṣaṇam huve vājriṇ citrābhir utibhiḥ.

8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yājamānāya sunvaté.

8.14.4^c: 4.32.8^b, yád dītsasi stutó maghām.

8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvṛdhānāsyā te vayām viçvā dhānāni jigyúṣaḥ,

ūtīm indrá vṛṇīmahe.

9.65.9^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājīno vayām viçvā dhānāni jigyúṣaḥ,

ṣakhitvām ā vṛṇīmahe.

9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntárikṣam atiran máde sómasya rocanā,

indro yád ábhinaḍ valām.

10.153.3^b (Devajāmayā Indramātaraḥ; to Indra)

tvām indrási vṛtrahā vy āntárikṣam atirah,

úd dyām astabhna ójasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic ṛks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b : 8.6.45^c = 8.32.30^c, somapéyāya vakṣataḥ.

8.15.1^{a+b} (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
tām v abhī prā gāyata puruhūtām puruṣtutām,
indram gīrbhīs taviṣām ā vivāsata.

8.92.5^a (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
tām v abhī prārcatē_{ndraṁ sómasya pītāye,} 8.1.16.3^c
tād id dhy asya vārdhanam.

8.92.2^a (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
puruḥūtām puruṣtutām gāthānyām sānaçrutam, indra iti bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vṛtrāṇi jighnase : 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c : 8.13.4^c, mandāno asyā barhiṣo ví rājasi.

8.15.6^b : 8.3.8^d, ānu ṣṭuvanti pūrvāthā.

8.15.12^b : 8.1.3^b ; 68.5^c, nānā hāvanta utāye.

8.15.13^b : 7.55.1^b ; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
āram kṣāyāya no mahé_{viçvā rūpāny āviçān,} 7.55.1^b
indram jāitrāya harṣayā çācīpátim.

9.111.3^c (Anānata Pāruçchepi ; to Pavamāna Soma)
pūrvām ānu pradīçam yāti cékitat sám raçmibhir yatate darçató rátho
dāivyo darçató ráthah,
āgmann ukthāni páuṇsyéndraṁ jāitrāya harṣayan,
vājraç ca yád bhavátho ānapacyutā samátsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth i. 310 ; ii. 236 ; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrājām carṣaṇmām : 3.10.1^b ; 10.134.1^d, samrājām carṣaṇmām.]

8.16.7^{bc} : 8.2.32^{bc}, indrah purú puruhūtāḥ, mahān mahībhiḥ çacrbhiḥ.

8.16.11^c (Irimbiṭhi Kāṇva ; to Indra)
sā naḥ pápriḥ párayāti svastí nāvā puruhūtāḥ.
indro víçvā átí dvīṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 ātīd u çakrá ohata índro víçvā áti dvīṣaḥ,
 bhinát kanīna odanām pacyāmānaṁ paró girā.

The primary connexion of the repeated pāda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69 14 cf. Neisser, Bezz Beitr. xviii. 315 ; Hillebrandt, Ved. Myth. iii. 350 ; Geldner, Ved Stud. iii. 65.

[8.17.1^b, índra sómaṁ pībā imām : 10.24.1^a, índra sómam imām pība.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édaṁ barhiḥ sado máma.

8.17.2^b: 3.41.9^b, váhatām indra keçínā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayām yujā somapām indra somīnaḥ,
 sutāvanto havāmahe.

8.51(Vāl.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 yāsmāi tvām vaso dānūya çikṣasi sá rāyās pōsam açnute,
 8.51(Vāl.3).6^{ab}
 tām tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.
 8.51(Vāl.3).6^c

8.61.14^d (Bhargha Pragātha ; to Indra)
 tvām hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhataḥ,
 tām tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.
 8.51(Vāl.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama sutāvanto havāmahe,
 yād indra mṛlāyāsi naḥ. 8.93.28^c–30^c ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yūjam for yujā. The corruption might be due to brahmayūjā in stanza 2. Translate. 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujā = sómena.

[8.17.4^b, asmākaṁ suṣṭutīr upa : 1.84.2^c, ṛṣṇām ca stutīr upa.]

SV. 2.380 reads ṛṣṇām suṣṭutīr upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, índro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yājamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayām ta indra sómo nīpūto ádhi barhiṣi,
 éhīm asyá drāvā pība.

8.64.12^c (Pragātha Kāṇva ; to Indra)
 tām adyā rādhaso mahé çāruṁ mādāya ghṛṣvaye,
 éhīm indra drāvā pība.

359] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.18.12

8.17.15^d: 1.16.3^c; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, indraṁ sómasya pitāye.

8.18.1^b: 8.7.15^b, sumnām bhikṣeta mārtyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitā bhāgo vāruṇo mitró aryamā.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^b—7^b,
vāruṇo mitró aryamā.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

└ tát sú naḥ savitā bhāgo vāruṇo mitró aryamā,┐
çárma yachantu saprátho yád ímahe.

4.55.10^{ab}

10.126.7^c (Kulmalabarhiṣa Çailūṣī, or Āṇhomuc Vāmadevya; to Viçve
Devāḥ)

çunām asmābhyam útāye └ vāruṇo mitró aryamā,┐

1.26.4^b

çárma yachantu saprátha ādityāso yád ímahe āti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuna, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form çárma yachātha sapráthah (MSS. sapráthāh), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here āti dvīṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ādityāso summarizes a second time vāruṇo mitró aryamā of pāda b.

8.18.5^c, añhóç cid urucákrayo 'nehásāḥ : 5.67.4^d, añhóç cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápāmivām ápa srídham ápa sedhata durmatím,
ādityāso yuyótanā no áñhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāṇo ápa duchúnām ápa sedhata durmatím,
usrāḥ kartana bheṣajám.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ çárma yachatādityā yán múmocati,
énaśvantaṁ cid énaśaḥ sudānavaḥ.

8.67.18^b (Matsya Sāmmada, or others; to Ādityās)

tát sú no návyam sányasa ādityā yán múmocati,
bandhád baddhām ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyam kṛnomi sányase purājām*. This contains, to my mind, a playful paradox. 'I make a new song that is (in reality) primordial (purājām) for the good old (sányase) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmāi . . . indrāya . . . prasnāya pātye dhiyo marjayanta*; and still more clearly 10.91.13, *imām prasnāya sustutim náviyasim vocēyam asmā uṣatē ṣṇótu naḥ*. These passages show *prasnāya* (sc. *devāya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is bound is released from a fetter, O *Aditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *múmocati* than *ṣárma*; still the point, perhaps, is subjective

8.18.14^b *duḥṣānsam mártyaṁ ripúm : 2.41.8^c, duḥṣānsa mártyo ripúh.*

8.18.16^a (*Irimbiṭhi Kāṇva*; to *Ādityas*)
ā ṣárma párvatānām otāpām vṛṇīmahe,
dyāvākṣamāre asmād rāpas kṛtam.

8.31.10^a (*Manu Vāivasvata*; *Dampatyor aṣiṣaḥ*)
ā ṣárma párvatānām vṛṇīmahe nadínām,
ā viṣṇoḥ sacābhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa ṣānsyam : 8.83.4^b, vāmām varuṇa ṣānsyam.*]

[8.18.22^c, *prá sú na áyur jīvase tīretana : 10.59.5^b, jīvātave sú prá tirā na áyuh.*]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^a.

8.19.1^c, *devatrā havyām óhire : 1.128.6^e, devatrā havyām óhiṣe.*

8.19.3^c : 1.12.1^c, *asyá yajñásya sukrátum.*

[8.19.4^{ab}, *ūrjó nápatam subhágam sudíditim agnīm ṣṛṣṭhaṣocīṣam : 8.44.13^{ab},
 ūrjó nápatam ā huve 'gnīm pávakāṣocīṣam.*]

8.19.6^c, *ná tám árho devákṛtam kútaṣ caná : 2.23.5^a, ná tám árho ná duritām
 kútaṣ caná ; 10.126.1^a, ná tám árho ná duritām.*

8.19.7^c : 7.15.8^c, *suvíras tvám asmayúh.*

8.19.8^b (*Sobhari Kāṇva*; to *Agni*)
praṣānsamāno átithir ná mitríyo 'gní rátho ná védyah,
tvé kṣémāso āpi santi sādhávas tvám rájá rayīṇām.

8.84.1^c (Uṣanas Kāvya; to Agni)[prēṣṭhaṁ vo átithiṁ] stuṣé mitrām iva priyām,
agnīṁ ráthaṁ ná védyaṁ.1.186.3^a

Cf. Pischel, Ved. Stud. 1. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c, sá dhībhīr astu sánitā.[8.19.16^a, yéna cáṣṭe váruṇo mitró aryamā: see under 1.36.4^a.]8.19.17^a (Sobhari Kāṇva; to Agni)té ghéd agne svādhyò yé tvā vipra nidadhiré nṛcákṣasaṁ,
vipṛāso deva sukrátum.8.43 30^a (Virūpa Āṅgirasa; to Agni)té ghéd agne svādhyó 'hā víçvā nṛcákṣasaḥ,
tárantaḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, 1. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43 30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; of the author, JAOS xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stets durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir . . . als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the word belongs primarily to the gods.—Cf. the pāda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadrām mánah kṛṇuṣva vṛtatūrye.8.19.21^c, yájiṣṭhaṁ havyaváhanam: 1.36.10^b; 44.5^d, yájiṣṭhaṁ havyaváhana;
7.15.6^c, yájiṣṭho havyaváhanaḥ.8.19.24^d: 3.27.7^a, hótā devó ámarthyāḥ.8.19.25^c: 3.24.3^b; 8.75.3^b, sáhasaḥ sūnav āhuta.[8.19.32^c, samrájaṁ trāsadasyavam: 10.33.4^b, rájanaṁ trāsadasyavam.][8.19.35^d, syáméd ṛtasya rathyāḥ: 7.66.12^d; 8.83.3^c, yūyám ṛtasya, &c.][8.20.5^c, bhūmir yámeṣu rejate; 1.37.8^c, bhiyá yámeṣu réjate (sc. prthiví).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

góbhir vāṇó ajyate sóbharīṇāṃ ráthe kóḷe hiranyáye,
góbhandhavaḥ sujātāsa iṣé bhujé mahānto na spárase nú.

8.22.9^b (Sobhari Kāṇva ; to Aṇvins)

á hí ruhátam aṇvinā ráthe kóḷe hiranyáye vṛṣaṇvasū,
yuñjāthām pīvarīr iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighantavas, 1. 11, where both vāṇá and vāṇī are synonyms for vāk, 'speech') ; góbhandhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahnā tād eṣām.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

viṣvaṃ pácyanto bibhr̥thā tanúṣv á tēnā no ádhi vocata,
kṣamā rápo maruta āturasya na iṣkartā vihrutaṃ pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāhmadā, or others ; to Ādityas)
yád vaḥ ḡrāntāya sunvaté várūtham ásti yác chardīḥ,
tēnā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā vihrutaṃ pūnaḥ.]

8.21.3^c : 5.40.1^b, sómaṃ somapate piba.

8.21.4^d : 1.14.1^b, viṣvebhīḥ sómapitaye.

[**8.21.5^c**, abhí tvām indra nonumaḥ : 7.32.22^a, abhí tvā ḡura nonumaḥ.]

8.21.9^c : 1.30.7^c, sákhāya índram útāye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tváyā ha svid yujā vayám prāti ḡvasantam vṛṣabha bruvīmahi,
samsthé jánasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)
tváyā ha svid yujā vayám códiṣṭhena yaviṣṭhya,
abhí śmo vājasātaye.

Cf. 1.8.4^b, indra tváyā yujā vayám.

8.21.13^b, ānāpir indra janúṣā sanād asi : 1.102.8^c, aṇatrúr indra janúṣā sanād asi ;
10.133.2^c, aṇatrúr indra jajūṣe.

[**8.21.18^d**, sahásram ayútā dádat : 8.2.41^b, catvāry ayútā dádat.]

8.22.1^c (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dán̄siṣṭham ūtáye,
yám aṇvinā suhavā rudravartanī á sūryāyāi tastháthuh.

10.39.11^c (Ghoṣā Kākṣivati ; to Aṇvins)

ná tám rājanāv adite kútaç caná náñho aṇnoti duritām nákir bhayám,
yám aṇvinā suhavā rudravartanī purorathām kṛnutháh pátnya sahá.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55 Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39 11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣam suhavam puruspṛham bhujoyúm vājeṣu pūrvyam,
sacanāvantam sumatībhiḥ sobhare vídveṣasam anehāsam.

8.46.20^d (Vaça Aṇvya ; to Indra)

sánitah sūsanitar ūgra citra cétistha sūnṛta,
prāsāhā samrāt sáhurim sáhantam bhujoyúm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pādas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den legenden bei den krafttaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujoyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyá purubhūtām.

[8.22.3^c arvācinā sv ávase karāmahe : 10.38.4^d, arvāñcam índram ávase, &c.]

8.22.3^d : 8.5.5^c, gántārā dāçúṣo grhām ; 8.13.10^c, gántārā dāçúṣo grhām namas
vīnah.

8.22.5^{ab}, rátho yó vām trivandhuró hīraṇyābhīçur aṇvinā : 8.5.28^{ab}, rátham
hīraṇyavandhuraṁ hīraṇyābhīçum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^c : 4.47.3^d, á yātam sómapitaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbatam dāçúṣo grhé.

8.22.9^b, ráthe kóçe hīraṇyāye vṛṣanvasū : 8.20.8^b, ráthe kóçe hīraṇyāye.

8.22.10^a, yábhiḥ pakthām ávatho yábhir ádhrigum : 1.112.20^b, bhujoyúm yábhir
ávatho yábhir ádhrigum.

8.22.14^c (Sobhari Kāṇva ; to Aṇvins)

tāv id doṣā tā uṣāsi çubhās pāti tā yāman rudrāvartani,
mā no mārātāya ripāve vājinīvasū parō rudrāv āti khyatam.

8.60.8^a (Bhargha Prāgātha ; to Agni)

mā no mārātāya ripāve rakṣasvine māghāçaṇsāya rīradhaḥ,
āsredhadbhis tarāṇibhir yaviṣṭhya çivébhiḥ pāhi payūbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208 ; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory ; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d : 5.82.6^c ; 8.103.5^d, viçvā vāmāni dhīmahi.

8.23.4^a : 7.16.3^a, ūd asya çocir asthāt.

8.23.7^b : 1.127.2^e ; 8.60.17^d, hótāraṁ carṣaṇīnām.

8.23.9^b, yajñāsya sādhanam girā : 1.44.11^a, nī tvā yajñāsya sādhanam ; 3.27.2^b,
girā yajñāsya sādhanam ; 8.6.3^b, stómāir yajñāsya sādhanam.

[8.23.12^b, rayīm rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ;
9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a : 5.23.3^a, viçve hí tvā sajósasah ; 5.21.3^b, tvām viçve sajósasah.

8.23.18^b : 5.21.3^b, devāso dūtām akrata.

8.23.22^b (Viçvamanas Vaiyaçva ; to Agni)

prathamām jātāvedasam agnīm yajñēṣu pūrvyām,
prāti srūg eti nāmasā havīṣmati.

8.39.8^e (Nabhāka Kāṇva ; to Agni)

yó agniḥ saptāmānuṣaḥ çritó viçveṣu sindhuṣu,
tām āganma tripastyām mandhātúr dasyuhántamam agnīm yajñēṣu
pūrvyām [nābhantām anyaké same.] ~~cf~~ refrain, 8.39.1^f ff.

8.60.2^d (Bhargha Prāgātha ; to Agni)

áchā hí tvā sahasaḥ sūno āṅgiraḥ srúçaç cāranty adhvare,
ūrjó nāpātām ghr̥tākeçam imahe 'gnīm yajñēṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others ; to Agni)

viçveṣām ihā stuhi hótīṇām yaçástamam,
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two ; cf. 8.23.7^b = 8.60.17^d ; and 8.60.19^b = 8.102.16^b.

[8.23.23^a, ábhir vidhemāgnāye : 8.43.11^c, stómāir vidhemāgnāye.]

8.23.25^a : 1.127.8^d, átithīm mánuṣāṇām.

8.23.27^a (Viṣvamanas Vaiyaçva ; to Agni)
vāṁsvā no vāryā purū vāṁsva rāyāḥ puruspṛhāḥ,
suvīryasya prajāvato yāçasvataḥ.

8.60.14^d (Bharga Prāgātha ; to Agni)
nahī te agne vṛṣabha pratidhṛṣe jāmbhāso yād vitīṣṭhase,
sā tvām no hotaḥ sūhutaḥ haviṣ kṛdhi vāṁsvā no vāryā purū.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
vāryā purū is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29^b, tvām no gomatīr īṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[8.23.30^a, āgne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viṣvamanas Vaiyaçva ; to Agni)

āgne tvām yaçā asy, ā mitrāvāruṇa vaha,
ṛtvānā samrājā pūtādakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)
tā vām viçvasya gopā devā devēṣu yajñīyā,
ṛtvānā yajase pūtādakṣasā.

8.24.1^b : 3.53.13^b, brāhméndrāya vajriṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna ā bhara ; 9.40.5^a ; 6.1.6^a, sá naḥ punānā ā bhara.

8.24.8^b (Viṣvamanas Vaiyaçva ; to Indra)

vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,
váso spārhasya puruhūta rádhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)
etāvatas te vaso vidyāma çūra návyasaḥ,
yáthā práva étaçam kṛtvye dhāne, yáthā váçam daçāvraje.

8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24 8, 'mögen wir finden, Vṛtratöter, held, dise deine neueste treffliche, ersente gewärung, vilgerufener'. Similarly Grassmann, both correctly. The Vāḷakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavrad-scha'. Now 8.50(Vāl. 2) 9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta imaha indra sumnásya gómataḥ,
yáthā právo maghavan médhyātithim yáthā nípātithim dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nípātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnásya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnám see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Väl. 1).9, may bear upon the meaning of a third, 8.50(Väl. 2).9. I would remark that the interpretation on the part of the Padakāra of vāso in 8.24.8 as vāsoḥ is rendered doubtful by the parallel vāso in 8.50(Väl. 2).9. In both places the word is probably vocative. Grassmann, in his *Lexicon*, s. v. nāvyaḥ, suggests, unnecessarily, the reading te āvāso for te vāso in 8.50(Väl. 2).9^a, but ignores his own suggestion in his translation. Oldenberg, *Prol.*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel vāso in 8.24.8^c, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Väl. 2).9, and again, on account of its more obvious construction, that 8.49(Väl. 1).9 is the model after which 8.50(Väl. 2).9 was patched up with the aid of 8.24.8^b.

8.24.18^b, pībāti sōmyaṁ mādhu: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pībataṁ sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, āhūmahī ṣṛavasyāvaḥ.

8.24.19^a (Viṣvamanas Vaiyaṣva; to Indra)
éto nv indraṁ stāvāma sākḥāya stōmyaṁ nāram,
kṛṣṭīr yō viṣvā abhy āsty ēka it.

8.81.4^a (Kusidin Kāva; to Indra)
éto nv indraṁ stāvāmécānāṁ vāsavaḥ svarājam,
nā rādhasā mardhiṣan naḥ.

8.95.7^a (Tiraçci Āṅgīrasa; to Indra)
éto nv indraṁ stāvāma çuddhām çuddhēna sūmnā,
çuddhāir ukthāir vāvṛdhvānsaṁ çuddhā açīrvān mamattu.

8.25.1^c, ṛtāvānā yajase putādakṣasā: 8.23.30^c, ṛtāvānā samrājā putādakṣasā.

8.25.3^b: 7.66.2^c, asuryāya prāmahasā.

8.25.4^c: 1.151.4^b, ṛtāvānāv ṛtām ā ghoṣato (1.151.4^b, ghoṣatho) brhāt.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, sāmraṇyāya sukrātū: 1.25.10^c, sāmraṇyaya sukrātuḥ.

8.25.11^c, āriṣyanto nī pāyūbhiḥ sacemahi: 2.8.6^c, āriṣyantaḥ sacemahi.

8.25.18^c: 3.54.15^b; 4.16.5^b, ubhé ā paprāu ródasi mahitvū.

8.25.24^b: 1.82.2^d, viprā nāviṣṭhayaḥ matī.

8.26.9^a (Viṣvamanas Vaiyaṣva, or Vyaṣva Āṅgīrasa; to Aṣvins)
vayāṁ hī vām hāvāmaha ukṣanyānto vyaṣvavāt,
sumatībhir ūpa viprāv ihā gatam.

8.87.6^a (Dyumnika Vāsiṣṭha, or others; to Aṣvins)
vayāṁ hī vām hāvāmaha vipanyāvo viprāso vājasātaye,
tā valgū dasrā purudānsasā dhiyāṣvinā ṣṛuṣṭy ā gatam.

For vyaṣvavāt cf. p. 20, note 3.

[8.26.11^c, sajóṣasā várūṇo mitró a yamá: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvábhyām bhutv açvinā.

8.26.21^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgirasa; to Vāyu)
tāva vāyav ṛtaspatē tvāṣṭur jāmātar adbhuta,
āvāṅsy á vṛṇīmahe.

8.67.4^c (Matsya Sāmmada, or others; to Ādityas)

ṁ māhi vo mahatām ávo, ṁ várūṇa mītrāryaman, ṁ a: 8.47.1^a; b: 5.67.1^c
āvāṅsy á vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvastar's son-in-law, wonderful'. Cf Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām ávo várūṇa mītra dāçuse,
yām ādityā abhī druhó ráksathā ném aghām naçat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Ādityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman, (your) helps do we implore.' The tautology of ávas and ávāṅsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda várūṇa mītrāryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Vā.5).1^d, íçānaṁ rāyá Imahe.

8.27.3^d: 4.1.3^e, marútsu viçvábhanuṣu.

[8.27.4^d, yāntā no 'vṛkām chardīḥ: see under 1.48.15^c.]

8.27.10^b, dévāso ásty ápyam: 1.105.13^b, dévésu ásty ápyam.]

8.27.13^{ab}, devām-devaṁ vó 'vase devām-devam abhīṣṭaye: 8.12.19^{ab}, devām-devaṁ vó 'vasa índram-índram grṇīṣāṇi.

[8.27.13^c, devām-devaṁ huvema vājasātaye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{od}, prá sá ksáyaṁ tirate ví mahír íso yó vo várāya dáçati.

8.27.16^c: 6.70.3^c; 10.63.13^b, prá prajābhīr jāyate dhármaṇas pári.

8.27.16^d: 1.41.2^c, áriṣṭaḥ sárva edhate; 10.63.13^a, áriṣṭaḥ sá mártō víçva edhate.

8.27.17^c, aryamā mītró várūṇaḥ sárātayaḥ: 1.79.3^c; 10.93.4^b, aryamā mītró várūṇaḥ párijmā.

8.27.19^a, yád adyá súrya udyatí: 7.66.4^a: 8.27.21^a, yád adyá súra údite.

8.27.21^a: 7.66.4^a, yád adyá súra údite; 8.27.19^a, yád adya súrya udyatí.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [368

8.28.2^a: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 83.2^b; 10.126.3^b—7^b,
várūṇo mitrō aryamā.

[8.28.5^c, sapto ādhi ṣriyo dhire: see under 2.8.5^c.]

[8.29.2^b, antār devēṣu mēdhirah: 1.105.14^d; 142.11^d, devō devēṣu mēdhirah.]

[8.29.9^b, samrājā sarpirāsuti: 1.136.1^d; 2.41.6^a, tā samrājā ghṛtāsuti.]

[8.30.1^b, (arbhakō) devāso nā kumārakāh: 8.69.15^a, arbhakō nā kumārakāh.]

[8.30.3^b, tā u no ādhi vocata: 8.20.26^b; 67.6^a, tēnā no ādhi, &c.]

8.31.5^b, sunutā ā ca dhāvataḥ: 7.32.6^d, sunōty ā ca dhāvati.

8.31.8^b, viṣvam āyur vy ācnuṭaḥ: 1.93.3^c, viṣvam āyur vy ācnavat; 10.85.42^b,
viṣvam āyur vy ācnuṭam.

8.31.10^a: 8.18.16^a, ā ṣarma pārvatānām.

8.31.11^a (Manu Vāivasvata; Dāṁpatyor āṣiṣaḥ)
āitu pūṣā rayīr bhāgaḥ svastī sarvadhātamaḥ,
urūr ādhvā svastāye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayām pūṣā rayīr bhāgaḥ sōmaḥ punānō arṣati,
pātir viṣvasya bhūmano vy ākhyat rōdasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, urūr ādhvā svastāye, and rayīr bhāgaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayīr bhāgaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Pūṣan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt duser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{cde}—18^{cde}, devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.

8.31.17^a (Manu Vāivasvata; Dāṁpatyor āṣiṣaḥ)
nākiṣ tām kārmanā naṣan nā prā yoṣan nā yoṣati,
devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.]

refrain, 8.31.15^{cde}—18^{cde}

8.70.3^a (Puruhanman Āngirasa; to Indra)
nākiṣ tām kārmanā naṣad yāc cakāra sadāvṛdham,
indram nā yajñāir viṣvāgūrtam fbhvasam ādhr̥ṣtam dhṛṣṇvōjasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utá tyád ācāvāpyam.

8.32.2^c (Medhātithi Kāṇva ; to Indra)

yāḥ sṛbindam ānarāṇīm pīprum dāsām ahiçūvam,

vádhiḍ ugró riṇānn apāḥ.

9.109.22^b (Agnayo Dhiṣṇyā Āiçvarayaḥ ; to Pavamāna Soma)

īndur indrāya toçate ní toçate çrīnānn ugró riṇānn apāḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya. the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhiḍ the word çrīnān which belongs regularly to the diction of the Pavamānyah ; cf. e.g. 9.46.4. Grassmann, II. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣé tād indra pāuṣyam.

8.32.7^b, stotāra indra girvanah : 4.32.8^c, stotṛbhya indra girvanah.

8.32.12^c, indro víçvābhīr utībhīh : 8.12.5^c, indra víçvābhīr utībhīr vavāksitha ;

8.61.5^b ; 10.134.3^d, indra víçvābhīr utībhīh. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyò 'vānir mahān supārāḥ sunvatāḥ sākha.

8.32.13^c, tām indram abhī gāyata ; 1.4.10^c ; 5.4^c, tasmā indrāya gāyata.

8.32.18^b : 1.133.7^e, sahāsrā vājy āvṛtaḥ.

[8.32.22^c, dhénā indravacākaçat : 10.43.6^b, jānānām dhénā avacākaçad vísa.]

8.32.23^c : 4.47.2^d, nimnām āpo ná sadhryak.

8.32.24^b, sōmam vīrāya çipriṇe : 6.44.14^d, sōmam vīrāya çipriṇe pībadhyāi.

8.32.27^c : 1.37.4^c, devāttam brāhma gāyata.

8.32.29 (Medhātithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasas ; to Indra)

ihā tyā sadhamādyā hāri hīranyakeçyā,

volhām abhī prāyo hitām.

8.32.29^a = 8.93.24^a : 13.27^a, ihā tyā sadhamādyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapēyāya vakṣataḥ.

8.33.3^d (Medhyātithi Kāṇva ; to Indra)

kāṇvebhir dhṛṣṇav ā dhṛsád vājam darsi sahasriṇam,
piṇḍāṅgarūpaṁ maghavan vicarsaṇe makṣū gómantam imahe.

8.88.2^d (Nodhas Gāutama ; to Indra)

dyukṣām sudānum tāviṣibhir āvrtam girim ná purubhójasam,
kṣumántam vājam çatīnam sahasriṇam makṣū gómantam imahe.

For ksumántam, in 8.88.2, see the author, IF. xxv.185 ff ; for piṇḍāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kāṇva ; to Indra)

satyām itthā vṛśéd asi vṛśajūtir nó 'vṛtaḥ,

[vṛśā hy ūgra ṛṇviśé parāvāti] vṛśo arvāvāti grutāḥ.

8.6.14^c

9.64.2^c (Kaṇyapa Mārīca ; to Pavamāna Soma)

vṛśnas te vṛśṇyam çávo vṛśā vānam vṛśā mādāḥ,
satyām vṛśan vṛśéd asi.

Cf. 10.153.2^c, tvām vṛśan vṛśéd asi.

8.33.10^c, vṛśā hy ūgra ṛṇviśé parāvāti : 8.6.14^c, vṛśā hy ūgra ṛṇviśé.

8.33.11^{cd}, vṛśā rátho maghavan vṛśanā hárti vṛśā tvām çatakrato : 8.13.3^{abc},
vṛśāyām indra te rátha utó te vṛśanā hárti, vṛśā tvām çatakrato vṛśā
hávaḥ.

8.33.15^d (Medhyātithi Kāṇva ; to Indra)

asmākam adyāntamaṁ stómaṁ dhiṣva mahāmaha,

asmākam te sávanā santu çāntamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)

sácā sómesu puruhūta vajrivo mādāya dyukṣa somapāḥ,

tvām id dhī brahmakṛte kāmīyam vásu deṣṭhāḥ sunvaté bhúvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god), *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayām tát ta indra sám bharāmasi yajñām ukthām turām vácaḥ, to wit : ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).' The looser dependence of mādāya upon sómesu, as compared with asmākam te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{cd}–15^{cd}, divó amúṣya çāsato divām yayá divāvaso.

8.34.4^b : 5.35.6^d ; 8.6.37^c, hávante vājasātaye ; 6.57.1^c, huvéma vājasātaye ;
8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpatithi Kāṇva; to Indra)

ā no yāhi mahemate sāhasrote ṣātāmagha,

└divó amūṣya ṣāsato divām yayá divāvaso.┘

☞ refrain, 8.34.1^{cd}–15^{cd}9.62.14^a (Jamadagni Bhārgava; to Soma Pavamāna)

sahásrotiḥ ṣātāmagho vimāno rájasah kavīḥ,

└indrāya pavate mādah.┘

☞ 9.6.7^b[8.34.8^a, ā tvā hótā mánurhitah: 1.13.4^c, āsi hótā mánurhitah; 1.14.11^a; 6.16.9^a,
tvām hótā mánurhitah.]8.34.11^a, ā no yāhy úpaçruti: 8.8.5^a, ā no yātam úpaçruti.8.34.13^b (Nīpatithi Kāṇva; to Indra)

ā yāhi párvatebhyah samudrásyādhi viṣṭápah,

└divó amūṣya ṣāsato divām yayá divāvaso.┘

☞ refrain, 8.34.1^{cd}–15^{cd}8.97.5^b (Rebha Kāçyapa; to Indra)

yád vāsi rocané divāḥ samudrásyādhi viṣṭápi,

yát párthive sádane vītrahantama ┘yád antárikṣa ā gahi.┘

☞ 5.73.1^d9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

└prá vācam indur iṣyati┘ samudrásyādhi viṣṭápi,

☞ 9.12.6^a

jīnvan kóçam madhuçútam.

9.107.14^c (Sapta Ṛṣayah; to Soma Pavamāna)

└abhi sómāsa āyāvah pávante mádyam mādām,┘

☞ 9.23.4^{ab}

samudrásyādhi viṣṭápi manīṣīno ┘matsarāsah svarvīdah.┘

☞ 9.21.1^cNote that 8.97.11^b = 9.12.2^c.8.35.1^b: 2.31.1^b, ādityāi rudráir vāsuhīḥ sacābhuvā.8.35.1^c–21^c, sajósasā uṣāsā sūryeṇa ca.8.35.1^d–3^d, sómam pibatam açvinā.[8.35.3^a, viçvāir devāis tribhīr ekādaçāir ihā: 1.34.11^a, ā nāsatyā tribhīr, &c.]8.35.4^b–6^b, viçvehā devāu sávanāva gachatham.8.35.4^d–6^d, iṣam no voḷham açvinā.8.35.7^b–9^b, sómam sutām mahiṣéhvāva gachathah.8.35.7^d–9^d, trīr vartīr yātam açvinā.8.35.10^b–12^b, prajāṁ ca dhattām dráviṇam ca dhattam.8.35.10^d–12^d, ūrjam no dhattam açvinā.8.35.13^b–15^b, marútvantā jaritūr gachatho hávam.

8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13^d–15^d, ādityāir yātam açvinā.

8.35.16^b–18^b, hatām rākṣāṁsi śédhatam āmivāḥ.

8.35.16^d–18^d, sómaṁ sunvató açvinā.

8.35.19^b–21^b, çyāvāçvasya sunvató madacyutā.

Cf. çyāvāçvasya sunvatāḥ 8.36.7^a; 38.8^a.

8.35.19^d–21^d, āçvinā tiróahnyam.

8.35.22^a, arvāg rátham ní yachatam : 1.92.16^c; 7.74.2^c, arvāg rátham sámanasā ní yachatam.

8.35.22^b : 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, píbatam sómyam mādhu; 8.24.13^b, píbatī sómyam mādhu.

8.35.22^{cde}–24^{cde}, á yātam açvinā gatam avasyúr vām ahām huve dhattām rátnāni dāçúṣe.

The pāda, á yātam açvinā gatam, also at 8.8.6^c; the pāda, dhattām rátnāni dāçúṣe, also at 1.47.1^d.

8.35.23^b : 8.1.25^d, viváksaṇasya pítāye.

8.36.1^{b-e}–6^{b-e}, píḁa sómaṁ mādāya kām çatakrato, yām te bhāgām ādhārayan víçvāḥ sehanāḥ pítanā urú jrāyaḥ sám apsuḁin marútvaṁ indra satpate.

Cf. 8.95.3^a, píḁa sómaṁ mādāya kām.

8.36.4^a (Çyāvāçva Ātreya; to Indra)

janitā divó janitā prthivyāḥ , píḁa sómaṁ mādāya kām çatakrato,

~~☞~~ refrain : see prec. item

yām te bhāgām ādhārayan víçvāḥ sehanāḥ pítanā urú jrāyaḥ sám apsuḁin marútvaṁ indra satpate,

~~☞~~ refrain : see prec. item

9.96.5^b (Pratardana Dāivodāsi; to Pavamāna Soma)

sómaḥ pavate janitā matínām janitā divó janitā prthivyāḥ,

janitāgnér janitā sūryasya janiténdrasya janitóta viṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated pāda cf. 2.40.1^b, jánanā divó jánanā prthivyāḥ.

8.36.7^a = 8.37.7^a (Çyāvāçva Ātreya; to Indra)

çyāvāçvasya sunvatás (8.37.7, rébhataṣ) táthā çṛṇu yáthāçṛṇor átreḥ kármāṇi kṛṇvatáḥ,

prá trasádasyum āvitha tvām éka in nr̥ṣáhya indra bráhmāṇi (8.37.7, kṣa-trāṇi) vardhayān.

8.38.8^a (Çyāvaçva Ātreya ; to Indra and Agni)
 çyāvāçvasya sunvató 'trīṇāṃ çṛṇutam hāvam,
 indrāgni sōmapīṭaye.

Cf. the refrain, çyāvāçvasya sunvató madacyutā, 8.35.19^b—21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bed}—6^{bed}, indra viçvābhir ūtibhiḥ, mādhyamīdinasya sāvānasya vṛtrahann anedya pibā sōmasya vajrivaḥ.

For the first of these pādas see also under 8.32.12^c.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, çyāvāçvasya rébhatas (8.36.7^a, sunvatás) tātā çṛṇu : 8.38.8^a, çyāvāçvasya sunvatāḥ.

8.38.1^c—3^c, indrāgni tāsya bodhatam.

8.38.2^b, vṛtrahānāparājita : 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Çyāvaçva Ātreya ; to Indra and Agni)
 idām vām madirām mādhv ádhuksann ádribhir nárah,
 ṽindrāgni tāsya bodhatam. ☞ refrain, 8.38.1^c—3^c

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idām te somyām mādhv ádhuksann ádribhir nárah,
 juṣānā indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñām iṣṭāye ; 5.72.3^b, juṣétām yajñām iṣṭāye.

8.38.4^c—6^c, indrāgni á gatam narā.

Cf. 3.12.1^a, indrāgni á gatam sutām.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^c—9^c : 6.60.9^c, indrāgni sōmapīṭaye.

8.38.8^a, çyāvāçvasya sunvatāḥ : 8.36.7^a = 8.37.7^a, çyāvāçvasya sunvatás (8.37.7^a, rébhatas) tātā çṛṇu.

8.38.9^{abc} (Çyāvaçva Ātreya ; to Indra and Agni)
 evā vām ahva ūtāye yáthāhuvanta médhiraḥ,
 ṽindrāgni sōmapīṭaye. ☞ refrain, 8.38.7^c—9^c

8.42.6^{abc} (Arcanānas, or Nābhaka Kāṇva ; to Açvins)
 evā vām ahva ūtāye yáthāhuvanta médhiraḥ,
 ṽnāsatyā sōmapīṭaye, ṽnābhantām anyaké same. ☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^c—9^c ; pāda 8.42.6^c in 8.42.4^c—6^c (cf. áçvinā sōmapīṭaye, 8.8.5^b) ; pāda 8.42.6^d in 8.39.1^f ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [374

[8.38.10^b, indrāgnyór ávo vṛṇe: 8.94.8^b, devānām ávo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nábhantām anyaké same.

8.39.6^d, agnīr dvārā vy ūṇute: 1.128.6^e, agnīr dvārā vy ṇvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agnīm yajñéṣu pūrvyām.

[8.40.5^e, indra īcāna ójasā: 1.11.8^a; 8.76.1^b, indram īcānam ójasā.]

Cf. also 8.6.41^b, éka īcāna ójasā.

[8.40.6^c, ójo dāsāsya dambhaya: 10.22.8^d, vādhar dāsāsya dambhaya.]

8.40.7^d: 1.8.4^c; 9.61.29^c, sāsahyāma pṛtanyatāḥ.

8.40.7^{de}, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1^{bc}, indratvotāḥ
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9^b, pūrvīr utā prācāstayāḥ: 6.45.3^{ab}; 8.12.21^{ab}, mahīr asya prānitayāḥ
pūrvīr utā prācāstayāḥ.

8.40.10^c, 11^c, utō nū cid yā ójasā (11^c, óhate).

Cf. under 1.10.8, and see p 15.

8.40.10^d, cūṣṇasyāṇḍāni bhédati: 8.40.11^d, āṇḍā cūṣṇasya bhédati.

8.40.10^e, jéṣat svārvatīr apāḥ: 8.40.11^e, ájāih svārvatīr apāḥ; 1.10.8^c, jéṣaḥ
svārvatīr apāḥ.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, vayām syāma pātayo rayīnām.

8.41.1^b (Nābhāka Kaṇva; to Varuṇa)

asmā ū śu prābhūtaye vāruṇāya marúdbhyó 'reā vidúṣtarebhyāḥ,
yó dhītā mānuṣāṇām paçvó gā iva rákṣati, nábhantām anyaké same.]

~~refrain~~ refrain, 8.39.1^f ff.

9.61.12^b (Amahyu Āngirasa; to Soma Pavamāna)

sā na indrāya yājyave vāruṇāya marúdbhyāḥ,
varivovīt pári srava.

This repeated pāda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (Nābhāka Kaṇva; to Varuṇa)

tām ū śu samanā girā pitṛṇām ca mánmabhiḥ,
nābhakāsya prācātibhir yāḥ síndhūnām úpodayé saptāsvasā sá madhyamó
nábhantām anyaké same.] ~~refrain~~ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viṣve Devāḥ)
 máno nv á huvāmahe nārāṇsēna sómena,
 pitṛṇām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4^c—6^c, násatyā sómapītaye.

Cf. 8.8.5^b, áṇvīnā sómapītaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, násatyā, in 8.42.6^c, for índragñi in 8.38.9^c).

8.43.1^c: 8.3.15^b, gíra stómāsa írate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āṅgirasa; to Agni)
 ukṣānnāya vaçānnāya sómapṛsthāya vedhāse,
 stómāir vidhemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)
 yásminn áṇvāsa ṛṣabhāsa ukṣāṇo vaçā mesā avasṛṣṭāsa āhutāḥ,
 kilālapé sómapṛsthāya vedhāse hṛdā matīm janaye cārum agnāye.
 8.44.27^c (Virūpa Āṅgirasa; to Agni)
 yajñānām rathye vayām tigmājambhāya vīlave,
 stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhīr vidhemāgnāye.

[8.43.15^c, āgne vīrāvatīm iṣam: 1.12.11^c; 9.6.16^b, rayīm vīrāvatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stómam juṣasva me: 1.12.12^c, imām stómam juṣasva naḥ.

8.43.18^b, 29^b, víḡvāḥ suksitāyaḥ pṛthak.

[8.43.20^c, vāhnīm hótāram īlate: 6.14.2^c; agnīm hótāram īlate.]

Cf. 3.10.2^b, āgne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgirasa; to Agni)
 tám iliṣva yā āhuto 'gnīr vibhrājate ghṛtāiḥ,
 imām naḥ ṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Pūṣan)
 asmākam ūrjā rātham pūṣā aviṣtu māhinaḥ,
 bhūvad vājānām vṛdhā imām naḥ ṛṇavad dhāvam.

Cf. ṛṇutā (and ṛṇutām) ma imām dhāvam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tám tvā vayām havāmahe.

8.43.24^c (Virūpa Āṅgīrasa; to Agni)

viçāṁ rájānam ádbhutam ádhyakṣaṁ dhármaṇām imām,
agnīm ile sá u çravat.

8.44.6^c (The same)

mandráṁ hótāram rtvijam citrábhānum vibhāvasum,
agnīm ile sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a: 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b: 3.9.8^b; 8.102.11^a, çiráṁ pāvakāçociṣam; 10.21.1^d, çiráṁ pāvakāçociṣam
vívakṣase.

8.43.32^c (Virūpa Āṅgīrasa; to Agni)

sá tvām agne vibhāvasuḥ sṛjān sūryo ná raçmibhiḥ,
çárdhan támāṁsi jighnase.

9.100.8^c (Rebhasūnū Kāçyapāu; to Pavamāna Soma)

ṛpāvamāna máhi çrávaç citrébhir yāsi raçmibhiḥ,
çárdhan támāṁsi jighnase viçvāni dāçúso grhé.

9.4.1^b

Cf. 9.66.24^c, kṛṣṇā támāsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c: 8.43.24^c, agnīm ile sá u çravat.

8.44.9^c: 6.52.12^c, cikitvān dáivyaṁ jānam.

8.44.10^a, vípraṁ hótāram adrúham: 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, práti śma deva rísataḥ.

8.44.13^a: 7.16.1^b, ūrjó nápātam á huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, ágne çukréṇa çociṣā.

8.44.14^c: 1.12.4^c; 5.26.5^c, deváir á satsi barhíṣi.

8.44.19^a: 3.10.1^a, tvām agne maníṣṇaḥ.

8.44.19^c: 1.5.8^c, tvām vardhantu no girāḥ.

8.44.25^b: 8.6.4^c, samudráyeva síndhavaḥ.

8.44.27^c, stómāir iṣemāgnāye: 8.43.11^c, stómāir vidhemāgnaye.

8.44.28^a: 2.5.8^c, ayām agne tvé ápi.

8.44.28^c: 1.10.9^c, tasmāi pāvaka mṛṣaya.

8.45.1^b, str̥ṇānti barhīr ānuṣāk : 1.13.5^a, str̥ṇitā barhīr ānuṣāk ; 3.41.2^b, tistirē barhīr ānuṣāk.

8.45.1^c–3^c, yēṣām indro yūvā sākha.

8.45.4^{bc} (Triçoka Kāṇva ; to Indra)

ā bundām vṛtrahā dade jātāḥ pṛchad ví mātáram,
ká ugrāḥ ké ha çṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva ; to Indra)

jajñānó nú çatákratur ví pṛchad ítī mātáram,
ká ugrāḥ ké ha çṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45 5^a with prāti tvā çavasí vadad : in 8.77.2^a with ād íñ çavasy ābravīd. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv. ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff. (Cf. also ibid. ii. 246.)

8.45.7^c, rathítamo rathínām : 1.11.1^c, rathítamam rathínām.

8.45.10^b (Triçoka Kāṇva ; to Indra)

vṛjyāma te pári dvīśó 'rañ te çakra dāvēne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

ārañ hí śmā sutéṣu naḥ sómeṣv indra bhūṣasi,
ārañ te çakra dāvēne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs ; unlikely, because the pāda ārañ te çakra dāvēne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty : 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical : supply the verb gāchāmah, or the like, and observe 8.92.27^c, āram gamāma te vayām. The elliptical construction of the repeated pāda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānāiç cid yānto adrivaḥ : 8.61.4^d, makṣú cid, &c.]

8.45.13^a : 3.42.6^a, vidmā hí tvā dhanamjayām.

8.45.15^c, tāsya no véda ā bhara : 1.81.9^c, téṣām no véda ā bhara.

[8.45.21^a, stotrām indrāya gayata : 8.89.1^a, bṛhád indrāya gayata.]

[8.45.21^b, puruṇṛmṇāya sátvane : 6.45.22^b, puruhutāya sátvane.]

8.45.29^c: 1.5.2^c, indram sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛṣáyāsi naḥ ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vāsu spārhām tād ā bhara.

8.46.3^{b+c} (Vaça Açvya ; to Indra)

ā yāsya te mahimānam çátamūte çátakrato,
gīrbhīr grṇānti kārāvah.

8.99.8^b (Nṛmedha Āṅgīrasa ; to Indra)

iṣkartāram āniṣkṛtaṁ sáhaskṛtaṁ çatāmūtiṁ çatákratum,
samānām indram ávase havāmahe vāsavānam vasujúvam.

8.54(Vál. 6).1^b (Mātariçvan Kāṇva ; to Indra)

etát ta indra vīryam gīrbhīr grṇānti kārāvah,
té stobhanta ūrjam āvan ghṛtaçcūtaṁ pāurāso nakṣan dhṛtibhih.

The accent of grṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—
Further instances of the cadence, grṇānti kārāvah under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53(Vál. 5).1^d, íçānam rāyá imahe.

8.46.8^{a+b} (Vaça Açvya ; to Indra)

yás te mádo váreṇyo yá indra vṛtrahántamaḥ,
yá adadīḥ svār nṛbhīr yāḥ pñtanāsu duṣṭārah.

9.61.19^a (Amahīrya Āṅgīrasa ; to Soma Pavamāna)

yás te mádo váreṇyas tēnā pavasvándhasā,
devāvīr aghaçaṁsahā.

9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

yás te citráçravastamo yá indra vṛtrahántamaḥ,
yá ojodátamo mádaḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^c, asmākebhīr nṛbhīr ātrā svār jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭāro viçvavāra çravāyyah), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pādas, vīśā mádo váreṇyah, 1.175.2^b, and (for 8.46.8^a), sá çúro ástā pñtanāsu duṣṭārah, 4.36.6^b.

8.46.9^d (Vaça Açvya ; to Indra)

yó duṣṭāro viçvavāra çravāyyo vājesv āsti tarutā,
sá naḥ çaviṣṭha sávanā vaso gahi gaméma gómati vrajé.

8.51(Vál. 3).5^d (Çruṣṭigu Kāṇva ; to Indra)

yó no datā vāsūnām indram tām hūmahe vayām,
vidmā hy āsya sumatīm náviyasīm gaméma gómati vrajé.

6.46.3^b

Cf. 1.86.3^c, sá gántā gómati vrajé ; and 7.32.10^a, gámat sá gómati vrajé.

[8.46.13^b, purasthātā maghāvā vṛtrahā bhuvāt: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujuim vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] 5.7.1.3^b
yām ādityā abhi druho rākṣathā nēm aghām naçad [anehāso va utāyah suūtāyo
va utāyah.] 8.47.1^{ef}-18^{ef}

8.67.4^a (Matsya Sāmmada, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mītrāryaman,] 5.67.1^c
[āvāṅsy ā vṛṇīmahe.] 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dācūṣe: 5.7.1.3^b, vāruṇa mitra dācūṣah.

8.47.1^{ef}-18^{ef}, anehāso va utāyah suūtāyo va utāyah.

Cf. 5.65.5^c, anehāsas tvōtayah.

8.47.5^c: 1.4.6^c, syāméd indrasya çārmani.

8.47.9^b: 6.75.12^d, 17^d, āditiḥ çārma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditiḥ na uruṣyatv [āditiḥ çārma yachatu,] 6.75.12^d
mātā mītrāsya revāto [ryamṇo vāruṇasya cānehāso va utāyah suūtāyo va
utāyah.] d: 1.136.2^e; ef: refrain, 8.47.1^{ef}-18^{ef}

10.36.3^b (Luça Dhānaka; to Viçve Devāḥ)

viçvasmān no āditiḥ pātṁ ānhaso mātā mītrāsya vāruṇasya revātaḥ,
svārvaj jyōtir avṛkām naçimahi [tād devānām āvo adyā vṛṇīmahe.]
refrain, 10.36.2^d-12^d

8.47.9^d: 1.136.2^e, aryamṇo vāruṇasya ca.

8.47.15^c, 17^c. trité (17^c, evā) duṣvāpnyam sārvaṁ.

8.47.18^{ab} (Trita Aptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
ūso yāsmād duṣvāpnyād ābhāiṣmāpa tād uchativ [anehāso va utāyah suūtāyo va
utāyah.] refrain, 8.47.1^{ef}-18^{ef}

10.164.5^{ab} (Pracetas Āṅgirasa; Duḥṣvapnagham)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
jāgratsvapnāḥ saṁkalpāḥ pāpō yām dviṣmās tām sā ṛchatu yō no dvēṣti
tām ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^c (Pragātha Kāṇva ; to Soma)

antāḥ ca prāgā āditir bhavāsy avayātā hāraso dāivyasya,

indav indrasya sakhyām juṣānāḥ grūṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vāsiṣṭha ; to Pavamāna Soma)

ādha dhārāyā mādhwā pṛcānās tiró róma pavate ádridugdhaḥ,

indur indrasya sakhyām juṣānó devó devāsya matsaró mādāya.

[8.48.4^d: see under 8.18.22^c.]

[8.48.6^b, prá cakṣaya kṛṇuhí vāsyaśo nah: 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛlāyā nah svastí táva smasi vratyās tāsya viddhi,

ālartí dākṣa utā manyúr indo má no aryó anukāmām pára dāḥ.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asuntī)

āsunte púnar asmāsu cākṣuḥ púnah prāṇām ihā no dhehi bhógam,

ḷyók paṇyema sūryam uccārantam, ānumate mṛlāyā nah svastí.

4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopā gātre-gātre niśasātthā nṛcākṣāḥ,

yát te vayām pramināma vratāni sá no mṛḷa suśakhā deva vāsyaḥ.

10.2.4^a (Trita Aptya ; to Agni)

yád vo vayām pramināma vratāni vidúṣām devā áviduṣtarāsaḥ,

agníś tād viṇvam ā pṛṇāti vídvān yébhīr devān ṛtúbhiḥ kalpáyāti.

Cf. 1.25.1.

8.48.11^d: 1.113.16^d, áganma yátra pratiránta áyuh.

[8.48.12^b, ámartyo mártyañ ávivéḥa: 4.58.3^d, mahó devó mártyañ ā viveḥa.]

8.48.13^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 10.121.10^d, vayām syāma pátayo rayiṇām.

8.48.14^c, váyam sómasya viṇváha priyāsah: 2.12.15^c, vayām ta indra viṇváha priyāsah.

8.48.14^d: 1.117.25^d; 2.12.15^d, suvīraso vidátham ā vadema.

8.49(Vāl.1).1^b (Praskaṇva Kāṇva ; to Indra)

abhí prá vaḥ surádhasam índram arca yáthā vidé,

yó jaritṛbhyo magháva purúvasuḥ sahásreneva cīkṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhí prá gópatīm giréndram arca yáthā vide,

sūnūm satyāsya sátpatim.

See Grassmann's inconsistent renderings, i. 485; ii. 435, occasioned by vaḥ in 8.49.1^a: arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a: 8.5.7^a, ā na stómam úpa dravát.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva; to Indra)

á na stómam úpa dravád, dhiyānó áçvo ná sotr̥bhīh,
yām te svadhāvan svadāyanti dhenáva indra kāṇveṣu rātāyah.

8.5.7^a

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva; to Indra)

á naḥ sóme svadhvará iṇyānó átyo ná toçate,
yām te svadhāvan svádanti gūrtāyah pāurē chandayase hāvam.

The repeated pāda in the second Vāḷakhilya hymn is inferior in sense and metre to that of the first See under 8.5 7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva; to Indra)

ugrām ná vīrām nāmasópa sedima víbhūtim āksitāvasum,
udrīva vajrinn avató ná siñcaté kṣārantindra dhrtāyah.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva; to Indra)

prá vīrām ugrām vívicim̐ dhanasp̐tam̐ víbhūtim̐ rádhaso mahāh,
udrīva vajrinn avató vasutvanā sādā pipetha dāçūṣe.

8.49(Vāl.1).7^{abd}, yád dha nūnām yád vā yajñé yád vā prthivyām ádhi . . . ugrá
ugrēbhīr á gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnām parāvátī yád vā
prthivyām divī . . . ṛṣvāṛṣvēbhīr á gahi ; 8.3.17^d, ugrá ṛṣvēbhīr á gahi.

8.49(Vāl.1).9^c (Praskaṇva Kāṇva; to Indra)

etāvatas ta imaha indra sumnāsya gómatah,
yáthā právo maghavan médhyaṭithim̐ yáthā nīpātithim̐ dháne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva; to Indra)

etāvatas te vaso vidyāma çūra návyasah,
yáthā práva étaçam̐ k̐tvye dháne yáthā vāçam̐ dāçavraje.

8.24.8^b

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva; to Indra)

yáthā kāṇve maghavan trasýádasyavī yáthā pakthé dāçavraje,
yáthā góçarye ásanor̐ ṛjicvan̐indra gómad dhíraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva; to Indra)

yáthā kāṇve maghavan médhe adhvaré dirghán̐the dāmūnasi,
yáthā góçarye ásiṣāso adrivo máyi gotrām̐ hariçriyam.

8.50(Vāl.2).5^c, yām te svadhāvan svádanti gūrtāyah : 8.49(Vāl.1).5^c, yām te
svadhāvan svadāyanti gūrtāyah.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvanā : 8.49(Vāl.1).6^c, udrīva vajrinn
avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnām parāvátī yád vā prthivyām divī . . . ṛṣvā
ṛṣvēbhīr á gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnām yád vā yajñé yád
vā prthivyām ádhi . . . úgra ugrēbhīr á gahi ; 8.3.17^d, ugrá ṛṣvēbhīr
á gahi.

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çūra nāvyaṣaḥ.

8.50(Vāl.2).9^c, yāthā prāva étaçaṁ kṛtvye dhāne: 8.49(Vāl.1).9^c, yāthā prāvo maghavan médhyātithim.

8.50(Vāl.2).10^{ac}, yāthā kāṇve maghavan médhe adhvaré . . . yāthā gōçarye ásisāso adrivah: 8.49(Vāl.1).10^{ac}, yāthā kāṇve maghavan trasádasyavi . . . yāthā gōçarye asanor rjiçvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva ; to Indra)
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám,
nīpātithāu maghavan médhyātithāu pūṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva ; to Indra)
yāthā mánāu vīvasvati sómam çakrápibaḥ sutám,
yāthā trīté chānda indra jújoṣasy āyāu mādayase sácā. cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, indram tám hūmahe vayām.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva ; to Indra)
yásmāi tvám vaso dānāya çikṣasi sá rāyás póṣam açnute,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva ; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyás póṣam invati,
vasūyávo vásupatim çatakrátum stómāir indram havāmahe. cf. 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bhargha Prāgātha ; o Indra)
tvám hi rādhaspate rādhaso mahāḥ kṣáyasyāsi vidhatāḥ,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe ; 8.17.3^c ; 93.30^b, sutávanto havāmahe.

8.52(Vāl.4).1^{ab}, yāthā mánāu vīvasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyāu mādayase sácā : 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi viṣṇus trīṇi padā vicakramé: 1.22.18^a ; 8.12.27^b, trīṇi padā ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tám tvā vayām sudūghām iva godūho juhūmāsi çravasyāvah :
1.4.1^{bc}, sudūghām iva góduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no datá sá naḥ pitá mahāñ ugrá içānakṛt,
āyāmann ugró maghāvā purūvāsū gōr āçvasya prá datu naḥ.

8.65.5^b (Pragātha Kāṇva ; to Indra)
índra gr̥ṇīṣá u stuṣé mahāñ ugrá içānakṛt,
éhi naḥ sutām piba.

For 8.65.5^a cf. 2.20.4^a, tám u stuṣa índrañ tám gr̥ṇīṣe.

8.52(Vāl.4).6^{ab}, yásmāi tvām vaso dānāya mánhase sá rāyās póṣam invati :
8.51(Vāl.3).6^{ab}, yásmāi tvām vaso dānāya çíkṣasi sá rāyās póṣam
açnute.

8.52(Vāl.4).6^{cd} (Ayu Kāṇva ; to Indra)
yásmāi tvām vaso dānāya mánhase sá rāyās póṣam invati, 8.51(Vāl.3).6^{ab}
vasūyávo vásupatīñ çatákratuñ stómāir índrañ havāmahe.

8.61.10^{cd} (Bhargha Pragātha ; to Indra)
ugrābhur mrakṣakṛtvā purāṇdaró yádi me gr̥ṇávad dhávam,
vasūyávo vásupatīñ çatákratuñ stómāir índrañ havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sám kṣoñí sám u sūryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, içānam rāyá imahe.

8.53(Vāl.5).2^b, vāvṛdhānó divé-dive : 8.12.28^b, vāvṛdháte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvátī sunviré jáneṣv á yé arvāvátíndavaḥ : 8.93.6^{ab}
9.65.22^{ab}, yé sómasaḥ parāvátī yé arvāvátī sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yátrā sómasya trmpási.

8.53(Vāl.5).6^d, krátuñ punatá ānuṣák : 8.12.11^b, krátuñ punṛta ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yás te sādhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamádyo vṛdhé : 8.3.1^c, āpír no bodhi sadha
ádyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gīrbhír gr̥ṇānti kārávaḥ.

8.54(Vāl.6).6^d : 4.8.6^b, sasavāñso ví gr̥ṇvire.

8.54.7—] *Part 1: Repeated Passages belonging to Book VIII* [384

8.54(Vāl.6).7^d: 9.61.15^b, dhukṣāsva pipyūṣim iṣam ; 8.7.3^c, dhukṣānta pipyūṣim iṣam ; 8.13.25^c, dhukṣāsva pipyūṣim iṣam āvā ca nah.

[8.54(Vāl.6).8^a, vayām ta indra stómebhir vidhema : 5.4.7^a, vayām te agna ukthāir vidhema.]

8.55(Vāl.7).1^c (Kṛṣa Kāṇva ; Praskāṇvasya dānastutiḥ)
bhūrīd indrasya viryam vy ākhyam abhy āyati,
rādhas te dasyava vṛka.

8.56(Vāl.8).1^a (Pṛsadhra Kāṇva ; Praskāṇvasya dānastutiḥ)
prāti te dasyave vṛka rādho adarṣy āhrayam,
dyāur ná prathinā cāvaḥ.]

69 1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahāt ta indra viryam.

8.56(Vāl.8).1^c: 1.8.5^c, dyāur ná prathinā cāvaḥ.

[8.56(Vāl.8).5^c, agniḥ cukreṇa cociṣā : āgne cukreṇa, &c. ; see under 1.12.12.]

[8.57(Vāl.9).2^a, yuvām devās trāya ekādaśasah : 9.92.4^b, víṣve devās, &c.]

8.57(Vāl.9).4^a, ayām vām bhāgó nihito yajatra : 1.183.4^c, ayām vām bhāgó nihita iyām gīḥ.

8.59(Vāl.11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imāni vām bhāgadhéyāni sisrata indrāvaruṇā prā mahé sutéṣu vām,
yajñé-yajñe ha sávanā bhuṛanyátho yát sunvaté yájamānāya cīkṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)

ásat sú me jaritah sábhivegó yát sunvaté yájamānāya cīkṣam,
ánāçirdam ahám asmi prahantā satyadhvītam vṛjināyāntam ābhúm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^c.

[8.59(Vāl.11).2^b, indrāvaruṇā mahimānam āçata : 1.85.2^a, tá ukṣitāso mahimānam āçata.]

[8.59(Vāl.11).3^c, tábhīr daçvānsam avatam çubhas patī : 1.47.5^c, tábhīḥ śv āsmān avatam, &c.]

8.59(Vāl.11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇā sūmanasām ādṛptaṁ rāyās pōṣam yájamāneṣu dhattam,
prajāṁ puṣṭīm bhūtīm asmāsu dhattam dirghāyutvāya prā tiratam na āyuh.

10.17.9^d (Devagravas Yāmāyana ; to Sarasvatī)
 sárasvatīm yām pitáro hávante dakṣiṇā yajñám abhinakṣámāṇāḥ,
 sahasrārgḥám iló átra bhāgám rāyás póṣam yájamāneṣu dhehi.
 10.122.8^c (Citramahas Vasiṣṭha ; to Agni)
 ní tvā vasiṣṭhā ahvanta vājinaṁ grṇánto agne vidátḥeṣu vedhásah,
 rāyás póṣam yájamāneṣu dhārāya ulyām pāta svastibhiḥ sādā nah.]
 ☞ refrain, 7.1.20^d ff.

8.60.1^b : 5.20.3^a ; 26.4^c ; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

8.60.2^d : 8.23.22^b ; 39.8^e ; 102.10^c, agnīm yajñēṣu pūrvyām.

8.60.3^c, mandró yájiṣṭho adhvarēṣv ídyah : 4.7.1^b, hótā yájiṣṭho adhvarēṣv ídyah.

8.60.3^d : 1.127.2^c, víprebhiḥ çukra mánmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)
 ádrogham á vahoçató yaviṣṭhya devān ajasra vitāye,
 abhí prāyaṁsi súdhitā vaso gahi mándasva dhítibhir hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)
 ūrjo napāj jātavedaḥ suçastibhir mándasva dhítibhur hitāḥ,
 tvé íṣaḥ sám dadhur bhūrivarpasaç citrótayo vāmājataḥ.

8.60.8^a, má no mártāya ripāve rakṣasvīne ; 8.22.14^c, má no mártāya ripāve
 vājiniivasū.

[8.60.10^a, pāhí viçvasmād rakṣáso árāvṇah : see under 1.36.15.]

8.60.12^a, yéna vánsāma pṛtanāsu çárdhataḥ : 6.19.8^c, yéna vánsāma pṛtanāsu
 çátrūn.

8.60.14^d : 8.23.27^a, váṁsvā no vāryā purú.

8.60.17^d : 1.127.2^e ; 8.23.7^b, hótāraṁ carṣaṇínām.

8.60.18^{cd}, iṣanyāyā nah pururūpam á bhara vājam nédiṣṭham utāye : 8.1.4^{cd},
 úpa kramasva pururūpam á bhara vājam nédiṣṭham utāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)
 ágne járitar viçpátis tepānó deva rakṣásah,
 áproṣivān grhápatis mahān asi divás pāyúr duroṇayūh.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)
 ágne ghrtāsya dhítibhis tepānó deva çociṣā,
 á devān vakṣi yáksi ca.]

☞ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

8.61.4—] *Part 1: Repeated Passages belonging to Book VIII* [386

[8.61.4^d, makṣū cid yānto adrivaḥ: 8.45.11^a, śānāiḥ cid, &c.]

8.61.5^b: 10.134.3^d, indra viṣvābhīr utībhīḥ; 8.12.5^c, indra viṣvābhīr utībhīr
vavākṣītha; 8.32.12^c, indro viṣvābhīr utībhīḥ.

8.61.6^b (Bharga Prāgātha; to Indra)

pāurō āṇvasya purukṣd gāvām asy útso deva hiranyāyaḥ,
nākir hī dānaṁ parimārdhiṣat tvé yād-yad yāmi tād ā bhara.

9.107.4^d (Sapta Ṛṣayaḥ; to Pavamāna Soma)

punānāḥ soma dhārayāpō vāsāno arṣasi,

ā ratnadhā yōnim ṛtāsya sīdasy útso deva hiranyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurā is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii 473; and see under 2.13.9. Now the expression útso deva hiranyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiranyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52 (Vāl. 4).6^{cd}, vasūyāvo vāsupatīm ṣatākratūṁ stómāir indram
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yāta indra bhāyāmahe tāto no ābhayaṁ kṛdhi,
māghavañ chagdhī tāva tán na utībhīr ví dvīṣo ví mṛdho jahi.

10.152.3^a (Ṣaśa Bhāradvāja; to Indra)

vī rākṣo vī mṛdho jahi vī vṛtrāsya hānū ruja,

vī manyūm indra vṛtrahann amītrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Vāl. 3).6^{cd}, tām tvā vayām maghavann indra girvaṇaḥ sutāvanto
havāmahe: 8.17.3^c; 8.93.30^b, sutāvanto havāmahe.

8.62.1^e—6^e, 7^d—9^d, 10^e—12^e, bhadrá indrasya rātāyaḥ.

[8.62.4^b, indra brāhmāni vārdhanā: 5.73.10^a, imā brāhmāni vārdhanā.]

[8.63.2^c, ukthā brāhma ca śānsyā: 1.8.10^b, stōma ukthām ca śānsyā.]

[8.63.3^c, stuṣé tād asya pāuṇsyam: 1.80.10^c, mahāt tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yā ca kártvā.]

8.63.9^b, urú kramiṣṭa jivāse: 1.155.4^d, urú krāmīṣṭorugāyāya jivāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adrivaḥ.

[8.64.4^c, óbhé pṛṇāsi ródasi: 10.140.2^d, pṛṇākṣi ródasi ubhé.]

Note the blend reading in TS 4 2.7 3^d, ubhe pṛṇākṣi ródasi.

[8.64.6^c, asmākam kāmam ā pṛṇa: 1.16.9^a, sémām nah kāmam ā pṛṇa.]

8.64.7^c, brahmā kās tām saparyati: 8.7.20^c, brahmā kó vaḥ saparyati.

8.64.10^c: 8.4.12^d, tásyéhi prá dravā píba.

8.64.12^c, éhim indra dravā píba: 8.17.11^c, éhim asyá dravā píba.

8.65.1^{ab}: 8.4.1^{ab}, yád indra prág ápāg údañ nyàg vā hūyāse nṛbhīh.

8.65.2^b (Pragātha Kāṇva; to Indra)

yád vā prasrávane divó mādáyāse svārnare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva; to Agni and Maruts)

. ágne yāhi marútsakhā rudrébhīh sómapítaye,

sóbharyā úpa suṣtútīm mādáyasva svārnare.

Cf 8.6.39^a, mándasvā sú svārnare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, índra sómasya pítāye: índram sómasya, &c.; see under 1.16.3.]

8.65.5^b: 8.52(Val. 4).5^b, mahāñ ugré iṣanakṛt.

8.65.6^b: 5.20.3^d; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c: 1.13.7^c; 10.188.1^c, idám no barhír āsāde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c; 8.43.23^a, tām tvā vayām havāmahe.

8.65.8^{ab}, idám te somyām mádhv ádhukṣann ádribhir nárah: 8.38.3^{ab}, idám vām madirám mádhv ádhukṣann ádribhir nárah.

8.65.9^c: 1.9.8^a; 44.2^d, asmé dhehi grávo brhát.

8.65.12^c (Pragātha Kāṇva; to Indra)

nápato durgáhasya me sahásreṇa surádhasaḥ,

grávo devésv akrata.

10.62.7^d (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujá níḥ srjanta vāgháto vṛajám gómantam açvínam,

sahásram me dádato aṣṭakarnyāḥ grávo devésv akrata.

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6^b: 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sémām na stómaṁ jujuṣāṇā á gahi: 1.16.5^a, sémām na stómam á gahi.]

8.66.12^c, tirāç cid aryāḥ sávanā vaso gahi: 4.29.1^c, tirāç cid aryāḥ sávanā purūṇi.

[8.66.13^{cd}, nahí tvád anyāḥ puruhūta káç canā mághavann ásti marḍitā; 1.84.19^c, ná tvád anyó maghavann asti marḍitā.]

8.67.1^c, 10^c, sumṛīkām (10^c, sumṛīkām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatām ávo várūṇa mītrāryaman: 8.47.1^{ab}, máhi vo mahatām ávo várūṇa mītra dāçúṣe.

8.67.4^b: 5.67.1^c; 10.126.2^b, várūṇa mītrāryaman.

8.67.4^c: 8.26.21^c, ávāṁsy á vṛṇīmahe.

8.67.6^c: 8.20.26^b, tēnā no ádhi vocata

8.67.18^b: 8.18.12^b, ádityā yān mūmocatī.

8.68.1^d: índra çaviṣṭha sátpate: 8.13.12^a, índra çaviṣṭha satpate.

8.68.5^c: 8.1.3^b; 15.12^b, nānā hávanta utáye.

8.68.7^b, índraṁ codāmi pítāye: 3.42.8^b, sómam codāmi pítāye.

8.68.9^c (Priyamedha Āṅgirasa; to Indra) .
tvótāsas tvá yujápsú sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
áyāma dhīvato dhíyó 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭúbham íṣam: 8.7.1^a, prá yád vas, &c.]

8.69.3^b: 1.84.11^b, sómam çṛṇṇanti pṛçṇayaḥ.

8.69.3^d: 1.105.5^b, triṣṇ á rocané divāḥ.

8.69.4^b: 8.49(Val. 1).1^b, índram arca yáthā vidé.

8.69.6^b: 8.7.10^b, duduhré vajríṇe mádhu.

8.69.7^b, grhām índraç ca gánvahi: 1.135.7^c; 4.49.3^b, grhām índraç ca gachatam.

8.69.9^d: 1.80.9^d, índrāya bráhmódyatam.

8.69.10^d: 9.1.9^c; 4.4^b, sómam índrāya pátave; 9.24.3^b, sóméndrāya pátave.
Added in proof.

8.69.11^{b+e} (Priyamedha Āṅgīrasa ; to Indra)

āpād indro āpād agnir víçve devā amatsata,

vāruṇa id ihā kṣayat tām āpo abhy anūsata vatsām saṁçigvarīr iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ād asya çuṣmīṇo rāse víçve devā amatsata,

yādi góbhir vasāyāte.

9.61.14^b (Amahryu Āṅgīrasa ; to Soma Pavamāna)

tām id vardhantu no gīro vatsām saṁçigvarīr iva,

yā indrasya hr̥damśānih.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, I. 564 ; Bergaigne, in. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13 7, 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro víçvā āti dvīṣaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) dévaso ná kumārakāḥ.]

8.69.16^e : 6.51.16^b, svastigām anehāsam.

8.69.17^{ab} : 1.36.7^{ab}, tām ghem itthā namasvīna úpa svarājam āsate.

8.69.18^a : 1.30.9^a, ānu pratnāsyāukasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tām kármaṇā naçat.

8.71.6^c, prá no naya vásyo ácha : 6.47.7^b, prá no naya pratarām vásyo ácha ;
10.45.9, prá tām naya pratarām, &c.

8.71.8^c, tvám Içīse vásūnām : 1.170.5^a, tvám Içīse vasupate vásūnām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritṛbhyah ; 3.51.6^d, sákhe vaso jaritṛbhyo váy
dhah.

8.71.10^d, purupraçastām útāye : 8.12.14^c, purupraçastām útāya ṛtāsyā yāt.

[8.71.11^a, agnīm sūnūm sáhaso jātávedasam : 1.127.1^b, vásuṁ sūnūm, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátamo víçi.

[8.71.12^a, agnīm vo devayajyáyā : 5.21.4^a, devām vo devayajyáyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty adhvaré ; 10.21.6^b, ágne prayaty adhvaré.

8.71.13^b, íçe yó váryāṇām : 1.5.2^b ; 24.3^b, íçānam váryāṇām ; 10.9.5^a, íçar
váryāṇām.

8.72.3—] *Part 1: Repeated Passages belonging to Book VIII* [390

[8.72.3^b, rudrām paró manīśāyā : 5.17.2^d, mandrām paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní śu svapa.

[8.72.16^a, ádhuḥṣat pipyúṣm iṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjātham aṇvinā rátham.

8.73.1^c–18^c, ánti śád bhūtu vām ávaḥ.

8.73.5^{ab}, yád adyá kārhi kārhi cic chuṣṭuyātām imām hávam : 5.74.10^{ab}, áṇvinā yád dha kārhi cic chuṣṭuyātām imām hávam.

8.73.10^b, ṣṇutām ma imām hávam : 2.41.13^b = 6.52.7^b, ṣṇutá ma imām hávam ; 8.85.2^b, imām me ṣṇutām hávam.

8.73.14^{ab}, á no gávyebhir áṇvyāiḥ sahásrāir úpa gachatam : 6.60.14^{ab}, á no gávyebhir áṇvyāir vasavyāir úpa gachatam.

[8.73.18^a, púram ná dhr̥ṣṇav á ruja : 9.108.6^d, varmīva dhr̥ṣṇav, &c.]

[8.74.5^a, am̐tam jātávedasam : 6.48.1^c, prá-pṛa vayám am̐tam jātávedasam.]

8.74.5^b, tirás támāṁsi darçatām : 3.27.13^b, tirás támāṁsi darçataḥ.

8.74.7^c, mándra sújata súkrato : 1.144.7^b, mándra svádhāva řtajata súkrato.

8.74.12^b : 7.94.5^c, sabádho vājasātaye.

[8.74.14^d, vākṣan váyo ná túgryam : 8.3.23^c, ástām váyo ná túgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, mā no asmín mahādhané pára varg bhārabh̐d yatha : 6.59.7^{cd}, mā no asmín mahādhané pára varktaṁ gáviṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám imahe.

8.76.1^b : 1.11.8^a, índram íṇanam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 89.3^d, vājireṇa çatáparvaṇā.

8.76.5^c (Kurusuti Kāva ; to Indra)
marútvantam řjīṣīṇam ójasvantam virapçīnam,
índram gīrbhír havāmahe.

8.88.1^d (Nodhas Gautama ; to Indra)

tām vo dasmām řtiśāham vásor mandānām ándhasaḥ,

abhi vatsām ná svásareṣu dhenáva, índram gīrbhír navāmahe. 452.2.2^b

391] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.82.3

8.76.6^a : 1.23.7^a, marútvantaṁ havāmahe.

8.76.6^c : 1.22.1^c ; 23.2^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d ; 8.94.10^c—12^c, asyá sómasya
pitáye.

[8.76.7^b, píbā sómaṁ çatakrato : 3.37.8^c, indra sómaṁ, &c.]

8.76.9^b, sutám sómaṁ dívīṣṭiṣu : 1.86.4^b, sutáh sómo dívīṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva ; to Indra)

píbéd indra marútsakhā [sutám sómaṁ dívīṣṭiṣu,]

cf. 1.86.4^b

vájraṁ çícāna ójasā.

10.153.4^c (Devajāmaya Indramātarah ; to Indra)

tvám indra sajóśasam arkám bibharṣi bāhvóh,

vájraṁ çícāna ójasā.

8.76.11^a : 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^{bc}, ví prchad iti mātáram, ká ugráh ké ha çṛṇvire : 8.45.4^{bc}, jātah prchad
ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8^a, téna stotṛbhya á bhara : see under 5.6.1^e.]

8.78.8^b (Kurusuti Kāṇva ; to Indra)

tvé vásūni sám-gatā víçvā ca soma sáubhagā,

sudátv áparihvṛtā.

9.4.2^b (Hiraṇyastūpa Āṅgirasa ; to Soma Pavamāna)

[sánā jyótiḥ sánā svār, víçvā ca soma sáubhagā,

cf. 9.9.9

[áthā no vasyasas krdhi.]

refrain, 9.4.1^c—1^c

9.55.1^c (Avatsāra Kāçyapa : to Soma Pavamāna)

yávam-yavam no ándhasā puṣtám-puṣtám pári srava,

sóma víçvā ca sáubhagā.

8.80.2^c : 6.45.17^c, sá tvám na indra mṛḷaya ; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanaḥ : 6.44.10^d, kím aṅgá radhracódanaṁ tvāhuḥ.

[8.80.7^c, iyám dhír ṛtvíyavati : 8.12.10^a, iyám ta ṛtvíyavati (sc. dhíḥ).]

8.81.4^a : 8.24.19^a ; 95.7^a, éto nv índraṁ stávāma.

8.82.2^a : 1.23.1^a, tivráḥ sómāsa á gahi.

[8.82.3^c, bhúvat ta indra çám hṛdé : 10.86.15^c, manthás ta indra çám hṛdé.]

8.82.5—] *Part 1: Repeated Passages belonging to Book VIII* [392

8.82.5^a, túbhyāyām ádribhiḥ sutāḥ : 1.135.2^a, túbhyāyām sómaḥ páripūto
ádribhiḥ.

8.82.7^c–9^c, píbéd asya tvám iṣe.

8.82.9^b (Kusidin Kāva ; to Indra)

yām te cyenāḥ padābharat tiró rájáṁsy áspṛtam,
píbéd asya tvám iṣe.]

☞ refrain, 8.82.7^c–9^c

9.3.8^b (Cunaḥcepa Ājigarti ; to Soma Pavamāna)
eśá dívaṁ vy ásarat tiró rájáṁsy áspṛtaḥ,
pávamānah svadhvarāḥ.

8.83.2^b : 1.26.4^b ; 4.1.1^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 10.126.3^b–7^b,
váruṇo mitró aryamā.

8.83.3^c : 7.66.12^d, yūyām ṛtasya rathyaḥ.

[8.83.4^b, vāmām váruṇa śāṁsyam ; 8.18.21^b, nṛvād varuṇa śāṁsyam.]

8.83.9^a : 1.15.2^c ; 6.51.15^a ; 8.7.12^a, yūyām hí śthá sudānavah.

8.83.9^b : 6.51.15^b, indrajyeṣṭhā abhidyavaḥ.

8.84.1^a, préśṭham vo átithim (stuse) : 1.186.3^a, préśṭham vo átithim gr̥iṣe.

8.84.1^c, agnīm rátham ná védyam : 8.19.8^b, agní rátho ná védyah.

[8.84.3^c, rákṣa tokám utá tmānā . 1.41.6^b, víçvaṁ tokám utá tmānā.]

8.84.8^b : 5.35.7^b, puroyāvānam ājīṣu.

8.85.1^a, á me hávaṁ nāsatyā : 1.183.5^d, á me hávaṁ nāsatyópa yātam.

8.85.1^b : 5.75.3^b ; 8.8.1^b, áçvinā gáchataṁ yuvám.

8.85.1^c–9^c : 1.47.9^d, mádhvaḥ sómasya pítāye.

[8.85.2^b, imám me çṛṇutam hávam : 8.73.10^b, çṛṇutam ma imám hávam ; cf.
under 2.41.13.]

8.85.4^a : 7.94.2^a, çṛṇutam jaritúr hávam ; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a : 8.5.12^c, chardír yantam ádābhyam.

[8.85.6^a : gáchataṁ dāçúṣo gr̥hām : 8.5.5^c ; 22.3^d, gántārā dāçúṣo gr̥hām.]

8.86.1^c–3^c, tá vām víçvako havate tanūkṛthé.

8.86.1^d–5^d, má no ví yāuṣtaṁ sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

pībataṁ gharṁāṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,
tā mandasānā mānuṣo duroṇā ā nī pātāṁ vedaśā vāyaḥ.

8.87.4^{ab} (The same)

pībataṁ sōmam mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
tā vāvṛdhanā ūpa suṣṭutīm divó gantām gaurāv ivérinam.

10.40.13^a (Ghoṣa Kākṣivati ; to Aṇvins)

tā mandasānā mānuṣo duroṇā ā dhattām rayīm sahāvīram vacasyāve,
kṛtām tīrthām suprapāṇām ṣubhas patī sthānūr pathesṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c, fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b : 1.47.8^d ; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt) ; 1.142.7^d,
sīdataṁ barhīr ā sumāt.

8.87.3^a : 8.8.18^a, ā vām viṇvābhīr utībhīḥ : 8.8.1^a, ā no viṇvābhīr utībhīḥ ; 7.24.4^a,
ā no viṇvābhīr utībhīḥ sajōṣāḥ.

8.87.3^b : 1.45.4^b ; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt : 1.47.8^d ; 8.87.2^b, ā barhiḥ sīdataṁ narā ;
1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a : 8.8.2^a ; 9.14^a, ā nūnām yṣtam aṇvinā.

8.87.5^b : 8.13.11^b, āṇvebhīḥ prūṣitāpsubhīḥ.

8.87.5^c, dāsra hīraṇyavartanī ṣubhas patī : 1.92.18^b ; 5.75.2^c ; 8.5.11^b ; 8.1^c ;
dāsra hīraṇyavartanī.

8.87.5^d : 1.47.3^b, 5^d ; 3.62.18^c ; 7.66.19^c, pātām sōmam ṛtāvṛdhā.

8.87.6^a : 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhī vatsām nā svāsareṣu dhenāvaḥ : 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indram gṛbhīr navāmahe : 8.76.5^c, indram gṛbhīr havāmahe.

8.88.2^d : 8.33.3^d, makṣū gōmantam imahe.

8.88.6^d : 8.4.18^d, mánhiṣṭho vājasātaye : 1.130.1^c, mánhiṣṭham vājasātaye.

[8.89.1^a, bṛhád indrāya gāyata : 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa ; to Indra)
āpādhamaḍ abhīṣastīr aṣastihāthēndro dyumny ābhavat,
devās ta indra sakhyāya yemirē bṛhadbhāno mārudgaṇa.

8.89.2—] *Part 1 : Repeated Passages belonging to Book VIII* [394

8.98.3^c (Nṛmedha Āṅgīrasa ; to Indra)

ṽibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,
devās ta indra sakhyāya yemire.

8.98.3^{ab}

Cf. Bergaigne II. 187.

8.89.3^d: 1.80.6^b ; 8.6.6^b ; 76.2^c, vājreṇa ṣatāparvaṇā.

8.89.7^b: 9.107.7^d ; 10.156.4^b, ā sūryam rohaya divi ; 1.7.3^b, ā sūryam rohayad divi.

[8.90.5^a, tvām indra yaçā asi : 8.23.30^a, āgne tvām yaçā asi.]

8.91.2^{de}: 3.52.1^{ab}, dhānāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam.

8.91.3^d (Apālā Ātreya, to Indra)

ā canā tvā cikitsāmó 'dhi canā tvā nēmasi,
ṣānāir iva ṣanakāir ivēndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava ; to Pavamāna Soma)

prā dhanvā soma jāgrvir indrāyendo pári srava,
dyumāntaṁ ṣūsmam ā bharā svarvīdam.]

9.29.6^c

The repeated pāda is refrain in 9.112.1^e ff. ; cf. also 9.56.4^b, svādúr indo pári srava ; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236 ; Geldner, Rígvēda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, indram abhí prā gāyata.

8.92.2^a: 8.15.1^b, puruhūtām puruṣtutām.

8.92.5^a, tám v abhí prārcata : 8.15.1^a, tám v abhí prā gāyata.

8.92.5^b: 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 97.11^b ; 9.12.2^c, indram sómasya pītāye.

8.92.6^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

asyá pītṛvā mādānām devó devásyāujasā,
vīṣvābhí bhūvanā bhuvat.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

asyá pītṛvā mādānām indro vṛtrāny apratí,
jaghāna jaghānac ca nú.

8.92.11^c: 8.68.9^c, jāyema pṛtsú vajrivaḥ.

[8.92.12^a: vāyam u tvā ṣatakṛato : 6.45.25^a, imā u tvā ṣatakṛato.]

395] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.93.5

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣv ā.

8.92.14^c, 22^c, ná tvām indrāti ricyāte.

8.92.17^b: 8.46.8^b, yā indra vṛtrahāntamaḥ.

[8.92.20^a, yāsmiṇ viçvā ādhi çriyāḥ: 1.139.3^d, yuvór viçvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tám id vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, ā tvā viçantv indavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrām iva sīndhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
āram āçvāya gāyati çrutākakṣo āram gāve,
āram indrasya dhāmne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
indo yād ādribhiḥ sutāḥ pavitraṁ paridhāvasi,
āram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, *in.* 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of āram with āçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, āram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of āram have, in reality, a different value from the third. The preceding and following stanzas also play upon āram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, āram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mātṣvā sutāsya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)
sā na indraḥ çivāḥ sākḥāçvāvad gómad yávamat,
urúdhāreva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)
ā naḥ pavasva vāsumad dhiraṇyavad āçvāvad gómad yávamat suvīryam,
yūyām hí soma pitāro máma sthāna divó mūrdhānaḥ prāsthita
vayaskṛtāḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, *i.* 38, note; *ii.* 81; Hillebrandt, *Ved. Myth.* i. 398.

[8.93.5^a, yād vā pravṛddha satpate: 8.12.8^a, yādi pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)

yé sómāsah parāvāti yé arvāvāti sunviré,
sárvāṁs tāñ indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yé sómāsah parāvāti yé arvāvāti sunviré,
yé vādāḥ çaryañāvati.

Cf. 8.53 (Vāl. 5).3^{cd}, yé parāvāti sunviré jáneṣv á yé arvāvátīndavaḥ See Hillebrandt, Ved. Myth. I.123 ff.

8.93.11^b: 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyam.

8.93.12^b: 6.44.5^d, devī çuṣmanḥ saparyataḥ.

[8.93.19^c, káya stotṛbhya á bhara : see under 5.6.1^e.]

8.93.20^c: 1.16.8^c, vṛtrahá somapṛtaye.

8.93.22^b, uçánto yanti vitáye: 1.5.5^b, çúcayo yanti vitáye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a: 8.13.27^a, ihá tyá sadhamádyā.

[8.93.25^a, túbhyaṁ sómāḥ sutá imé: 3.40.4^a; 42.5^a, indra sómāḥ sutá imé.]

[8.93.26^b, dádhad rátnā ví dāçúṣe: 4.15.3^c; 9.3.6^c, dádhad rátnāni dāçúṣe.]

8.93.28^c–30^c, yád indra mṛláyāsi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny á bhara : 10.191.1^d, sá no vāsūny á bhara.]

8.93.30^b: 8.17.3^c; 51(Vāl.3).6^d; 61.14^d, sutávanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no hárībhiḥ sutám.

8.93.34^b, ṛbhukṣāṇam ṛbhúm rayím: 4.37.5^a, ṛbhúm ṛbhukṣaṇo rayím.

8.94.3^{ab}: 6.45.33^{ab}, tát sú no víçve aryá á sádā gṛṇanti kāravaḥ.

8.94.3^c: 1.23.10^c; 8.94.9^c, marútaḥ somapṛtaye.

[8.94.4^a, ásti sómo ayám sutáḥ: 5.40.2^b; 8.13.32^b, víṣā sómo ayám sutáḥ.]

[8.94.8^b, devānām ávo vṛṇe: 1.38.10^b, indrāgnýór ávo vṛṇe.]

8.94.9^c : 1.23.10^c ; 8.94.3^c, marútaḥ sómaptaye.

8.94.10^c–12^c, ásyā sómasya pitáye ; see also under 1.23.2^c.

8.95.1^d : 6.45.25^c, índra vatsám ná mātáraḥ.

[8.95.2^b, sutása índra girvaṇaḥ : 4.32.11^c ; 8.13.32^b, sutéṣv índra girvaṇaḥ.]

8.95.3^c (Tiraçer Āṅgirasa ; to Indra)

ṛiḃā sómam mādāya kām, índra çyenābhṛtaṁ sutám, cf. refrain, 8.36.1^b–6^b
tvám hí çáçvatīnām pāti rája viçám ási.

8.98.6^a (Nṛmedha Āṅgirasa ; to Indra)

tvám hí çáçvatīnām índra dartá purám ási,
hantá dásyor mánor vṛdháh pátir diváh.

8.95.6^b, índram uktháni vāvṛdhúḥ : 8.6.35^a, índram uktháni vāvṛdhuh (verb without accent).

8.95.6^d (Tiraçer Āṅgirasa ; to Indra)

tám u ṣṭavāma yám gíra, índram uktháni vāvṛdhúḥ, cf. 8.6.35^a
purúṇy asya páuṁsyā siṣāsanto vanāmahe.

9.61.11^c (Amahīyu Āṅgirasa ; to Soma Pavamāna)

lená viçvāny aryá á, dyumnáni mānuṣāṇam, cf. 9.61.11^a
siṣāsanto vanāmahe.

For 9.61.11 cf. Geldner, *Ved. Stud.* iii. 77.

8.95.7^a : 8.24.19^a ; 81.4^a, éto nv índram stāvāma.

[8.95.8^c, çuddhó rayīm ní dhārāya : 1.30.22^c, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the *trca* 8.95.7–9, which exhausts its wit in the constant iteration of the word *çuddhá*.

[8.95.9^c, çuddhó vṛtrāṇi jighnase : 8.15.3^b, éko vṛtrāṇi, &c.]

[8.95.9^d, çuddhó vájaṁ siṣāsasi : 9.23.6^c, indo vájaṁ siṣāsasi.]

[8.96.5^b, madacyútam áhaye hántavá u : 5.31.4^d, ávardhayann áhaye, &c.]

8.96.7^d (Tiraçer Āṅgirasa, or Dyutāna Māruti ; to Indra)

vṛtrāsya tvā çvasáthād ísamāṇā viçve devá ajahur yé sákhāyaḥ,
marúdbhir índra sakhyám te astv áthemá viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Sāucika ; to Devāḥ)

á vo yakṣy amṛtatvám suvīraṁ yáthā vo devā várivaḥ kārāni,

á bāhvór vájram índrasya dheyaṁ áthemá viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1 ; 20.1 ; MS. i. 10.14.—The *átmastuti*, 10.52, is probably later than 8.96 ; cf. also 10.52.2^{ab} with 5.1 5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12^b, stuhī suṣṭutīm nāmasā vivāsa; 5.83.1^b; stuhī parjānyam nāmasā vivāsa.

[8.96.15^c, viṣo ādevīr abhy ācarantiḥ: 6.49.15^e, viṣa ādevīr abhy ācnavāma. Added in proof.]

8.96.21^b (Tiraçer Aṅgīrasa, or Dyutāna Māruti: to Indra)
sā vṛtrahēndra ṛbhukṣāḥ sadyo jajñāno hāvyo babhūva,
kṛṇvānn āpānsi nārya purūṇi sōma nā pitō hāvyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya; to Agni)

ādhā hy āgne mahnā niśādyā sadyo jajñāno hāvyo babhūtha,
[tām te devāso ānu kētam āyann] ādhāvardhanta prathamāsa ūmāḥ.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *ProL.*, p. 70; Arnold, *VM.*, p. 315.

8.97.4^{ab}: 8.13.15^{ab}, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4^d: 1.84.9^b, sutāvān ā vivāsati.

8.97.5^b: 9.12.6^b, samudrāsyādhi viṣṭāpi; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣiṇaḥ: 8.34.13^b, samudrāsyādhi viṣṭāpaḥ.

8.97.5^d, yād antārikṣa ā gahi: 5.73.1^d, yād antārikṣa ā gatam.

8.97.6^d: 4.31.12^b, indra rāyā pārīṇasā; 1.129.1^a, tvām na indra rāyā pārīṇasā.

8.97.7^a, 7^d, mā na indra pārā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā suté.

8.97.11^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^b; 9.12.2^c, indram sōmasya pitāye.

8.97.15^c: 7.37.5^d, kadā na indra rāyā ā daçasyeh.

8.98.2^a (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābhibhūr asi [tvām sūryam arocayaḥ,
viçvākarmā viçvādevo mahān asi.

cf. 8.98.2^b

10.153.5^a (Devajāmaya Indramātarah; to Indra)

tvām indrābhibhūr asi viçvā jatāny ōjasā,
sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ: 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra)

vibhrājañ jyótiṣā svār āgacho rocanām divāḥ,
[devās ta indra sakhyāya yemire.]

8.89.2^c

10.170.4^{ab} (Vibhrāj Sāurya ; to Sūrya)
 vibhrājañ jyótiṣā svār ágachō rocanám diváh,
 yénemá viçvā bhūvanāy ābhṛta viçvākarmaṇa viçvādevyāvata.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvata, does not stamp that stanza as the source of the repetition

8.98.3^c: 8.89.1^c, devás ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvám hí çáçvatinām.

8.98.11^c: 3.42.6^c; 8.75.16^c, ádhā te sumnám imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvīryam.

8.99.2^d: 4.32.11^c, sutéṣv indra girvanah.

Cf. 8.95.2^c, sutāsa indra girvanah

8.99.8^b, çatāmūtiṁ çatákratum : 8.46.3, çatamūte çatákrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dádhami te mádhuṇo bhaksám ágre hitás te bhāgāḥ sutó astu sómah,
 ásaç ca tvám dakṣiṇatáḥ sákha mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa: to Manyu)

abhi préhi dakṣiṇató bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
 juhómi te dharuṇam mádhuvo ágram ubhá upāñçu prathamá pibava.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar: 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology: 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4^b, viçvā jatāny abhy āsmi mahnā : 2.28.1^b, viçvāni sānty abhy āstu mahnā.

8.100.12^a: 4.18.11^d, sákhe viṣṇo vitarám ví kramasva.

8.101.2^b: 5.65.2^b, rájānā dirghaçruttamā.

8.101.2^d: 1.47.7^d; 137.2^e; 5.79.8^c, sákām sūryasya raçmibhiḥ.

8.101.7—] *Part 1: Repeated Passages belonging to Book VIII* [400

8.101.7^d, 10^b, *prāti havyāni vitāye.*

8.101.8^d: 3.62.18^a, *gr̥ṇānā jamādaghninā*; 7.96.3^c, *gr̥ṇānā jamadagnivāt*; 9.62.24^c;
65.25^b, *gr̥ṇānō jamādaghninā.*

8.101.9^d: 2.41.2^b, *ayām çukró ayāmi te*; 4.47.1^a, *vāyo çukró ayāmi te.*

[8.101.11^c, *mahās te satō mahimā panasyate*: 10.75.9^c, *mahān hy āsya mahimā panasyāte.*

[8.101.13^c, *citrēva prāty adarçy āyatī*: 7.81.1^a, *prāty u adarçy āyatī.*]

8.102.1^c: 1.12.6^b; 7.15.2^c, *kavir gr̥hāpatir yūvā.*

8.102.3^a: 8.21.11^a, *tvāyā ha svid yujā vayām.*

8.102.4^c–6^c, *agnīm samudrāvāsasam.*

[8.102.7^c, *āchā nāptre sāhasvate*; 5.7.1^d, *ūrjō nāptre sāhasvate.*]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayām viçvā abhī çriyo 'gnir devēṣu patyate,

ā vājāir ūpa no gamat.

9.45.4^c (Ayāsa Āngirasa; to Pavamāna Soma)
āty ū pavītram akramīd vājī dhūram nā yāmani,
indur devēṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests *duram* for *dhūram* in 9.45.4^b; this is neither necessary nor convincing: *vājī* and *dhūam* certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, *agnīm yajñēṣu pūrvyām.*

8.102.11^a: 3.9.8^b; 8.43.31^b, *çirām pāvakāçociṣam*; 10.21.1^d, *çirām pāvakāçociṣam vīvakṣase.*

8.102.12^a: 4.15.6^a, *tām ārvantaṁ nā sānasīm.*

8.102.16^b, *tepānō deva çociṣā*: 8.60.19^b, *tepānō deva rākṣasaḥ.*

8.102.16^c: 5.26.1^c; 6.16.2^c, *ā devān vakṣi yākṣi ca.*

8.102.17^c: 4.8.1^b, *havyavāham āmartyam*; 3.10.9^c, *havyavāham āmartyam sahovīdham.*

401] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.103.14

[8.102.18^b, āgne dūtām vāreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agnīm dhīrbhīḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte áksiti ṣrávaḥ ; 9.66.7^c, dádhaṇo áksiti ṣrávaḥ.

8.103.5^d : 5.82.6^c ; 8.22.18^d, víḡvā vāmāni dhīmahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

áḡvaṁ ná ḡrībhiṁ rathyaṁ sudánavo marmṛjyánte devayávaḥ,
ubhé toké tánaye dasma viḡpate pársi rádho maghónām.

9.1.3^c (Madhuchandas Vāiḡvāmitra ; to Soma Pavamāna)
varivodhátamo bhava mánhiṣṭho vṛtrahántamaḥ,
pársi rádho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen trefflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o furst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmucken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschutze beide · Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 · the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rádho maghónām, is explained by cōda rádho maghónām, 1.48.2 · 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördre du', though he has rendered the same pāda in 8.103.7 by 'beschutze der Reichen Schatz'. Ludwig, here (792), correctly, 'fordre der reichen Maghavan gewärung'. For rádhas in general see under 6.44.10.

8.103.14^d, mādáyasva svāṛṇare : 8.65.2^b, mādáyāse svāṛṇare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādiṣṭhaya mādiṣṭhaya pávasva soma dhārayā,
indrāya pātave sutāḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vāsūni saṁjāyan pávasva soma dhārayā,
inú dvésāṁsi sadhryāk.
9.30.3^c (Bindu Āṅgīrasa ; to the same)
á naḥ çūṣmaṁ nṛṣāhyaṁ vírāvantaṁ puruspṛham,
pávasva soma dhārayā.
9.67.13^b (Viçvāmītra ; to the same)
vācó jantúḥ kavínāṁ pávasva soma dhārayā,
devēṣu ratnadhā asi.
9.100.5^{b+c} (Rebhasūnū Kāçyapa ; to the same)
krátve dáksāya naḥ kave pávasva soma dhārayā,
indrāya pātave sutó ṽmitrāya várūṇāya ca.ṽ

9.100.5^d

9.1.3^c: 8.103.7^d, pársi rádho maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahānām devānām vītīm ándhasā,
abhi vājam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhi tyām pūrvyām mádaṁ ṽsuvānó arṣa pavitra á,ṽ
abhi vājam utá çrávaḥ.

9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavítram dhārayā sutāḥ,
abhi vājam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasrīṇām ṽrayīm gómantam açvínam,ṽ
abhi vājam utá çrávaḥ.

8.6.9^b

9.1.9^c: 8.69.10^d ; 9.4.4^b, sómam indrāya pātave ; 9.24.3^b, sóméndrāya pātave.

9.1.10^a (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
 asyéd indro mádeṣv ā víçvā vṛtrāṇi jighnate,
 ōūro maghā ca mañhate.

9.106.3^a (Agni Cakṣusa ; to Soma Pavamāna)
 asyéd indro mádeṣv ā grābhām grbhñita sānasīm,
 vājraṁ ca vīṣaṇaṁ bharat sām apsuñit.

For 9.106.3 cf. Geldner, *Ved. Stud.* i. 263, who follows Śāyana in translating grābhām by 'bow'. But grābhām grbhñita sānasīm (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntam grābhām sām grbhāya 'make a catch rich in cattle'. * Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhātithi Kāṇva ; to Soma Pavamāna)
 pávasva devavír āti pavítraṁ soma ránhya,
 indram indo víṣā viça.]

1.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)
 sā váhniḥ soma jágrvih pávasva devavír āti,
 abhi kōçaṁ madhuçútam.]

9.23.4^c

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, indram indo víṣā viça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)
 ádhukṣata priyām mádhu dhārā sutásya vedhásah,
 apó vasiṣṭa sukrátuh.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
 divó ná sánu pipyúṣi dhārā sutásya vedhásah,
 víthā pavítre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 mahántam tvā mahír ānv āpo arṣanti síndhavaḥ,
 yád góbbhir vāsaiṣyáse.

9.66.13^{bc} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 prá ṇa indo mahé ráṇa āpo arṣanti síndhavaḥ,
 yád góbbhir vāsaiṣyáse.

Cf. tábhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12^a ; 125.5^c.

[9.2.6^a, ácikradad víṣā hárīh : 9.101.16^c, kánikradad víṣā, &c.]

9.2.6^c, sām sūryeṇa rocate : 8.9.18^b, sām sūryeṇa rocace.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 gíras ta inda ójasā marmṛjyánte apasyúvaḥ,
 yábbhir mádāya çúmbhase.

9.38.3^{bc} (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
etām tyām haritō dāca marmṛjyānte apasyūvaḥ.
yābhir mādāya gūmbhate.

Ludwig, 793, renders 9 2 7, 'werkundige lieder verschonen dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmuckest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthat'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to gīraḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9 38.3 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāca haritāḥ are evidently = dāca kṣipāḥ (kṣipāḥ), vṛṇāḥ, yuvatāyaḥ, svāsāraḥ, jāmāyaḥ, yōṣaṇāḥ, tritāśya yōṣaṇāḥ, &c.; cf also pāṇca vrātā apasyāvaḥ in 9.14 2, and naptibhir vivāsvataḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38 3 (cf. sā mṛjyāmāno daśābhiḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (gīraḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135 5, imām indum marmṛjanta . . . ātyam nā, cf. also 8.103 7; 9 6 5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of gīraḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimān iva.

9.2.10^b, aṇvasā vājasā utā: 6.53.10^b, aṇvasām vājasām utā.

[9.2.10^c, atmā yajñāsya pūrvyāḥ: 3.11.3^b, ketūr yajñāsya pūrvyāḥ.]

9.3.1^c (Ḣunaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā devō āmartyaḥ parnavī iva diyati,
abhī drōṇāny āsādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prā sómo āti dhāraya pāvamāno asiṣyadat,
abhī drōṇāny āsādam.

9.30.4^b

9.3.8^c: 4.15.3^c, dādhad rātnāni dācuṣe.

9.3.7^c (Ḣunaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā divān vi dhāvati tirō rājānsi dhāraya,
pāvamānaḥ kánikradat.

9.13.8^b (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)
jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,
vīcivā āpa dviso jahi.]

9.13.8^c

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, tiró rájáṁsy áspṛtaḥ ; 8.82.9^b, tiró rájáṁsy áspṛtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣá prasnéna jánmanā devó devébhyas sūtáḥ,
háriḥ pavitre arṣati.

9.42.2^{a+b} (Medhyātithi Kāṇva ; to Soma Pavamāna)

eṣá prasnéna mánmanā devó devébhyas pári,

dhārayā pavate sūtáḥ.]

§ 9.3.10^c

9.99.7^b (Rebhasūnū Kāçyapā ; to Soma Pavamāna)

ṣā mrjyate sukārmabhīr, devó devébhyas sūtáḥ,

§ cf. 9.70.4^a

vidé yád āsu samdadīr mahír apó ví gāhate.]

§ 9.7.2^b

9.103.6^b (Dvita Āptya ; to Soma Pavamāna)

pári sáptir ná vājayūr devó devébhyas sūtáḥ,

vyānaçih pávamāno ví dhāvati.]

§ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, fließt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fließt'. Cf. Bergaigne, 1. 188, 207, 215. The expression prasnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prasnéna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11, 76.6. Or, perhaps, 'By means of an old device, &c'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, śhām prasnéna mánmanā gṛaḥ çumbhāmi (where SV reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^a, and cf. the pāda, sómo devébhyas sūtáḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)

eṣá u syá puruvrató jajñāno janáyann iṣaḥ,

dhārayā pavate sūtáḥ.

9.42.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)

ṣeṣá prasnéna mánmanā devó devébhyas pári,

§ 9.3.9^{ab}

dhārayā pavate sūtáḥ.

Cf. under 9.6.7.

9.4.1^b (Hiranyastūpa Āṅgirasa ; to Soma Pavamāna)

sánā ca soma jéṣi ca pávamāna máhi grávaḥ,

áthā no vasyasas kṛdhi.]

§ refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

pávamāna máhi grávo gām āçvaṁ rāsi virávat,

ṣánā medhām sánā svāḥ.]

§ cf. 9.4.2^a

9.100.8^a (Rebhasūnū Kāçyapā ; to Soma Pavamāna)

pávamāna máhi grávaç citrébhir yāsi raçmībhiḥ,

çārdhan támāṁsi jighnase.] víçvāni dāçuso grhē.]

§ c: 8.43.32^c; d: 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory; moreover make us richer!' And 9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in 1 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig, 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kuhn vertilgst du alles Dunkel im Hause des Verehrers' It seems to me that the stanza is a shining example of a patched-up, later, and secondary juggle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, sá tvám agne vibhāvasuḥ srjān sūryo nā raqmībhiḥ, çārdhan támānsi jighnase; cf. also 9.66.24, pávamāna rtám brhác chukráṁ jyótir aḷjanat, krṣṇā támānsi jāñghanat. It is therefore unlikely that máhi çrávah in 9.100.8 depends, as accusative of goal, upon yāsi In the second place the fourth pāda, víçvāni dāçúso grhé, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, tvám vásūni puṣyasi víçvāni dāçúso grhé. The translation of 9.100.8, such as it is, must be. 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenbeig's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c-10^c, áthā no vásyasas kṛdhi.

[9.4.2^a, sánā jyótiḥ sánā svāḥ: 9.9.9^c, sánā medhām sánā svāḥ.]

9.4.2^b: 8.78.8^b, víçvā ca soma sáubhagā: 9.55.1^c, sóma víçvā ca sáubhagā.

[9.4.3^a, sánā dáksam utá krátum: 10.25.1^b, máno dáksam utá krátum.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, táva krátvā tátotíbhīḥ.

9.4.7^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

abhyarṣa svāyudha sóma dvibārhasam rayīm,

áthā no vásyasas kṛdhi.]

☞ refrain, 9.4.1^c-10^c

9.40.6^b (Medhyatīthi Kāṇva; to Soma Pavamāna)

punāná indav á bhara, sóma dvibārhasam rayīm,

☞ 9.40.6^a

vṛṣann indo ná ukthyām.

9.100.2^b (Rebhasūnū Kaçyapāu; to Soma Pavamāna)

punāná indav á bhara, sóma dvibārhasam rayīm,

☞ 9.40.6^a

tvám vásūni puṣyasi víçvāni dāçúso grhé.]

☞ 9.100.2^d

9.4.9^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

tvám yajñāir avīṛdhan pávamāna vídharmaṇi,

áthā no vásyasas kṛdhi.]

☞ refrain, 9.4.1^c-10^c

9.64.9^b (Kaçyapa Mārta; to Soma Pavamāna)

hinvánó vācam isyasi pávamāna vídharmaṇi,

ákrān devó ná sūryah.]

☞ cf. 9.54.3^c

9.100.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

tvām rihanti mātáro hárīm pavitre adrúhaḥ,

ṽatsām jātām ná dhenávaḥ, pávamāna vídharmāṇi. cf. 6.45.28^c

For the repeated pāda see Bergaigne, III. 218, note ; for 9.64.9, Hillebrandt, Ved Myth. I. 347, 462, note. His suggestion that ákrān in 9.64.9^c is from kram 'go' is rendered invalid by SV. 2.310, kíandam devó, &c. ; cf. for that pāda, sómo devó ná sūryaḥ, under 9.54.3.

[9.5.3^b, rayír ví rājati dyumān ; 9.61.18^b, dákṣo ví rājati, &c.]

9.5.4^a, barhīḥ prācīnam ójasā ; 1.188.4^a, prācīnam barhír ójasā.

9.5.8^c, imām no yajñām á gaman : 5.5.7^c, imām no yajñām á gatam.

9.6.2^a, 3^a, abhí tyām mádyam (3^a, pūrvyām) mādām.

9.6.3^a : 9.1.4^c ; 51.5^c ; 63.12^c, abhí vājam utá çrávah.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ṽabhí tyām pūrvyām mādām, suvānó arṣa pavitra á,

cf. 9.6.2^a

ṽabhí vājam utá çrávah. cf. 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

pāri dyukṣāḥ sanádrayir bhárad vājam no ándhasā,

suvānó arṣa pavitra á.

For the pāda, suvānó arṣa pavitra ā, cf. also 9.63.16^b, rāyé arṣa pavitra á, and 9.64.12^a, sá no arsa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ánu drapsása índava ápo ná pravátāsaran,

punāná índram āçata.

9.24.2^{bc} (The same)

abhí gāvo adhanviṣur ápo ná pravatā yatíḥ,

punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

yām átyam iva vājīnam mrjánti yóṣaṇo dáça,

vāne krīlantam átyavim.

9.45.5^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)

sām í sákhāyo asvaran vāne krīlantam átyavim,

indum návā anūṣata.

9.106.11^b (Agni Cākṣuṣa ; to Soma Pavamāna)

dhīrbhīr hinvanti vājīnam vāne krīlantam átyavim,

abhí triprsthām matáyah sām asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayéndrāya pavate sutāḥ,
pāyo yád asya pīpāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahásrotiḥ çatāmago] vimāno rájasah kavīḥ, § 8.34.7^b
índrāya pavate mádaḥ.

9.106.2^b (Agni Çakṣuṣa ; to Soma Pavamāna)
ayám bhārāya sánasir índrāya pavate sutāḥ,
sómo jáitrasya cetati yáthā vidé.

9.107.17^a (Sapta Ṛṣayah ; to Soma Pavamāna)
índrāya pavate mádaḥ sómo marútvate sutāḥ,
sahásradhāro áty ávyam arṣati [tām i mrjanty āyávaḥ.] § 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhārā mádhvo agriyó mahír apó ví gāhate,
havír haviṣṣu vándyah.

9.99.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
sá mrjyate sukármabhir [devó devébhyah sutāḥ,]
vidé yád āsu samdadír mahír apó ví gāhate. § 9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vācō agriyó vṛṣṣāva cakradad vāne,
sádmābhī satyó adhvarāḥ.

9.107.22^b (Sapta Ṛṣayah ; to Soma Pavamāna)
mrjánó vāre pávamāno avyāye vṛṣṣāva cakrado vāne,
devānām soma pavamāna niṣkṛtām [góbhir añjánō arṣasi.] § 9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pári yát kāvya kavír nṛmṇā vásāno árṣati,
svār vājī siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhi gāvyaṇi vitāye nṛmṇā punāno arṣasi,
sanádvaḥ pári srava.

9.74.1^b (Kakṣivāt Dairghatamasa ; to Soma Pavamāna)
çiçur ná jātō 'va cakradad vāne svār yád vājy āruṣāḥ siṣāsati,
divó rétasā sacate payovṛdhā tām imahe sumatī çárma sapráthaḥ.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyáñ hárīm hinvanty ádribhiḥ,
 pávamānañ madhuçútam.]

cf. 9.26.5^bcf. 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyáh,
 sahásradhāro yāt tánā.

9.107.6^b (Sapta Ṛsayah ; to Soma Pavamāna)
 punānāḥ soma jágrvir ávyo vāre pári priyáh,
 tvám vípro abhavó 'ngirastamo mádhvā yajñāñ mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punāno hárdi codaya,
 ṛtasya yónim ásadam.]

cf. 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çām pavasva vicarṣaṇe,
 prajāvad réta á bhara.

9.8.3^c: 3.62.13^c; 9.64.22^c, ṛtasya yónim ásadam ; 5.21.4^d, ṛtasya yónim ásadaḥ.

9.8.9^c: 7.96.6^c, bhakṣimáhi prajám iṣam.

9.9.9^a: 9.4.1^b ; 100.8^a, pávamāna máhi çrávaḥ.

[9.9.9^c, sánā medhām sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svanáso ráthā ivárvanto ná çravasyávaḥ,
 sómāso rāyē akramuḥ.

9.66.10^c (Çatañ Vāikhānasah ; to Soma Pavamāna)
 pávamānasya te kave vājīn sárgā asrkṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvánāso ráthā iva dadhanviré gábhastyoḥ,
 bhárāsaḥ kārīṇām iva.

9.13.7^c (The same)
 vāçrā arsanťindavo 'bhí vatsām ná dhenávaḥ,
 dadhanviré gábhastyoḥ.

cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 indrāya soma pátave mádāya pári ſicyase,
 manaçcīn mánasas pátīḥ.]

cf. 9.11.8^c

9.98.10^a (Ambarīṣa Vārṣāgira and R̥jiçvan Bhāradvāja; to Soma Pavamāna)
 īndrāya soma pātave vṛtraghné pāri śicyase,
 nāre ca dākṣiṇāvate devāya sadanāsāde.
 9.108.15^a (Çakti Vasiṣṭha; to Soma Pavamāna)
 īndrāya soma pātave n̥bhīr yatāḥ svāyudhó madāntamaḥ,
 pāvasva mādhumattamaḥ. ॥ 9.64.22^b

[9.11.8^c, manāçin mānasas pātīḥ : 9.28.1^b, viçvavīn mānasas pātīḥ.]

9.12.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
 sómā asṛgram índavaḥ sutā rtāsyā sādane,
 īndrāya mādhumattamāḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 pāri vāje nā vājayūm ávyo vāreṣu siñcata,
 īndrāya mādhumattamam.
 9.67.16^b (Jamadagni; to Soma Pavamāna)
 pāvasva soma mandāyann īndrāya mādhumattamaḥ.

9.12.2^b, gāvo vatsām nā mātārah : 6.45.28^c, vatsām gāvo nā dhenāvah.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^d; 97.11^b, índram sómasya pītāye.

9.12.6^a (Asita Kāçyapa, &c.; to Soma Pavamāna)
 prá vācam índur iṣyati samudrāsyádhi viṣṭāpi, ॥ 8.34.13^b
 jīnvan kóçam madhuçútam.

9.35.4^a (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
 prá vājam índur iṣyati sīṣāsan vājasā řīṣiḥ,
 - vratā vidāná āyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated pāda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning Ṛsi, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj- interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantah pari vācam (vājam) āsate Of this elsewhere.—For 9.12.6^c cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrāsyádhi viṣṭāpi; 8.34.13^b, samudrāsyádhi viṣṭāpaḥ;
 9.107.14^c, samudrāsyádhi viṣṭāpi manīṣīṇaḥ.

[9.12.7^a, nītyastotro vānaspātīḥ; 1.91.6^c, priyāstotro vānaspātīḥ.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

abhi priyā divās padā sómo hinvánó arṣati,

víprasya dhārayā kavīḥ.

9.44.2^c (Ayāsyā Āngirasa ; to Soma Pavamāna)

matī juṣṭó dhiyā hitāḥ sómo hinve parāvāti,

víprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

sómāḥ punānó arṣati sahásradhāro átyaviḥ,

vāyór indrasya níṣkṛtām.

9.28.6^b (Priyamedha Āngirasa ; to Soma Pavamāna)

eṣā çuṣmy ádābhyah sómāḥ punānó arṣati,

ḷdevāvīr aghaçaṇsahā.ḷ

☞ 9.24.7^c

9.42.5^c (Medhyātithi Kāṇva : to Soma Pavamāna)

ḷabhi víçvāni váryāḷbhi devān ṛtāvīdhah,

☞ 9.42.5^a

sómāḥ punānó arṣati.

9.101.7^b (Nahuṣa Mānava ; to Soma Pavamāna)

ḷayām pūṣā rayīr bhāgaḷsómāḥ punānó arṣati,

☞ 8.31.11^a

pátir víçvasya bhūmano vy ākhyad ródasi ubhé.

For 9.101.7^a see Hillebrandt, *Ved. Myth.* 1. 317. Note the correspondence of 9.13 3^{ab} with 9.42.3^{bc}, and 9.13 4^b with 9.42 6^c.—For 9 13 1^c cf. 9.107.17^c.

[9.13.2^c, suṣvānām devávitaye : 9.65.18^c, suṣvānó devávitaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

pávante vājasātaye sómāḥ sahásrapājasah,

grṇānā devávitaye.

9.42.3^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)

vāvṛdhānāya túrvaye pávante vājasātaye,

sómāḥ sahásrapājasah.

9.43.6^a (The same)

pávasva vājasātaye víprasya grṇató vṛdhé,

ḷsóma rāsva suvīryam.ḷ

☞ cf. 5.13.5^c

9.100.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

pávasva vājasātamaḥ pavítre dhārayā sutāḥ,

indrāya soma viṣṇave ḷdevébhya mádhumatamāḷ.

☞ 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)

pávasva vājasātaye 'bhī víçvāni kávyā,

tvām samudrām prathamó ví dhārayo devébhyah soma matsaráḥ.

For 9.107.23 cf. Ludwig, *Kritik*, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

utá no vājasātaye pávasva brhatīr íṣah,

dyumád indo suvīryam.

9.42.6^c (Medhyatithi Kāṇva; to Soma Pavamāna)
góman naḥ soma vīrávad ṛāçvāvad vājavat sutāḥ,
pāvasva bṛhatir iṣaḥ.

9.41.4^c

9.13.5^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
té naḥ sahasrīnam rayīm pávantām ā suvīryam,
suvāná devāsa indavaḥ.

9.65.24^{bc} (Bṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
té no vṛṣṭīm divās pári pávantām ā suvīryam,
suvāná devāsa indavaḥ.

2.6.5^a

[9.13.7^b, abhi vatsām ná dhenávaḥ: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gābhastyoh.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
jūṣṭa indrāya matsaráḥ pávamāna kánikradat,
viçvā āpa dvīṣo jahi.

9.3.7^c

9.61.28^c (Amahiyu Āṅgīrasa; to Soma Pavamāna)
pāvasvendo vṛṣa sutāḥ krdhī no yaçaso jāne,
viçvā āpa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)
apaghnānto ārāvṇaḥ pávamānaḥ swardṛçaḥ,
yónāv ṛtāsya sīdata.

9.63.5^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
indram vārdhanto aptúraḥ kṛṇvānto viçvam āryam,
apaghnānto ārāvṇaḥ.

9.39.6^c (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
samicmā anuṣata hāriṁ hinvanti ādribhiḥ,
yónāv ṛtāsya sīdata.

9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stung, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third pāda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sīdata cannot contain exhortation to the priests to sit down. This is indeed true: the pāda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The pāda, hāriṁ hinvanti ādribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsya yónim āsādam, under 3.62.13^c; yónāv ṛtāsya sīdatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, víçve devā amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptībhir yó vivásvataḥ çubhró ná māmṛjé yúvā,
gāḥ kṛṇvānó ná nirñijam.

9.86.26^c (Prçṇayah, alias Ajā Ṛṣigaṇāḥ ; to Soma Pavamāna)
induh punānó āti gāhate mṛdho víçvāni kṛṇvān supāthāni yājyave,
gāḥ kṛṇvānó nirñijam haryatāḥ kavír átyo ná krīṇan pári vāram arṣati.
9.107.26^d (Sapta Ṛṣayah ; to Soma Pavamāna)
apó vāsānaḥ pári kóçam arṣat, indur hiyānāḥ sotībhiḥ, 9.30.2^a
janāyañ jyótir mandānā avivaçad gāḥ kṛṇvānó ná nirñijam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. 1. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^c cf. 9.107.4^b

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣā dhiyā yāty āṇvyā çūro ráthebhir açúbhiḥ,
gáchann índrasya niṣkṛtām.

9.61.25^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
ḷapaghnán pavate mṛdhó, 'pa sómo árāvṇaḥ, 9.61.25^a
gáchann índrasya niṣkṛtām.

The repeated pāda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence índrasya niṣkṛtām also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣā hitó ví nīyate : 9.27.3^a, eṣā nībhir ví nīyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām mrjanti mārjyam úpa dróṇeṣv āyávaḥ,
pracakṛṇām mahír iṣah.

9.46.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
etām mrjanti mārjyam pávamānaḥ dáça kṣípah,
indrāya matsarām mādām.

Cf. 9.63.20^a, kavīm mrjanti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mrjanti saptá dhītāyaḥ,
svāyudhām madántamam.

9.61.7^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mrjanti síndhumātaram,
sám ādityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómañ pavítṛa á srja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánaptam apsu duṣṭāraḥ ḷsómañ pavítṛa á srja,
punihíndrāya pátave.

9.1.28.9¹

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvāryo ādribhīḥ sūtām ṽsómam pavitra á srja, 9.1.28.9^b
 punihīndrāya pātave.

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā punānāsya cétasā sómam pavitre arṣati,
 krátvā sadhástham ásadat.

9.17.3^b (The same)
 átyūrmir matsaró mādah sómam pavitre arṣati,
 ṽvighnán rákṣāṁsi devayúh. 9.17.3^c
 9.37.1^b (Rahūgana Āṅgīrasa ; to Soma Pavamāna)
 sá sūtāḥ pītāye vīṣā sómam pavitre arṣati,
 ṽvighnán rákṣāṁsi devayúh. 9.17.3^c

Cf. āçūḥ pavitre arṣati, 9.56.1^b

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punāno rūpé avyāye vīçvā áṛṣann abhī çriyaḥ,
 çūro ná góṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 aṇīçān kalāçam sūtó vīçvā áṛṣann abhī çriyaḥ.
 çūro ná góṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* 1. 210.

9.16.7^b : 9.2.3^b, dhārā sūtāsya vedhāsah.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvām soma vipaçcītam tānā punānā āyūṣu,
 ávyo vāram vi dhāvati.

9.64.25^a (Kāçyapa Mārīca ; to Soma Pavamāna)
 tvām soma vipaçcītam ṽpunāno vācam iṣyasi, 9.30.1^c
 ṽindo sahasrabharnasam. 9.64.25^c
 9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vāñi hitó nībhīr ṽvīçvavīn mánasas pātīh, 9.11.8^c
 ávyo vāram vi dhāvati.
 9.106.10^b (Agni Cakṣuṣa ; to Soma Pavamāna)
 sómam punānā ūrmínāvyo vāram vi dhāvati,
 ṽāgre vācāḥ pāvamānaḥ kánikradat. 9.3.7^c
 9.74.9^b (Kakṣīvat Dāirghatamasa ; to Soma Pavamāna)
 adbhiḥ soma papṛcānāsya te rāsó 'vyo vāram vi pavamāna dhāvati,
 sá mrjyāmānaḥ kavībhīr madintama ṽsvādasvindrāya pavamāna pītāye. 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömst

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devám with vipaṇcitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea. 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers), thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^a (Asita Kāçyapa, &c.; to Soma Pavamāna)
prā nimñēneva sīndhavo ghnānto vṛtrāṇi bhūrṇayah,
sómā asṛgram āçāvah.

9.23.1^a (The same)
sómā asṛgram āçávo mádhora mādasya dhārayā,
[abhí víçvāni kāvya.]

9.23.1^c

Cf. the pāda, eté asṛgram āçāvah, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavítre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
átyurmir matsaró mádaḥ sómah pavítre arṣati,
vighnán rákṣāṇsi devayúḥ.

9.37.1^{bc} (Rāhūgaṇa Āṅgīrasa; to Soma Pavamāna)
sá sutáḥ pítāye víçā sómah pavítre arṣati,
vighnán rákṣāṇsi devayúḥ.
9.56.1^{bc} (Avatsāra Kāçyapa; to Soma Pavamāna)
pári sóma ṛtām brhád āçúḥ pavítre arṣati,
vighnán rákṣāṇsi devayúḥ.

9.17.4^{a+b} (Asita Kāçyapa; to Soma Pavamāna)
ā kalāçeṣu dhāvati pavítre pári śicyate,
uktháir yajñeṣu vardhate.

9.67.14^a (Viçvāmitra; to Soma Pavamāna)
ā kalāçeṣu dhāvati çyenó várma ví gāhate,
abhí drónā kánikradat.
9.42.4^b (Medhyātithi Kāṇva; to Soma Pavamāna)
duhānāḥ pratnám it páyah pavítre pári śicyate,
krāndan devān ajtjanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. 1. 347.

9.17.7^b (Asita Kāçyapa, &c.; to Soma Pavamāna)
tām u tvā vājīnam náro dhibhír víprā avasyávah,
mrjānti devátātaye.

9.63.20^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

[kavīm mrjantī mārjyaṁ] dhibhīr viprā avasyávaḥ, cf. 9.15.7^a
vṛṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tam id viprā avasyávaḥ.—For kánikrad in 9.63.20^c, the author, *Am. Journ. of Philol.* xvii. 417 (haplology).

9.17.8^c: 1.137.2^ε, cārur ṛtāya pitāye.

9.18.1^c—7^c, mádeṣu sarvadhā asi.

9.18.5^a: 8.6.17^a, yá imé ródasī mahī: 3.53.12^a, yá imé ródasī ubhé.

[9.19.1^c, tán naḥ punāná ā bhara : sá naḥ, &c. ; see under 1.12.11.]

9.19.2^c. 5.71.2^c ; 7.94.2^c, iṣāná pipyatam dhíyaḥ.

9.19.4^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ávāvaçanta dhítāyo vṛṣabhásyādhi rétasi,
sūnór vatsásya mātāraḥ.

9.66.11^c (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)

[āchā kóçam madhuçútam] āsṛgram vāre avyāye, cf. 9.66.11^a
ávāvaçanta dhítāyaḥ.

9.19.6^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ūpa çikṣāpatasthūso bhiyāsam ā dhehi çātruṣu,
pávamāna vidā rayīm.

9.43.4^a (Medhyātithi Kāva ; to Soma Pavamāna)

pávamāna vidā rayīm [asmábhyaṁ soma suçṛiyam], cf. 9.43.4^b
[indo sahasravarcasam.] cf. 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)

pávamāna vidā rayīm [asmábhyaṁ soma duṣṭāram], cf. 9.43.4^b
yó dūṣāço vanuṣyatá.

9.20.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prā kavīr devāvitayé 'vyo vārebhir arṣati,
sāhvān viçvā abhī spṛdhāḥ.

9.38.1^b (Rāhugaṇa Āngirasa ; to Soma Pavamāna)

eṣā u syā vṛṣā ráthó 'vyo vārebhir arṣati,
[gáchan vājam sahasrīṇam.] cf. 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sā váhnir apsú duštáro mrjyámāno gábhastyoḥ,
 sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 ॥cumbhāmāna ṛtāyúbhir॥ mrjyámāno gábhastyoḥ,
 ॥pávate vāre avyáye.॥

9.36.4^a9.36.4^c

9.64.5^b (Kāçyapa Mārīca ; to Soma Pavamāna)
 ॥cumbhāmānā ṛtāyúbhir॥ mrjyámānā gábhastyoḥ,
 ॥pávante vāre avyáye.॥

9.36.4^a9.36.4^c

9.65.6^b (Bhṛgu Vāruṇī, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yád adbhīḥ pariṣicyāse mrjyámāno gábhastyoḥ,
 drúṇā sadhāsthām aṇuṣe.

9.99.6^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 ॥sá punānó madíntamaḥ॥ sómaç camúṣu sīdati,
 paçāu ná réta ádádhat pátir vacasyate dhīyāḥ.

9.50.5^a

For 9.65.6 see Hillebrandt, *Ved. Myth.* i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 krīḷúr makhó na manhayúḥ pavítram soma gachasi,
 dádhat stotré suv́ryam.

9.67.19^{bc} (Vasistha, to Soma Pavamāna)
 grávnā tunnó abhístutaḥ pavítram soma gachasi,
 dádhat stotré suv́ryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)
 pávamāna ṛtāḥ kavīḥ sómaḥ pavítram ásadat,
 dádhat stotré suv́ryam.

9.66.27^c (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno vy aṇnavad raçmíbhir vājasátamaḥ,
 dádhat stotré suv́ryam.

Cf. 5.6.10^c, dádhad asmé suv́ryam, and 9.45.6^c, indo asmé suv́ryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eté dhāvantíndavah sómā índrāya ghṛṣṣvayaḥ,
 matsarāsaḥ svarvídaḥ.

9.107.14^d (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
 ॥abhí somāsa áyavaḥ pávante mádyam mádam,॥
 ॥samudrásyádhi viṣṭāpi manīṣīno॥ matsarāsaḥ svarvídaḥ.

9.23.4^{ab}8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eté pūtá vipaçcítaḥ ॥sómāso dádhyāçirah,॥
 vipā vy ānaçur dhīyāḥ.

1.5.5^c

9.101.12^{ab} (Manu Saṁvarāṇa ; to Soma Pavamāna)

etē pūtā vipaṇcitāḥ sōmāso dādhyāṇirah,

1.5.5^c

sūryāso nā darṇatāso jīgatnāvo dhruvā ghr̥tē.

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sōmāso dādhyāṇirah.

9.23.1^a: 9.17.1^c, sōmā asṛgram ācāvah.

9.23.1^c (Asita Kāṇyapa, &c. ; to Soma Pavamāna)

sōmā asṛgram ācāvo mādhor mādasya dhārāyā,

9.17.1^c

abhī viṇvāni kāvyā.

9.62.25^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pāvasva vācō agriyāḥ sōma citrābhir utībhiḥ,

abhī viṇvāni kāvyā.

9.63.25^c (Nidhruvi Kāṇyapa ; to Soma Pavamāna)

pāvamānā asṛksata sōmāḥ ṣukrāsa indavaḥ,

9.63.25^a

abhī viṇvāni kāvyā.

9.66.1^b (Çatañ Vaikhānasāḥ ; to Soma Pavamāna)

pāvasva viṇvacarṣaṇe 'bhī viṇvāni kāvyā,

sākhā sākhibhya īdyah.

1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weisheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weisheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyaḥ), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viṇvāni kāvyā, 2.5.3^c; vidād viṇvāni kāvyā 10.21.5^b; and yāsmiṇ viṇvāni kāvyā 8.41.6^a.

9.23.4^{ab+c} (Asita Kāṇyapa, &c. ; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādāṁ,

abhī kōṇaṁ madhuṇūtāṁ.

9.107.14^{ab} (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādāṁ,

samudrāsyādhi viṣṭāpi manīṣiṇo matsarāsaḥ svarvidāḥ.

c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āngirasa ; to Soma Pavamāna)

sā vāhniḥ soma jāgr̥viḥ pāvasva devavīr āti,

9.2.1^a

abhī kōṇaṁ madhuṇūtāṁ.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, āchā kōṇaṁ madhuṇūtāṁ, under 9.66.11 ; pāri kōṇaṁ, &c., 9.103.3^a; also jīnvan kōṇaṁ, &c., 9.12.6^c.

[9.23.5^a, sōmo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6^c, indo vājāṁ siṣāsasi: 8.95.9^d, çuddhō vājāṁ siṣāsasi.]

9.23.7^a: 8.92.6^a, asyā pītṛvā mādānāṁ.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
 çrīṇānā apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pávamānāsa índavas ṭtirāḥ pávītram āçavaḥ,
 índram yāmebhir āçata.

8.1.135.6^e

9.101.8^d (Nahūsa Mānava ; to Soma Pavamāna)
 sám u priyā anūṣata gāvo mādāya ghīṣvayaḥ,
 sómāsaḥ kṛṇvate pathāḥ pávamānāsa índavaḥ.

9.65.26^c (Bhṛgu Vāruṇi, &c. ; to Soma Pavamāna)
 prá çukráso vayojuvo hinvánāso ná sáptayaḥ,
 çrīṇānā apsú mṛñjata.

Cf. 9.11.1^b, pávamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, āpo ná pravātā yatīḥ ; 9.6.4^b, āpo na pravātāsaran.

9.24.2^c: 9.6.4^c, punānā índram āçata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá pavamāna dhanvasi ṭsóméndrāya pátave,
 nṛbhir yató ví nīyase.

8.69.10^d

9.99.8^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 sutá indo pavitra á nṛbhir yató ví nīyase,
 ṭindrāya matsarintamaç camūṣv á ní ṣīdasi.

8.9.63.2^{bc}

For 9.24.3^b cf. índav índrāya pītāye, under 9.30.5^c.

9.24.5^c: 8.92.25^c, áram índrasya dhāmne.

9.24.6^c: 1.142.3^a, çúciḥ pávakó ádbhutaḥ ; 8.13.19^c, çúciḥ pávaká ucyate só
 ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ṭçúciḥ pávaká ucyate, sómah sutásya mādihvaḥ,
 devāvīr aghaçaṇsahā.

8.1.142.3ⁱ

9.28.6^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣá çuṣmy ádabhyah ṭsómah punānó arṣati,
 devāvīr aghaçaṇsahā.

8.9.13.1^a

9.61.19^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 ṭyás te mádo váreṇyas, ténā pavasvándhasā,
 devāvīr aghaçaṇsahā.

8.46.8^a

9.25.2^b (Dr̥dhacyuta Āgastya ; to Soma Pavamāna)
pavamāna dhiyā hitó 'bhī yónim kánikradat,
dhármaṇā vāyúm ā viṇa.

9.37.2^c (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá pavītre vicakṣaṇó ḥárir arṣati dharmasīḥ,]
abhi yónim kánikradat.

9.37.2^b

Cf. 9.38.6^b, krādan yónim abhi priyām.

9.25.3^c (Dr̥dhacyuta Āgastya ; to Soma Pavamāna)
sām devāḥ ḡobhate vīṣā kavir yónāv ādhi priyāḥ,
vṛtrahā devavítamaḥ.

9.28.3^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā devāḥ ḡubhāyaté 'dhi yónāv āmartyaḥ,
vṛtrahā devavítamaḥ.

9.25.4^a: 7.55.1^b ; 8.15.13^b, vīḡvā rūpāṇy āviṇān.

9.25.4^b (Dr̥dhacyuta Āgastya ; to Soma Pavamāna)
ḡvīḡvā rūpāṇy āviṇān,] punānó yāti haryatāḥ,
yātrāmṛtāsa āsate.

7.55.1^b

9.43.3^a (Medhyātithi Kāṇva ; to Soma Pavamāna)
punānó yāti haryataḥ sómo ḡirbhīḥ páriṣkṛtaḥ,
vīprasya médhyātithēḥ.

9.25.6 (Dr̥dhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āṅgīrasa ; to Soma Pavamāna)
ā pavasva madintama
pavitraṁ dhārayā kave,
arkāsya yónim āsādam.

For pāda a cf. under 9.50.5^a; for pāda b cf. pavitraṁ dhārayā sutāḥ, 9.51.5^b; for pāda c cf. ṛtāsya yónim āsādam, under 3.62.13^c.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dr̥dhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ādhi jamáyo hárīm hinvanty ādribhīḥ,
haryatām bhūricakṣasam.

9.30.5^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
apsú tvā mādhumattamaṁ hárīm hinvanty ādribhīḥ,
ḡindav indrāya pitāye,]

9.30.5^c

9.32.2^b (Ḣyāvāḡva Ātreya ; to Soma Pavamāna)
ḡád im tritāsya yóṣaṇo, hárīm hinvanty ādribhīḥ,
ḡindum indrāya pitāye,]

9.32.2^a

9.32.2^c

- 9.38.2^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 ॥ *etām tritāsya yōṣaṇo* ॥ *hāriṁ hinvanty ādribhiḥ*, ॥ 9.32.2^a
 ॥ *indum indrāya pītāye*. ॥ 9.32.2^c
- 9.39.6^b (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 ॥ *samīcīnā anūṣata hāriṁ hinvanty ādribhiḥ*, ॥ 9.13.9^c
 ॥ *yōnāv ṛtāsya sīdata*. ॥
- 9.50.3^b (Ucāthya Āṅgīrasa ; to Soma Pavamāna)
 ॥ *āvyo vāre pāri priyām* ॥ *hāriṁ hinvanty ādribhiḥ*, ॥ 9.7.6^a
 ॥ *pāvamānaṁ madhuçūtām*. ॥ 9.50.3^c
- 9.65.8^b (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 ॥ *yāsya vārṇaṁ madhuçūtām hāriṁ hinvanty ādribhiḥ*, ॥ 9.32.2
 ॥ *indum indrāya pītāye*. ॥

For yōnāv ṛtāsya sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārḍhacyuta ; to Soma Pavamāna)
tām tvā hinvanti vedhāsaḥ pāvamāna girāvṛdham,
indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 ॥ *tām hinvanti madacyūtām* ॥ *hāriṁ nadīṣu vājīnam*, ॥ 9.53.4^b
indum indrāya matsarām.
- 9.63.17^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 ॥ *tām i mrjanty āyāvo hāriṁ nadīṣu vājīnam*, ॥ 9.63.17^{ab}
indum indrāya matsarām.

See Hillebrandt, *Ved. Myth.* 1. 214, 215.—Cf. 9.63.10^b, *gīra indrāya matsarām*.

[9.27.3^a, *eṣā nṛbhir vī nīyate* : 9.15.3^a, *eṣā hito vī nīyate*.]

9.27.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
eṣā çuṣmy āsiṣyadad antārikṣe vīṣā hāriḥ,
punānā indur indram ā.

- 9.66.28^c (Çataṁ Vāikhānasah ; to Soma Pavamāna)
prā suvānā indur akṣāḥ pavītram āty avyāyam,
punānā indur indram ā.

9.28.1^c : 9.106.10^b, *āvyo vāraṁ vī dhāvati* ; 9.16.8^c, *āvyo vāraṁ vī dhāvasi* ;
 9.74.9^b, *āvyo vāraṁ vī pavamāna dhāvati*.

[9.28.2^b, *sómo devébhyah sūtāḥ* : 9.3.9^b ; 99.7^b, *devó devébhyah sūtāḥ*.]

9.28.3^c : 9.25.3^c, *vṛtrahā devavītamah*.

9.28.4^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā vīṣā kánikradad daçābhir jāmbhir yatāḥ,
abhi dróṇāni dhāvati.

9.37.6^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sā devāḥ kavīṇeṣītō 'bhī drōṇāni dhāvati,
īndur īndrāya mañhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
eṣā sūryam arocayat pāvamāno vīcarṣaṇiḥ,
viṣvā dhāmāni viṣvavīt.

9.60.1^b (Avatsāra Kāçyapa ; to Soma Pavamāna)
prā gāyatrēṇa gāyata pāvamānaṁ vīcarṣaṇim,
īnduṁ sahāsracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sōmah punāno arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaṇṣahū.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
suśāhā soma tāni te punānāya prabhūvaso,
vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
viṣvo yāsyā vratē jāno dādharma dhārmanas pāteḥ,
punānāsya prabhūvasoḥ.

9.61.15^c (Amahyu Āṅgīrasa ; to Soma Pavamāna)
ārṣā naḥ soma çām gāve ḍhuksāsva pipyúṣim iṣam,
vārdhā samudrām ukthyām.

8.7.3^c

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pāvāsva soma dhārāyā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
ēdo pāthivam rayim divyam pavasva dhārāyā,
dyumantaṁ çuṣmam ā bhara.

9.106.4^c (Cakṣus Manava ; to Soma Pavamāna)
prā dhanvā soma jūgrvir īndrāyendo pāri srava,
dyumantaṁ çuṣmam ā bhara svarvīdam.

8.91.3^d ; also refrain, 9.112.1^e ff.

Of. dyumantaṁ çuṣmam uttamam, under 9.63.29^b. The cadence, pavasva dhārāyā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prā dhārā asya çuṣmīṇo vīthā pavitre akṣaran,
punāno vācam iṣyati.

9.64.25^b (Kāçyapa Māricea ; to Soma Pavamāna)
tvām soma vipaçcītaṁ punāno vācam iṣyasi,
īndo sahāsrabharṇasam.

9.16.8^a

9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sōmah pavitre akṣaran.

9.30.2^a (Bindu Āṅgīrasa ; to Soma Pavamāna)
 indur hiyānāḥ sotṛbhīr mṛjyāmānaḥ kánikradat,
 iyarti vagnúm indriyám.

9.107.26^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 apó vásānaḥ pári kócam arṣatīndur hiyānāḥ sotṛbhīḥ,
 janáyañ jyótir mandānā avīvaçad ḷgāḥ kṛṇvāno ná nirñijam.] 9.14.5^c

9.30.3^c: 9.1.1^b; 29.4^b; 67 13^b; 100.5^b, pávasva soma dhārayā.

9.30.4^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo áti dhārayā pávamāno asiṣyadat,
 ḷabhī drónāny āsādam.] 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadad rákṣāṁsy apajāñghanat,
 pratnavád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhī drónāny āsādam.

9.30.5^b: 9.26.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty), hárīm
 hinvanty ádribhīḥ.

9.30.5^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 apsú tvā mádhumattamañ ḷhárīm hinvanty ádribhīḥ,]
 indav indráya pītáye. 9.26.5^b

9.45.1^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva mádaya kām nṛcákṣā devávitaye,
 indav indráya pītáye.

9.50.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ḷsá pavasva madintama] góbhīr añjāno aktúbhīḥ,
 indav indráya pītáye. 9.50.5^a

9.64.12^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 ḷsá no arṣa pavitra ā mádo yó devavítamaḥ,]
 indav indráya pītáye. 9.64.12^{ab}

Cf. indum indráya pītáye under 9.32.2^c, and sóméndráya pītave, 9.24.3^d.—For 9.30.5
 cf. 9.53.4.

9.30.6^{ab} (Bindu Āṅgīrasa ; to Soma Pavamāna)
 sunótā mádhumattamañ ḷsómam indráya vajríṇe,]
 cārum gárdhāya matsarám. 7.32.8^b

9.51.2^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 divāḥ pṛyūṣam uttamām ḷsómam indráya vajríṇe,]
 sunótā mádhumattamam. 7.32.8^b

Cf. , by way of contrast, 7.102 3^b, juhótā mádhumattamam (sc. hāvīḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam índrāya vajrīṇe.

9.31.3^b (Gotama Rāhūgaṇa; to Soma Pavamāna)
túbhyaṁ vātā abhipriyas túbhyam arṣanti síndhavaḥ,
sóma vārdhanti te māhaḥ.

9.62.27^b (Jamadagni Bhārgava; to Soma Pavamāna)
túbhyemā bhūvanā kave mahimné soma tasthire,
túbhyam arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhūgaṇa; to Soma Pavamāna)
svāyudhāsya te sató bhūvanasya pate vayám,
índo sakhitvám uḡmasi.

9.66.14^a (Çataṁ Vaikhānasāḥ; to Soma Pavamāna)
ḷāsya te sakhyé vayám, iyakṣantas tvótayaḥ,
índo sakhitvám uḡmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29 ḷāsya te sakhyé vayám távendo dyumná uttamé, sāsaḥyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne in. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty) háriṁ
hinvánty ádribhiḥ.

9.32.2^c (Çyāvāçva Ātreya; to Soma Pavamāna) =

9.38.2^c (Rāhūgaṇa Āṅgīrasa; to Soma Pavamāna)
etām (9.32.2 ād īm) tritāsya yóçano ḷháriṁ hinvánty ádribhiḥ,
9.26.5^b

índum índrāya pītāye.

9.43.2^c (Medhyātithi Kāṇva; to Soma Pavamāna)
tām no víçvā avasyúvo gírah çumbhanti pūrváthā,
índum índrāya pītāye.

9.65.8^c (Bhṛgu Vāruṇī, or Jamadagni Bhārgava; to Soma Pavamāna)
yāsya vārṇaṁ madhuçútāṁ ḷháriṁ hinvánty ádribhiḥ,
índum índrāya pītāye. 9.26.5^b

Cf. índav índrasya pītāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtāsya yónim á.

[9.32.5^a, abhí gávo anūçata: 9.33.5^a, abhí brāhmīr anūçata.]

[9.32.6^b, maghāvadbhyaç ca máhyaṁ ca: 6.46.9^c, chardīr yacha maghāvadbhyaç ca máhyaṁ ca.]

Cf. the cadence, maghāvāno vayāṁ ca, in 1.73.8; 136.7; 143.13; 7.87.5.

9.33.2^{bc} (Trita Āptya; to Soma Pavamāna)
abhī droṇāni babhrāvah çukrá ṛtāsya dhārayā,
vājaṁ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
eṭṣ dhāmāny āryā çukrá ṛtāsya dhārayā,
vājaṁ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kiaft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2; vājaṁ gómantam means 'milky substance', to wit (9.33.2) 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswurdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vratā viśrjāto ádhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary; the abrupt substitution of the parenthetic phrase for the simple droṇāni babhrāvah of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sómā ṛtāsya dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a; 9.34.2^{abc}; 65.20^{abc}; see under 5.51.7^a.

9.33.3^b: 8.41.1^b; 9.34.2^b; 61.12^b; 65.20^b, váruṇāya marúdbhyaḥ.

[9.33.5^a, abhī bráhmīr anūṣata; 9.32.5^a, abhī gāvo anūṣata.]

9.33.5^b, yahvīr ṛtāsya mātārah: 1.142.7^c; 5.5.6^b; 9.102.7^b; 10.59.8^b, yahvī ṛtāsya mātārā.

9.33.6^{bc} (Trita Āptya; to Soma Pavamāna)
rāyāḥ samudrāṇç catūro 'smádbhyaṁ soma viçvātaḥ,
á pavasva sahasrīṇaḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
nū no rayīm mahām indo 'smābhyam soma viçvātāḥ,
ā pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava; to Soma Pavamāna)
ā pavasva sahasrīṇam rayīm gōmantam açvīnam, 8.6.9^b
puruçcandrām puruṣpṛham.

9.63.1^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
ā pavasva sahasrīṇam rayīm soma suvīryam,
asmé çrāvāṁsi dhāraya.

9.65.21^{bc} (Bhṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
īṣam tokāya no dādhad asmābhyam soma viçvātāḥ,
ā pavasva sahasrīṇam.

In these stanzas many expressions are typical: rayīm, rāyāḥ samudrān, asmābhyam soma viçvātāḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference: sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously: 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam: 'Erquickung spendend unserm Stamm und uns, o Soma, uberall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya; to Soma Pavamāna)
prā suvānó dhārayā tánéndur hinvānó arṣati,
rujád dṛlhá vy ójaṣā.

9.67.4^a (Kāçyapa; to Soma Pavamāna)
īndur hinvānó arṣati tīró vārāṇy avyáyā, 9.67.4^b
hārir vājam acikradat.

9.34.2^{abc}, sūtā īndrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave:
9.33.3^{abc}, sūtā īndrāya vāyāve vāruṇāya marúdbhyaḥ, sómā arṣanti
viṣṇave; 9.65.20^{abc}, apsā īndrāya vāyāve vāruṇāya marúdbhyaḥ,
sómo arṣati viṣṇave; 5.51.7^a, sūtā īndrāya vāyāve.

9.34.2^b: 8.41.1^b; 9.33.3^b; 61.12^b; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.34.3^b, sunvānti sómam ádribhiḥ: 8.1.17^a, sótā hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramīṅkhaya: 9.52.3^b, indo ná dānam īṅkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa: to Soma Pavamāna)
īndo samudramīṅkhaya, pávasva viçvamejaya, cf. 9.35.2^a
rāyó dhartā na ójaṣā.

9.62.26^c (Jamadagni Bhārgava; to Soma Pavamāna)
tvām samudriyā apó 'griyó váca irāyan,
pávasva viçvamejaya.

9.35.3^b: 2.8.6^d, abhī śyāma pṛtanyatāḥ.

9.35.4^a, prā vājam indur iṣyati: 9.12.6^a, prā vācam indur iṣyati.

9.35.6^c, punānāsya prabhūvasoḥ: 9.29.3^b, punānāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír áti.

9.36.2^c: 9.23.4^c, abhī kócaṁ madhuçútam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

çumbhāmāna ṛtāyúbhīr ṽmrjyāmāno gābhastyoḥ,
pāvate vāre avyāye.

§ 9.20.6^b

9.64.5 (Kaçyapa Mārīca: to Soma Pavamāna)

çumbhāmānā ṛtāyúbhīr ṽmrjyāmānā gābhastyoḥ,
pāvante vāre avyāye.

§ 9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The ṛca 9.64.4-6 is addressed to the plural sómāḥ, but is surrounded by other ṛcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For pāda c cf. āsgraṁ vāre avyāye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mrjyāmāno gābhastyoḥ; 9.64.5^b, mrjyāmānā gābhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sá viçvā dāçūṣe vāsu sómo divyāni pārthivā,
pāvatām āntárikṣyā.

9.64.6^{abc} (Kaçyapa Mārīca; to Soma Pavamāna)

té viçvā dāçūṣe vāsu sómā divyāni pārthivā,
pāvantām āntárikṣyā.

For pāda b cf. 9.63.30^b, sóma divyāni pārthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómāḥ pavítre arṣati; 9.56.1^b, açūḥ pavítre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnān rākṣāṁsi devayúḥ.

9.37.2^b (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)

sá pavítre vicakṣaṇó hárir arṣati dharmasīḥ,
abhī yónim kánikradat.

§ 9.25.2^b

9.38.6^b (The same)

eṣá syá pitāye suto hárir arṣati dharmasīḥ,
krāndan yónim abhī priyām.

Cf. the pāda 9.23.5^a, sómo arṣati dharmasīḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocanā divāḥ pávamāno ví dhāvati,
rakṣohā vāram avyāyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pāri sāptir ná vājayūr ḍdevó devēbhyaḥ sutāḥ,
vyānaçīḥ pávamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vṛtrahā vīṣā sutó varivovid ādābhyaḥ,
sómo vājam ivāsarat.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pāvamānaḥ sutó nṛbhiḥ sómo vājam ivāsarat,
camūṣu çākmanāsādam.

9.37.6^b: 9.28.4^c, abhí drōṇāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo vārebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīnam : 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsya yōṣaṇaḥ : 9.32.2^a, ād im tritāsya yōṣaṇaḥ.

9.38.2^b: 9.26.5^b; 30.5^b; 32.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvānty), hárīm
hinvanty ādribhiḥ.

9.38.2^c: 9.32.2^c; 43.2^c; 65.8^c, índum índrāya pītāye.

9.38.3^{bc} marmrjyānte apasyúvaḥ, yābhir mādāya çumbhate : 9.2.7^{bc}, marmrjyānte
... çumbhase.

9.38.4^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
eśá syá mánusiṣv á çyenó ná vikṣú sīdati,
gáchañ jāró ná yoṣitam.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
ḍsá marmrjānā āyúbhir ḍibho rájeva suvratāḥ,
çyenó ná vánsu sīdati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)
iṣam ūjam pavamānābhy arṣasi çyenó ná vánsu kalāçeṣu sīdasi,
índrāya mādva mādya mādah sutó ḍdivó viṣṭambhá upamó vicakṣaṇāḥ.

9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kalāçeṣu sīdasi in 9.86.35, as contrasted
with vánsu sīdati in 9.57.3 ; cf. 5.72.1^c; 9.7.6^a; 20.6^a; 63.2^c; 68.9^b; 86.9^d; 96.23^d; 99.6^b, 8^d.—
For 9.57.3 cf. Ved. Stud. 1, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharnasīḥ.

9.39.3^a (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavitra á tvīṣīm dádhāna ójasā,
 vicákṣāṇo virocāyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayám devēṣu jágrviḥ sutá eti pavitra á,
 sómo yāti vicarṣaṇiḥ.
 9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám índreṇotá vāyúnā sutá eti pavitra á,
 sám sūryasya raçmibhiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b: 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 50.3^b ; 65.8^b (here hinvánty), hárīm
 hinvanty ádrībhiḥ.

9.39.6^c: 9.13.9^c, yónāv rtásya sīdata.

9.40.3^{bc}: 9.33.6^{bc} ; 65.21^{bc}, asmábhyam soma viçvátah, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇah).

9.40.3^c: 9.62.12^a ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva
 sahasrīṇah.

[9.40.4^c, vidáh sahasrīṇīr íṣah : 9.61.3^c, kṣárā sahasrīṇīr íṣah.]

9.40.5^a: 9.61.6^a, sá naḥ punáná á bhara ; 1.12.11^a ; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara [sóma dvibárhasam rayím,
 vīṣann indo na ukthyam.

cf. 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçvā divó vásūtó prthivyá ádhi,
 punáná indav á bhara.

9.64.26^c (Kāçyapa Mārica ; to Soma Pavamāna)
 [utó sahásrabharṇasaṁ] vācam soma makhásyuvam,
 punáná indav á bhara.

cf. 9.64.25^c

9.100.2^{ab} (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 punáná indav á bhara [sóma dvibárhasam rayím,
 tvám vásūni puşyasi viçvāni dāçūṣo grhé.

cf. 9.4.7^b

9.40.6^b: 9.4.7^b ; 100.2^b, sóma dvibárhasam rayím.

[9.41.2^c, sahávāṇso dásyum avratám : 1.175.3^c, sahávān dásyum, &c.]

9.41.4^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)
 ā pavasva mahim iṣaṁ gómad indo hiraṇyavat,
 ācāvāvad vājavat sūtāḥ.

9.61.3^b (Amahiyu Āṅgīrasa ; to Soma Pavamāna)
 pári ṇo ācavam ācavāvid gómad indo hiraṇyavat,
 ॥kṣārā sahasrīṇīr iṣaḥ.॥

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)
 góman naḥ soma virāvad ācāvāvad vājavat sūtāḥ,
 ॥pāvasva brhatīr iṣaḥ.॥

9.13.4^b

9.42.2^a, eṣā prātnéna mánmanā : 9.3.9^a, eṣā prātnéna jánmanā.

9.42.2^b (Medhyātithi Kāṇva ; to Soma Pavamāna)
 ॥eṣā prātnéna mánmanā॥ devó devébhyas pári,
 ॥dhārayā pavate sūtāḥ.॥

9.3.9^a

9.3.10^c

9.65.2^b (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 pávamāna rucā-rucā devó devébhyas pári,
 vícivā vásūny ā víṣa.

9.42.2^c: 9.3.10^c, dhārayā pavate sūtāḥ.

9.42.3^b: 9.13.3^a, pávante vājasātaye ; 9.43.6^a ; 107.23^a, pávasva vājasātaye ;
 9.100.6^a, pávasva vājasātamah.

9.42.3^c: 9.13.3^b, sómāḥ sahásrapājasah.

9.42.4^b: 9.17.4^b, pavítre pári śicyate.

9.42.5^a (Medhyātithi Kāṇva ; to Soma Pavamāna)
 abhí vícivāni váryābhí devān ṛtāvīdhah,
 ॥sómāḥ punānó arṣati.॥

9.13.1^a

9.66.4^b (Çatam Vāikhānasah ; to Soma Pavamāna)
 pávasva janáyann iṣo 'bhí vícivāni váryā,
 sákha sákhibhya utáye.

9.42.5^c: 9.13.1^a ; 28.6^b ; 101.7^b, sómāḥ punānó arṣati.

9.42.6^b: 9.41.4^c, ācāvāvad vājavat sūtāḥ.

9.42.6^c: 9.13.4^b, pávasva brhatīr iṣaḥ.

9.43.2^c: 9.32.2^c ; 38.2^c ; 65.8^c, índum índrāya pitáye.

9.43.3^a: 9.25.4^b, punānó yāti haryatāḥ.

9.43.4^a: 9.19.6^c ; 63.11^a, pávamāna vidá rayīm.

9.43.4^{ab} (Medhyātithi Kāṇva ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyaṁ soma suçrīyam,
[indo sahasravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kāçyapa ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyaṁ soma duṣṭāram,
yó dūnāço vanuṣyatā.

[9.43.4^c, indo sahasravarcasam : 9.64.25^c ; 98.1^c, indo sahasrabharnasam.]

9.43.6^a : 9.107.23^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ;
9.100.6^a, pávasva vājasātamaḥ.

[9.43.6^c, sóma rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ; 8.23.12^b,
rayīm rāsva suvīryam.]

[9.44.1^a, prá ṇa indo mahé táne : 9.66.13^a, prá ṇa indo mahé ráne.]

9.44.2^c : 9.12.8^c, víprasya dhārāyā kavīḥ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyāve vípravīraḥ sadávr̥dhaḥ,
sómo devéṣv á yamat.

9.61.9^a (Amahīryu Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyāve pūṣné pavasva mádhumaṇ,
cārur mitré várune ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, índav indrāya pitāye.

[9.45.2^c, deván sákhībhya á váram : 1.4.4^c, yás te sákhībhya á váram.]

9.45.3^c (Ayāsyā Āṅgīrasa ; to Pavamāna Soma)
utá tvām aruṇám vayám góbhīr añjmo mādāya kám,
ví no rāyē dúro vr̥dhi.

9.64.3^c (Kāçyapa Mārīca ; to Soma Pavamāna)
āçvo ná cakrado víṣa sám gá indo sám árvataḥ,
ví no rāyē dúro vr̥dhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devéṣu patyate : 8.102.9^b, agnír devéṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, váne kr̥lāntam átyavim.

9.45.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā pītó vicákṣase,
īndo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā gāva ihāgāman,
jānyāsa ūpa no gṛhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
āsṛgran devāvītayē 'tyāsaḥ kṛtvā iva,
kṣārantah parvatāvṛdhah.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
āsṛgran devāvītaye ṽajayānto rāthā iva.

8.3.15^d

[9.46.3^a, etē sómāsa īndavaḥ : 1.16.6^a, imē sómāsa īndavaḥ.]

9.46.5^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sā pavasva dhanamjaya prayantā rādhaso mahāh,
asmābhyaṁ soma gātuvīt.

9.65.13^c (Bhrgu Vārūni, or Jamadagni Bhārgava ; to Soma Pavamāna)
ṽa na īndo mahīm īsam, ṽapasva viçvadarçataḥ,

a : 8.6.33^a ; b : 9.65.13^b

asmābhyaṁ soma gātuvīt.

9.46.6^a : 9.15.7^a, etām mṛjanti mārjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pāvamāno asisṣadat.

9.50.3^a, āvyo vāre pāri priyām : 9.7.6^a ; 52.2^b ; 107.6^b, āvyo vāre pāri priyāh.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvānty), hāriṁ
hinvanty ādribhīh.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ṽavyo vāre pāri priyām, ṽhāriṁ hinvanty ādribhīh, a : 9.7.6^a ; b : 9.26.5^b
pāvamānaṁ madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

ṽhinvānti sūram ūsrayah, pāvamānam madhuçútam,
abhī girā sām asvaran.

9.65.1^a

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)

sá pavasva madintama góbbhir añjānó aktúbhiḥ,

ṛindav indrāya pītāye.]

9.30.5^c

9.99.6^a (Rebhasunū Kāçyapāu ; to Soma Pavamāna)

sá punānó madintamaḥ ṛsomaç camúsu sídati,]

9.20.6^c

paçāu ná réta adádhat pátir vacasyate dhiyāḥ.

Cf. 9.45.1^c, sá pavasva mādāya kām, and 9.25 6^a = 9 50.4^a, á pavasva madintama.

9.50.5^c : 9.30.5^c ; 45.1^c ; 64.12^c, indav indrāya pītāye.

9.51.1^b : 1.28.9^b ; 9.16.3^b, sómam pavitra á srja.

9.51.1^c : 9.16.3^c, punihindrāya pātave.

9.51.2^b : 7.32.8^b ; 9.30.6^b, sómam indrāya vajrīṇe.

9.51.2^c : 9.30.6^a, sunótā mādhumattamam.

9.51.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

tāva tyá indo ándhaso devā mādhor vy áçnate,

pávamānasya marútaḥ.

9.64.24^c (Kāçyapa Mārīca ; to Soma Pavamāna)

rásam te mitró aryamá píbanti várunaḥ kave,

pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. 1. 48, 316

9.51.5^c : 9.1.4^c ; 6.3^c ; 63.12^c, abhí vājam utá çrāvaḥ.

9.52.1^c : 9.6.3^b, suvānó arša pavitra á.

9.52.2^b : 9.7.6^a ; 107.6^b, ávyo vāre pári priyāḥ ; 9.50.3^a, ávyo vāre pári priyām.

[9.52.3^b, indo ná dánam īṅkhaya : 9.35.2^a, indo samudramīṅkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ní çúṣmam indav eṣām púruhūta jánānām,

yó asmāñ ádideçati.

9.64.27^b (Kāçyapa Mārīca ; to Soma Pavamāna)

punāná indav eṣām púruhūta jánānām,

ṛpriyāḥ samudrām á viça.]

9.63.23^c

10.134.2^d (Mandhātara Yāuvanaçva ; to Indra)

avá sma durhañyátó mártasya tanuhi sthirām,

ṛadhaspadām tám īm kṛdhi, yó asmāñ ádideçati, &c.

10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. 1. 19.

9.52.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ṣatām na inda ūtibhiḥ sahasraṁ vā ŋcīnām,
 pávasva mañhayádrayīḥ.

9.67.1^c (Bharadvāja ; to Soma Pavamāna)
 tvām somāsi dhārayúr mandrá ōjīṣṭho adhvaré,
 pávasva mañhayádrayīḥ.

9.53.4^{bc}: 9.63.17^{bc}, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6^c

9.53.4^c: 9.63.17^c, indum indrāya matsarām ; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 ayām viçvāni tiṣṭhati punāno bhūvanopāri,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutāḥ,
 dádhānaḥ kalāge rāsam

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3 ; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, Ved. Myth. i. 272, 309, 462 ; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pādas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated pāda cf. 9.64.9^c, ákrān devó ná sūryaḥ.

9.55.1^c, sóma viçvā ca sáubhagā : 8.78.8^b ; 9.4.2^b, viçvā ca soma sáubhagā.

[9.56.1^b, açúḥ pavítre arṣati : 9.16.4^b ; 17.3^b ; 37.1^b, sómaḥ pavítre arṣati.]

9.56.1^c: 9.17.3^c ; 37.1^c, vighnān rákṣāṁsi devayúḥ.

[9.56.4^b, svādúr indo pári srava : see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa ; to Soma Pavamāna)
 prá te dhārā asaçcátó divó ná yanti vṛṣṭáyāḥ,
 áchā vājām sahasraṇam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava ; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátāḥ,
 abhí çukráṁ upastírām.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1 ; and the author, Indogermanische Forschungen, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)

sá marmṛjāná āyúbhiḥ íbho rájeva suvratáh,

çyenó ná vánsu śidati.]

9.38.4^b

9.66.23^a (Çatañ Vaikhānasāḥ ; to Soma Pavamāna)

sá marmṛjāná āyúbhiḥ práyavān práyase hitáh,

índur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. 1, p. xv.—Cf. the pāda 9.62.13^b, marmṛjāná āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śidati : 9.38.4^b, çyenó ná vikṣú śidati ; 9.86.35^b, çyenó ná vánsu kalāçesu śidasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná indav á bhara.

9.58.1^a, 1^c—4^c, tárat sá mandí dhāvati.

9.60.1^b, pávamānañ vicarṣaṇim : 9.28.5^b, pávamāno vicarṣaṇiḥ.

[9.60.2^b, átho sahásrabharṇasam : 9.64.26^b, utó sahásrabharṇasam.]

See under 9.64.25

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

áti vārān pávamāno asiṣyadat kalāçāñ abhí dhāvati,

índrasya hárdy āviçān.

9.86.19^d (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Soma Pavamāna)

vīṣā matínāñ pavate vicakṣaṇáh sómo áhnaḥ prataritósáso diváh,

krāṇá sindhūnāñ kalāçāñ aviçāñ índrasya hárdy āviçāñ manīṣibhiḥ.

For the metre of 9.60.3^c see Oldenberg, Prol., p. 102.—For krāṇá in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, índrasya soma rádhase.

[9.61.1^c, aváhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo híraṇyavat.

[9.61.3^c, kṣārā sahasrínīr iṣah : 9.40.4^c, vidáh sahasrínīr iṣah.]

9.61.4^c (Amahyu Āngirasa ; to Soma Pavamāna)

pávamānasya te vayāñ pavítram abhyundatáh,

sakhitvám á vṛṇīmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

tásya te vājino vayāñ víçvā dhánāni jigyúṣah,

sakhitvám á vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Pāijavana ; to Indra)

ṛvayām indra tvāyāvah, sakhitvām ā rabhāmahe, 3.41.7^a
rtāsya nah pathā nayāti viçvāni duritā nābhantām anyakēṣāṃ jyākā ādhi
dhānvasu. refrain: 10.133.1^{ff} ff.

I have the impression that sakhitvām ā rabh is popular as compared with sakhitvām ā vṛ, which is hieratic ; cf. the semantically close synonymy with ā vṛ in īle sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvām uçmasi, 9.31.6 ; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a: 9.40.5^a, sá nah punāná ā bhara ; 1.12.11^a ; 8.24.3^a, sá nah stāvāna ā bhara.

9.61.6^b: 1.12.11^c, rayīm virāvatīm iṣam.

9.61.7^a: 9.15.8^a, etām u tyām dāça kṣīpah.

9.61.8^b: 9.39.3^a ; 44.3^b, sutā eti pavitra ā.

9.61.9^a: 9.44.5^a, sá no bhāgāya vāyāve.

[9.61.11^a, enā viçvāny aryā ā : 10.191.1^b, āgne viçvāny aryā ā.]

9.61.11^c: 8.95.6^d, sīṣāsanto vanāmahe.

9.61.12^b: 8.41.1^b ; 9.33.3^b ; 34.2^b ; 65.20^b, vāruṇāya marúdbhyaḥ.

9.61.14^b: 8.69.11^e, vatsām samçīçvarir iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tám id vardhantu no girah.

9.61.15^b: 8.54 (Val. 6).7^d, dhuksāsva pipyúṣīm iṣam ; 8.7.3^c, dhuksānta pipyúṣīm iṣam ; 8.13.25^c, dhuksāsva pipyúṣīm iṣam āvā ca nah.

9.61.15^c: 9.29.3^c, vārdhā samudrām ukthyam.

[9.61.18^b, dākṣo ví rājati dyumān : 9.5.3^b, rayir ví rājati, &c.]

9.61.19^a: 8.46.8^a, yās te mado vāreṇyah.

9.61.19^c: 9.24.7^c ; 28.6^c, devāvīr aghaçaṇsahā.

9.61.21^c (Amahryu Āṅgīrasa ; to Soma Pavamāna)
sāmniçlo aruṣó bhava sūpasthābhīr ná dhenúbhīh,
sīdañ chyenó ná yónim ā.

9.65.19^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhī drōṇāni rōruvat,
 sīdañ chyenó ná yónim ā.

9.61.22^b: 3.37.5^a; 8.12.22^a, índraṁ vṛtrāya hāntave.

9.61.25^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 apaghnán pavate mīdho 'pa sómo āṛāvṇaḥ,
 gáchann indrasya niṣkṛtām.]

9.15.1^c

9.63.24^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apaghnán pavase mīdhaḥ kratuvīt soma matsarāḥ,
 nudāsvādevayurñ jānam.

9.61.25^c: 9.15.1^c, gáchann indrasya niṣkṛtām.

9.61.28^c: 9.13.8^c, viṣvā āpa dvīṣo jahi.

9.61.29^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 áśya te sakhyé vayám távendo dyumná uttamé,
 sāsahyāma pṛtanyatāḥ.]

1.8.4^c

9.66.14^a (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 áśya te sakhyé vayám iyakṣantas tvótayaḥ,
 indo sakhitvām uḡmasi.]

9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c; 8.40.7^d, sāsahyāma pṛtanyatāḥ.

9.62.1^b: 1.135.6^e; 9.67.7^b, tirāḥ pavítram āçāvāḥ.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛvānto várivo gáve 'bhy āṛṣanti suṣṭutīm,
 ilām asmábhyaṁ saṁyátam.

9.66.22^b (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno áti sridho 'bhy āṛṣati suṣṭutīm,
 súro ná viçvādarçataḥ.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 átyaṁ mrjanti kalāçe dāça kṣīpaḥ prá víprāṇaṁ matáyo vāca irate,
 pávamānā abhy āṛṣanti suṣṭutīm éndraṁ viçanti madirása índavaḥ.

Cf. also 4.58.10^a, abhy āṛṣata suṣṭutīm gávyam ājīm. There can be no question but what the distich 9.66.22^{ab}, pávamāno áti sridho 'bhy āṛṣati suṣṭutīm, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣṭutīm ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsavy añçūr mādāyāpsū dākṣo giriṣṭhāh,
çyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vīṣā hārī rājeva dasmó abhī gā acikradat,
punānó vāraṁ páry ety avyáyaṁ çyenó ná yónim ghṛtāvantaṁ āsādam.

Cf Hillebrandt, Ved. Myth 1. 60.

[9.62.8^b, tiró rómāny avyáyā : 9.67.4^b ; 107.10^b, tiró vārāny avyáyā.]

Cf. also 9.62.8^c with 9.107.10^{cd}.

[9.62.9^a, tvām indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva sahasrīṇah.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantam açvīnam.

[9.62.13^b, marmṛjyāmāna āyúbhiḥ : 9.57.3^a ; 66.23^a, sá marmṛjanā āyúbhiḥ.]

9.62.14^a, sahasrotiḥ çatāmaghaḥ ; 8.34.7^b, sáhasrote çatāmagha.

9.62.14^c : 9.107.17^a, indrāya pavate mādah ; 9.6.7^b ; 106.2^b, indrāya pavate sutāh.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarāt.

[9.62.18^c, hārim hinota vājīnam : 10.188.1^b, áçvaṁ hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, vīçvā ársann abhī çríyah, çúro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇā punānó arṣasi ; 9.7.4^b, nṛmṇā vāsāno ársati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatir íṣah.

9.62.24^c : 9.65.25^b, grṇānó jamádagninā ; 3.62.18^a ; 8.101.8^d, grṇānā jamádagninā ; 7.96.3^c, grṇānā jamádagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhī vīçvāni kāvya.

9.62.26^c : 9.35.2^b, pávasva vīçvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vṛṣṭáyo dhārá yanty asaçcátaḥ : 9.57.1^{ab}, prá te dhārá asaçcáto divó ná yanti vṛṣṭáyah.

9.62.80^c: 9.20.7^c; 66.27^c; 67.19^c, dādhat stotrē suvīryam.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, ā pavasva sahasrīṇam; 9.33.6^c, ā pavasva sahasrīṇaḥ.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
iṣam ūrjaṁ ca pinvasa indrāya matsarintamaḥ,
camūṣv ā nī ṣīdasi.

9.99.8^{cd} (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
sūtā indo pavitra ā nībhīr yatō vī nīyase,
indrāya matsarintamaḥ camūṣv ā nī ṣīdasi.

9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pada.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxi. 459 ff.

[9.63.4^a, etē asrgram āçāvah; 9.17.1^c; 23.1^a, sōmā asrgram, &c.]

[9.63.4^c, sōmā ṛtāsya dhārayā; 9.33.2^b; 63.14^b, çukrā ṛtāsya dhārayā.]

9.63.5^c: 9.13.9^a, apaghnānto ārāvṇaḥ.

[9.63.7^b, yāyā sūryam ārocayaḥ: 8.98.2^b, tvām sūryam arocayaḥ.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
āyukta sūra ētaçam pāvamāno manāv ādhi,
antārikṣeṇa yātave.

9.65.16^{bc} (Bhṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
rājā medhābhīr iyate pāvamāno manāv ādhi,
antārikṣeṇa yātave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschürt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svar may be seen from 1.50.9, āyukta sapta çundhyūvah sūro rāthasya naptāḥ: 'Sūra hitched the seven bright daughters of the chariot' Here Ludwig, 127, correctly 'siben aufhellende hat angespannt Sūra, tōchter des wagens.' Cf. also 8.1.11, yāt tudāt sūra ētaçam, 'when Sūra goaded Etaça', and 9.63.9 The stanza 9.63.8 is to be rendered 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff, 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'dieser könig wird mittelst weissheit angegangen, Pava-māna, um des menschen willen, durch den luftkreiss zu gehn' Aside from his diverging renderings of the phrase manāv ādhi, I do not believe that medhābhīr iyate can mean 'wird mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders, 'Durch Lieder wird der flammende, beim Menschen angefleht, der Furst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, 1. 190 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhur by 'with wisdom'. Soma is řsir viprah kāvyena in 8.79.1 (cf. 9.78.2), medhiraḥ in 9.68.4. His epithet sukrātu = Avestan hukhratu dates from Aryan times. See Bergaigne 1. 185 ff; Hillebrandt, l.c. 1. 400 ff; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (sómo rājā in 9.65.16) with Sūra = Sūrya. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes Etaṣa to go through the air', perfect sense, we have in 9.65.16 the tautology, iyate . . . antāriṣeṇa yātave. That pāda 9.63.8^a is the original third of the gāyatrī admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^c.

[9.63.10^b, gīra indrāya matsarām : 9.26.6^c; 53.4^c; 63.17^c, indum (9.26.6^c, indav) indrāya, &c.]

9.63.11^a: 9.19.6^c; 43.4^a, pāvamāna vidā rayīm.

9.63.11^b: 9.43.4^b, asmābhyam soma suçrīyam (9.63.11^b, duṣṭāram).

9.63.12^b: 8.6.9^b; 9.62.12^b, rayīm gómantam açvīnam.

9.63.12^c: 9.1.4^c; 6.3^c; 51.5^c, abhī vājam utā çrāvah.

9.63.13^a: 9.54.3^c, sómo devó ná sūryah.

9.63.14^{bc}: 9.32.2^{bc}, çukrá řtasyā dhārayā, vājam gómantam akṣaran.

9.63.15^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, sómāso dādhyāçiraḥ.

9.63.16^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
prā soma mādhumattamo rāyé arṣa pavitra á,
mádo yó devavítamaḥ.

9.64.12^{ab} (Kāçyapa Mārta; to Soma Pavamāna)
sá no arṣa pavitra á mádo yó devavítamaḥ,
indav indrāya pitāye.]

9.30.5^c

Cf. the correspondence of 9.63.23^c with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, suvāno arṣa pavitra á.

9.63.17^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

tám i mrjanty āyávo hāriṁ nadīṣu vājīnam,
indum indrāya matsarām.]

9.53.4^b

9.53.4^c

9.107.17^d (Sapta Rṣayah; to Soma Pavamāna)
indrāya pavate mādah, sómo marútvate sūtah,
sahásradhāro áty ávyam arṣati tám i mrjanty āyávaḥ.

9.6.7^b

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, háriṁ nadīṣu vājīnam, indum índrāya matsarām.

9.63.17^c: 9.53.4^c, indum índrāya matsarām; 9.26.6^c, indav índrāya matsarām.

9.63.19^c, índrāya mādhumattamam: 9.12.1^c, índrāya mādhumattamāḥ; 9.67.16^b,
índraya mādhumattamāḥ.

[9.63.20^a, káviṁ mrjanti mārjyam: 9.15.7^a; 46.6^a, etāṁ mrjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhribhír víprā avasyávaḥ.

9.63.23^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

pávamāna ní toçase rayīm soma çravāyyam,

priyāḥ samudrām ā viça.

9.64.27^c (Kāçyapa Mārica; to Soma Pavamāna)

punāná indav eṣāṁ púruhūta jánānām,

priyāḥ samudrām ā viça.

9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarnasaṁ rayīm indra çravāyyam

9.63.24^a, apaghnán pavase mfdhah: 9.61.25^a, apaghnán pavate mfdhah.

9.63.25^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

pávamānā asṛkṣata sómāḥ çukrása indavaḥ,

abhí viçvāni kávyā.

9.23.1^c

9.107.25^a (Sapta Ṛsayah; to Soma Pavamāna)

pávamānā asṛkṣata pavítram áti dhārayā,

marútvanto matsará indriyá háyā medhām abhí práyānsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhí viçvāni kávyā.

9.63.28^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

punānáḥ soma dhārayéndo viçvā ápa sṛidhah,

jahí rákṣānsi sukrato.

6.16.29^c

9.107.4^a (Sapta Ṛsayah; to Soma Pavamāna)

punānáḥ soma dhārayāpó vásāno arṣasi,

ā ratnadhá yónim ṛtasya sídasy útso deva hiranyáyaḥ.

8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānaḥ pári kóçam arṣati, and see Hillebrandt, *Ved. Myth.*
1. 325.

9.63.28^c: 6.16.29^c, jahí rákṣānsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)

apaghnán soma rakśáso 'bhy āṛṣa kánikradat,

dyumántam çúsmam uttamám.

9.63.29—] *Part 1: Repeated Passages belonging to Book IX* [442

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇō ādribhir abhy āṛṣa kánikradat,
dyumántaṁ ṣūṣmam uttamám.

Of dyumántaṁ ṣūṣmam á bhara, under 9.29 6°, and the curiously extended pāda, 4.36.8°, dyumántaṁ vājaṁ viṣaṣusmam uttamám.—Note the correspondence of 9.63.19° with 9.67.16°.

[9.63.30^b, sóma divyāni pārthivā : 9.36.5^b, sómo divyāni, &c. ; 9.64.6^b, sómā divyāni, &c.]

9.64.2^c, satyām vṛṣan vṛṣéd asi : 8.33.10^a, satyām itthā vṛṣéd asi.

9.64.3^c : 9.45.3^c, ví no rāyé dūro vṛdhi.

9.64.5^{abc}, ṣumbhāmānā ṛtāyūbhir mrjyāmānā gābhastyoḥ, pávante vāre avyāye :
9.36.4^{abc}, ṣumbhāmānā ṛtāyūbhir mrjyāmāno gābhastyoḥ, pávate vāre avyāye.

9.64.5^b, mrjyāmānā gābhastyoḥ : 9.20.6^b ; 36.4^b ; 65.6^b, mrjyāmāno gābhastyoḥ.

9.64.6^{abc}, té víṣvā dāṣūse vāsu sómā divyāni pārthivā, pávantām āntárikṣyā :
9.36.5^{abc}, sá víṣvā dāṣūse vāsu sómo divyāni pārthivā, pávatām āntárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vídharmāni.

[9.64.9^c, ákrān devó ná sūryaḥ : 9.54.3^a ; 63.13^a, sómo devó, &c.]

9.64.11^c : 6.16.35^c ; 9.32.4^c, sídann ṛtasya yónim á.

9.64.12^{ab}, sá no āṛṣa pavitra á mádo yó devavítamaḥ : 9.63.16^{bc}, rāyé āṛṣa pavitra á, mádo yó devavítamaḥ.

9.64.12^c : 9.30.5^c ; 45.1^c ; 50.5^c, índav índrāya pītāye.

9.64.17^{bc} (Kaṣyapa Mārica ; to Soma Pavamāna)
marmṛjānāsa āyāvo vṛthā samudrām índavaḥ,
ágmann ṛtasya yónim á.

9.66.12^{ac} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
áchā samudrām índavó 'staṁ gāvo ná dhenávaḥ,
ágmann ṛtasya yónim á.

The cadence gāvo ná dhenávaḥ also at 6.45.28.

9.64.20^a : 5.67.2^a, á yád yónim hiranyāyam.

9.64.22^b (Kaṣyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marútvate pávasva mádhumattamaḥ,
 ṛtásya yónim āsādam.]

5.21.4^d

9.108.1^a (Gauriviti Čaktya ; to Soma Pavamāna)
 pávasva mádhumattama indrāya soma kratuvíttamo mádaḥ,
 máhi dyukṣátamo mádaḥ.
 9.108.15^c (The same)
 indrāya soma pátave nṛbhir yatáḥ svāyudhó madántamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c; 9.8.3^c, ṛtásya yónim āsādam; 5.21.4^d, ṛtásya yónim āsādaḥ.

9.64.24^c: 9.51.3^c, pávamānasya marútaḥ.

9.64.25^a: 9.16.8^a, tvám soma vipaçcítam.

9.64.25^b, punānó vācam iṣyasi: 9.30.1^c, punānó vācam iṣyati.

9.64.25^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 tvám soma vipaçcítam, punānó vācam iṣyasi, indo saḥásrabharnāsam. a: 9.16.8^a; b: 9.30.1^c

9.98.1^c (Ambarīṣa Vārsāgira, and Rjigvan Bhāradvāja; to Soma Pavamāna)
 abhí no vājasátamañ rayím arṣa puruspṛṣṭham,
 indo saḥásrabharnāsañ tuvidyumnāñ vibhvasāham.

Cf. 9.43.4^c, indo saḥásravarcasam; 9.60.2^b, átho saḥásrabharnāsam; and 9.64.26^a, utó saḥásrabharnāsam.

[9.64.26^a, utó saḥásrabharnāsam: see prec. item.]

9.64.26^c: 6.40.6^a; 9.57.4^c; 100.2^a, punāná indav á bhara.

9.64.27^b: 9.52.4^b, púruhūta jánānām.

9.64.27^c: 9.63.23^c, priyāḥ samudrám á viça.

9.64.28^c: 1.137.1^c, sómāḥ çukrá gávāçiraḥ.

9.64.29^c, sídanto vanúṣo yathā: 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhrgu Vārūpi, or Jamadagni Bhārgava; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svāsāro jāmāyas pátim,
 mahām indum mahīyúvaḥ.

9.67.9^a (Gotama; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pávamānam madhuçcútam, abhí girá sám asvaran. 9.50.3^c

9.65.2^b : 9.42.2^b, devó devébhyas pári.

9.65.6^b : 9.20.6^b ; 36.4^b, mrjyámāno gábhastyoh ; 9.64.5^b, mrjyámāna gábhastyoh.

9.65.7^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
prá sómāya vyaçvavát pávamānāya gāyata,
mahé sahásracaksase.

9.86.44^a (Atri Bhāuma ; to Soma Pavamāna)
vipaçcīte pávamānāya gāyata mahí ná dhārāti ándho arṣati, „
áhir ná jurnām áti sarpati tvácām átyo ná krīḥ ann asarad vṛṣā hāriḥ.

9.65.8^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b, hāriṁ hinvanty
(9.65.8^b, hinvānty) ádriḥ.

9.65.8^c : 9.32.2^c ; 38.2^c ; 43.2^c, índum índrāya pītāye.

9.65.9^b : 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c : 9.61.4^c, sakhitvám á vṛṇīmahe : 10.133.6^b, sakhitvám á rabhāmahe.

9.65.13^a, á na indo mahím iṣam : 8.6.23^a, á na indra mahím iṣam.

9.65.13^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
á na indo mahím iṣam, pávasva víçvadarçataḥ, 8.6.23^a
asmábhyam soma gātuvít, 9.46.5^c

9.106.5^b (Cakṣus Mānava ; to Soma Pavamāna)
índrāya vṛṣaṇam mádam pávasva víçvadarçataḥ,
sahásrayāmā pathikíd vicakṣaṇáh.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c : 9.46.5^c, asmábhyam soma gātuvít.

9.65.14^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
á kalāçā anuṣaténdo dhārābhir ójasā,
éndrasya pītāye viça.

9.106.7^b (Manu Āpsava ; to Soma Pavamāna)
pávasva devávitaya indo dhārābhir ójasā,
á kalāçam mádhumān soma naḥ sadaḥ.

[9.65.15^b, tivram duhānty ádriḥ : 1.137.3^{bc}, añçum duhānty ádriḥ sómam
duhānty ádriḥ.]

9.65.16^{bc} : 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b : 1.93.2^d, gávām póçam sváçvyam.

[9.65.18^c, *suṣvāṇo devāvitaye* : 9.13.2^c, *suṣvāṇāṁ devāvitaye*.]

9.65.19^c: 9.61.21^c, *sīdañ chyenó ná yónim á*.

9.65.20^{abc}, *apsá indrāya vāyāve vārunāya marúdbhyaḥ, sómo arṣati viṣṇave*;
9.34.2^{abc}, *sutá indrāya vāyāve vārunāya marúdbhyaḥ, sómo arṣati*
viṣṇave; 9.33.3^{abc}, *sutá indrāya vāyāve vārunāya marúdbhyaḥ,*
sómā arṣanti viṣṇave; 5.51.7^a, *sutá indrāya vāyāve*.

Cf. also 9.84.1^b

9.65.20^b: 8.41.1^b; 9.33.3^b; 34.2^b; 61.12^b, *vārunāya marúdbhyaḥ*.

9.65.21^{bc}: 9.33.6^{bc}; 40.3^{bc}, *asmábhyaṁ soma viçvátah, á pavasva sahasrīṇam*
(9.33.6^c, *sahasrīṇah*).

9.65.21^c: 9.40.3^c; 62.12^a; 63.1^a, *á pavasva sahasrīṇam*; 9.33.6^c, *á pavasva*
sahasrīṇah.

9.65.22^{ab}: 8.93.6^{ab}, *yé sómāsah parāvāti yé arvāvāti sunviré*.

9.65.24^a, *té no vṛṣṭīm divás pári*: 2.6.5^a, *sá no vṛṣṭīm divás pári*.

9.65.24^{bc}: 9.13.5^{bc}, *pávantām á suvīryam, suvánā devāsa indavaḥ*.

9.65.25^a (Bhrgu Vāruni, or Jamadagni Bhārgava; to Soma Pavamāna)

pávate haryató hárir gr̥ṇānó jamádagninā,

3.62.18^a

hinvāno gór ádhi tvací.

9.106.13^a (Agni Cakṣuṣa; to Soma Pavamāna)

pávate haryató hárir áti hvárāṁsi ráñhya,

abhyárṣan stotfbhyo vírávad yáçaḥ.

The cadence, *gór ádhi tvací*, in 9.65.25^c occurs also at 1.28.9; 9.79.4, 101.11.

9.65.25^b: 9.62.24^c, *gr̥ṇānó jamádagninā*; 3.62.18^a; 8.101.8^d, *gr̥ṇāná jamád-*
agninā; 7.96.3^c, *gr̥ṇāná jamadagnivát*.

9.65.26^c: 9.24.1^c, *gr̥ṇāná apsú mṛñjata*.

9.65.28^c–30^c, *pántam á puruspṛham*.

9.66.1^b: 9.23.1^c; 62.25^c; 63.25^c, *abhí víçvāni kávyā*.

9.66.1^c: 1.75.4^c, *sákhā sákhībhya ídyaḥ*.

9.66.4^b: 9.42.5^b, *abhí víçvāni váryā*.

9.66.7^c, *dádhanō ákṣiti grávaḥ*: 1.40.4^b; 8.103.5^b, *sá dhatte ákṣiti grávaḥ*.

9.66.10^c: 9.10.1^b, *árvanto ná çravasyávaḥ*.

9.66.11^a (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)
 áchā kóçaṁ madhuçútam ásrgraṁ vāre avyáye,
 ávāvaçanta dhítāyaḥ.]

9.19.4^a

9.107.12^d (Sapta Ṛsayah ; to Pavamāna Soma)
 prá soma devávitaye síndhur ná pipye árṇasā,
 añçóḥ páyasā madiró ná jágrvir áchā kóçaṁ madhuçútam.

Cf. the pādas, abhi kóçaṁ madhuçútam, under 9.23 4, and pári kóçaṁ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^a, pávante vāre avyáye.

9.66.11^c: 9.19.4^a, ávāvaçanta dhítāyaḥ.

9.66.12^c: 9.68.17^c, ágmann rtásya yónim á.

[9.66.13^a, prá ṇa indo mahé ráne: 9.44.1^a, prá ṇa indo mahé táne.]

9.66.13^{bc}: 9.2.4^{bc}, ápo arṣanti síndhavaḥ, yád góbhir vāsaiṣyāse.

9.66.14^a: 9.61.29^a, ásyā te sakhyé vayám.

9.66.14^c: 9.31.6^c, indo sakhitvám uçmasi.

9.66.18^c, vṛṇimáhe sakhyāya: 4.41.7^d, vṛṇimáhe sakhyāya priyāya.

9.66.22^b, abhy arṣati suṣtutím: 9.62.3^b, abhy arṣanti suṣtutím; 9.85.7^c, páva-
 mānā abhy arṣanti suṣtutím.

9.66.23^a: 9.37.3^a, sá marmṛjāná āyúbhiḥ.

9.66.24^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)
 pávamāna ṛtām brhác chukráṁ jyótir ajiṇat,
 kṛṣṇá támañsi jáñghanat.

10.89.2^d (Rebha Vāiçvāmitra ; to Indra)
 sá súryaḥ páry urú várānsy éndro vavṛtyád ráthyeva cakrá,
 átiṣṭhantam apasyām ná sárgaṁ kṛṣṇá támañsi tvīṣyā jaghāna.

Cf. Hillebrandt, Ved. Myth. i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotré suvīryam.

9.66.28^c: 9.27.6^c, punāná índur índram á.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántam çuṣmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvánó arṣati.

9.67.4^b (Kaçyapa; to Pavamāna Soma)

[indur hinvánó arṣati] tiró várāṇy avyáyā,
hárir vājam acikradat.

9.34.1^b

9.107.10^b (Sapta Rṣayah; to Pavamāna Soma)

á soma suvánó ádribhis tiró várāṇy avyáyā,
jánó ná purí camvòr viçad dhármḥ sádo váneṣu dadhiṣe.

Of. 9.62.8^b, tiró rómāṇy avyáyā, and 9.103.2^a, pári várāṇy avyáyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tirāḥ pavítram açávaḥ.

9.67.9^a: 9.65.1^a, hinvánti sūram úsrayaḥ.

9.67.9^b: 9.50.3^c, pávamānaṁ madhuçútam.

9.67.10^c–12^c, á bhakṣat kanyāsu naḥ.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^c; 100.5^b, pávasva soma dhárayā.

9.67.14^a: 9.17.14^a, á kaláçeṣu dhāvati.

9.67.16^b, índraya mádhumattamaḥ : 9.12.1^c, índraya mádhumattamāḥ; 9.63.19^c,
índraya mádhumattamam.

9.67.17^a: 9.46.1^a, ásrgran devávitaye.

9.67.17^b: 8.3.15^d, vājayánto ráthā iva.

9.67.19^b: 9.20.7^b, pavítram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^c; 66.27^c, dádhat stotré suvíryam.

9.67.28^b: 1.91.17^b, sóma viçvebhír añçúbhiḥ.

9.67.29^c (Pavitra Āngirasa, or Vasistha, or both; to Pavamāna Soma)
úpa priyāṁ pániṇataṁ yúvanam āhutivídhām,
áganma bíbhtrato námaḥ.

10.60.1^c (Bāudha, or others; to Asamāti [Indra])

á jánaṁ tveṣásamdrçaṁ māhnanāṁ úpastutam,
áganma bíbhtrato námaḥ.

9.67.31^{ab}, yáḥ pávamānír adhyéty řibhiḥ sámhbhrtāṁ rásam: 9.67.32^{ab}, páva-
mānír yó adhyéty, &c.

[9.68.7^d, nřbhír yató vājam á darři sātāye: 5.39.3^d, á vājam darři sātāye.]

9.68.8^b (Vatsapri Bhālandana ; to Pavamāna Soma)
pariprayāntaṃ vayyaṃ suṣaṃśādaṃ sōmaṃ maṇiṣā abhy ānūṣata stūbhah,
yó dhārāyā mādhumān ūrmiṇā divā iyarti vācaṃ rayiṣā! āmartyah.

9.86.17^c (Śikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)
prā vo dhiyo mandrayúvo vipanyúvaḥ panasyúvaḥ saṃvāsaneṣv akramuḥ,
sōmaṃ maṇiṣā abhy ānūṣata stūbho 'bhī dhenávaḥ pāyasem açīrayaḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana ; to Pavamāna Soma)
ayāṃ divā iyarti viçvam ā rájaḥ sōmaḥ punānāḥ kalāçeṣu sīdati,
adbhir gōbhīr mriyate ādribhiḥ sutāḥ punānā indur vārivo vidat priyām.

9.86.9^d (Akrṣṭāḥ, alias Māṣa Ṛṣigaṇāḥ ; to Pavamāna Soma)
divó na sānu stanáyann acikradad, dyāuḥ ca yásya pṛthivī ca dhārmabhiḥ,
indrasya sakhyāṃ pavate vivévidat sōmaḥ punānāḥ kalāçeṣu sīdati. § 1.58.2^d

9.96.23^d (Pratardana Dāivodāsi ; to Pavamāna Soma)
apaghnānn eṣi pavamāna çātrūn priyām ná jāró abhigīta induh,
sīdan vāneṣu çakunó ná pátvā sōmaḥ punānāḥ kalāçeṣu sātā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana ; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāno váyo dādhaç citrātamaṃ pavasva,
adveṣe dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

9.97.36^a (Parāçara Çaktya ; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāna ā pavasva pūyāmānaḥ svastī,
indram ā viça bṛhatā ráveṇa vardháyā vācaṃ janāyā pūramdhiṃ.
10.45.12^{cd} (Vatsapri Bhālandana ; to Agni)
āstavy agnīr narām suçévo vāiçvānarā ṛṣibhiḥ sōmagopāḥ,
adveṣe dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^a) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)
ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gōmad yāvamat suvīryam,
yūyām hī soma pitāro māma sthāna divó mūrdhānaḥ prāsthita vayaskṛtāḥ. § 8.93.3^b

9.86.38^c (Atrayaḥ ; to Pavamāna Soma)
tvām nṛcāksā asi soma viçvātāḥ pāvamāna vṛṣabha tā ví dhāvasi,
sā naḥ pavasva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39^a, govīt pavasva vasuvid dhiraṇyavīt.

9.69.8^b, āçvāvad gōmad yāvamat suvīryam : 8.93.3^b, āçvāvad gōmad yāvamat.

9.69.10^d: 1.31.8^d; 10.67.12^d, deváir dyāvāpr̥thivi prāvataṁ naḥ.

[9.70.3^b, ádābhyaśo janúṣṭi ubhé ánu: 2.2.4^d, pāthó ná pāyúm jánasī ubhé ánu.]

[9.70.4^a, sá mrjyámāno daçábbhiḥ sukármabhiḥ: 9.99.7^a, sá mrjyate sukármabhiḥ.]

[9.70.5^a, sá marmrjāná indriyāya dhāyase: 9.86.3^d, sómah punāná indriyāya dhāyase.]

9.70.8^c: 9.108.16^c, jūṣṭo mitráya várūṇāya vāyāve. Added in proof.

9.70.9^b (Renu Vāiçvāmītra; to Pavamāna Soma)

pāvasva soma devāvītaye vīṣéndrasya hārdi somadhānam á viça,
purá no bādhād duriatīti pāraya kṣetravid dhī diça áhā viprechaté.

9.108.16^a (Çakti Vāsiṣṭha; to Pavamāna Soma)

indrasya hārdi somadhānam á viça samudrām iva sīndhavah.

8.6.35^b

jūṣṭo mitráya várūṇāya vāyāve divó viṣṭambhá uttamāh.

c: 9.70.8^c; d: 9.86.35^d

Cf. indrasya hārdy āviçān, under 9.60.3^c.

9.70.10^a (Renu Vāiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhí vājam arṣéndrasyendo jathāram á pavasva,
nāvā ná sīndhum āti paṣī vidvāñ chūro ná yūdhyann āva no nidá spaḥ.

9.86.3^a (Akr̥ṣṭāh, alias Māṣā R̥ṣigaṇāḥ; to Pavamāna Soma)

átyo ná hiyānó abhí vājam arṣa svarvīt kócam divó ádrimātaram,
vīṣā pavītre ádhi sāno avyāye sómah punāná indriyāya dhāyase.

c: 9.86.3^c; d: cf. 9.70.5^a

Cf. 9.87.1, 6, 96.8 —Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣām rūpām kṛṇute várño asya: 1.95.8^a, tveṣām rūpām kṛṇuta
úttaram yāt.

9.72.4^d (Harimanta Āṅgīrasa; to Pavamāna Soma)

nīdhūto ádrisūto barhīṣi priyāḥ pátir gāvām pradīva índur rtvíyah,
púramdhivān mánuṣo yajñasádhanah gúcīr dhiyā pavate sóma indra te.

9.86.13^d (Sikataḥ, alias Nivāvari R̥ṣigaṇāḥ; to Pavamāna Soma)

ayām matávāñ chakunó yáthā hitó vye sasāra pāvamāna ūrmīnā,
tāva krátvā ródasi antará kave gúcīr dhiyā pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, aṅçúm duhanti stanáyantam áksitam: 1.64.6^d, utsām duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

nābhā pr̥thivyā dharūño mahó divó pām ūrmāu sīndhuṣv antár ukṣitāḥ,
indrasya vājro vṛṣabhó vibhūvasuḥ sómo hṛdé pavate cāru matsaráḥ.

9.86.8^d (Akr̥ṣṭāh, alias Māṣā R̥ṣigaṇāḥ; to Pavamāna Soma)

rājā samudrām nadyó ví gāhate pām ūrmīm sacate sīndhuṣu çritāḥ,
ádhy asthāt sānu pāvamāno avyāyam nābhā pr̥thivyā dharūño mahó
divāḥ.

9.86.21^d (The same)

ayám punāná uṣāso vi rocayad ayám síndhubhyo abhavad u lokakṛt,
ayám triḥ saptá duduhāná āçiráṁ sómo hṛdé pavate cāru matsaráḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth* 1. 215, 357, iii. 48.

9.72.8^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

sá tú pavasva pári páṛthivāṁ rája stotré çikṣann ādhūnvaté ca sukrato,
mā no nír bhāg vásunaḥ sādanaspf̥ço rayīm piçāṅgaṁ bahulām vasīmahi.

9.107.24^a (Sapta Rṣayah; to Pavamāna Soma)

sá tú pavasva pári páṛthivāṁ rájo divyá ca soma dhārmabhiḥ,
tvām vipṛaso matibhir vicakṣana çubhrām hinvanti dhṛtibhiḥ.

9.107.21^c (The same)

mrjyāmānaḥ suhastya samudré vācam invasi,
rayīm piçāṅgaṁ bahulām purusp̥f̥ham pávamānābhy aṛsasi.

For 9.107.21^d cf. 9.85.7^c, 8^a

9.73.4^b (Pavitra Āṅgīrasa; to Pavamāna Soma)

sahāsradhāré 'va té sám asvaran divó náke mādhuhihvā asaçcátāḥ,
āśya spāço ná ní miṣanti bhūmṇayaḥ padé-pade pāçinaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mādhuhihvā asaçcátó ^{vená duhanty ukṣāṇam giriṣṭhām,}
^{9.85.10^d}
apsú drapsām vāvrdhānām samudrá á síndhor ūrmā mādhumantaṁ
pavitra á.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG*. lxi. 473.

9.74.1^b, svār yád vājy aṛuṣáh síśāsati: 9.7.4^c, svār vājí síśāsati.

9.74.5^d: 1.92.13^c, yéna tokām ca tánayaṁ ca dhāmahe.

9.74.9^b, ávyo vāram ví pavamāna dhāvati: 9.16.8^c, ávyo vāram ví dhāvasi;
9.28.10^c; 106.10^b; ávyo vāram ví dhāvati.

9.74.9^d (Kakṣīvat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma papṛcānāsya te rásó ^{'vyo vāram ví pavamāna dhāvati,} ^{9.16.8^c}
sa mrjyāmānaḥ kavibhir madintama svādasvéndrāya pavamāna pitāye.

9.97.44^c (Parāçara Çaktya; to Pavamāna Soma)

mādhvaḥ súdam pavasva vásva útsam vírām ca na á pavasvā bhāgaṁ ca,
svādasvéndrāya pávamāna indo rayīm ca na á pavasvā samudrāt.

9.75.2^{cd}, dādhati putráḥ pitrór apīcyaṁ náma tṛtíyam ádhi rocané diváh;
1.155.3^{cd}, dādhati putró 'varam páram pitúr náma tṛtíyam ádhi
rocané diváh.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhiḥ sutó matibhiḥ cānohitāḥ prarocāyan ródasī mātārā ṣúciḥ,
rómāṇy ávyā samāyā ví dhāvati mādhor dhārā pínvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

└urdhvó gandharvó ádhi náke asthād┐ viṣvā rūpā praticákṣaṇo asya,

☞ 10.123.7^a

└bhānūḥ ṣukrēṇa ṣocīṣā vy ádyāut┐ prārūrucad ródasī mātārā ṣúciḥ.

☞ 10 123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kṛtvyo rāso dákṣo devānām anumádyo nṛbhiḥ,
háriḥ srjáno átyo ná sátvabhir víthā pájānsi kṛṇute nadís v á.

9.77.5^a (The same)

cákṛir divāḥ pavate kṛtvyo rāso mahān ādabdho várūṇo hurúḡ yaté,
ásavi mitró vrjáṇesv yajñíyó 'tyo ná yúthē vṛṣayúḥ kánikradat.

Cf. 9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yúthā pári kócam arṣasy apām upásthe vṛsabháḥ kánikradat,
sá índrāya pavase matsaríntamo yáthā jéṣāma samithé tvótayaḥ.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

máryo ná ṣubhrás tanvām mṛjáno 'tyo ná sṛtvā sanāye dhānānām,
vṛṣeva yúthā pári kócam arṣan kánikradac camvòr á viveṇa.

9.97.32^c (Parācara Čaktya ; to Pavamāna Soma)

kánikradad ānu pánthām ṛtasya ṣukró ví bhāsy amṛtasya dhāma,
sá índrāya pavase matsarāvān hinvāno vácam matibhiḥ kavṇām.

In the repeated pāda 9 76 5^c, 9.97.32^c the latter version with matsarāvān for matsarintamah is metrically inferior, a modulated tristubh line for an original jagatī. I do not believe that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eṣā prá kóḇe madhumān acikradad índrasya vājro vápuṣo vápuṣtarah,
abhīm ṛtasya sudúghā ghṛtaḡcúto vāḡrá arṣanti páyaseva dhenávaḥ.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadistutih)

abhí tvā sindho ḡḡum ín ná mātáro vāḡrá arṣanti páyaseva dhenávaḥ,
rájeva yúdhvā nayasí tvām ít sícāu yád ásām ágram pravátām ínakṣasi.

For the repeated pāda cf. 1 32.2^c.

[9.78.1^a, prá rájá vácam janáyann asiṣyadat : 9.86.33^d ; 106.12^c, punāno vácam janáyann asiṣyadat (9.86.33^d, úpavasuh).]

[9.78.1^d, ṣuddhó devānām úpa yāti níṣkṛtām : 9.86.7^b, sómo devānām, &c.]

Cf. 9 86.32^d, pátir janínām úpa, &c.

9.78.5—] *Part 1: Repeated Passages belonging to Book IX* [452

9.78.5^d, urvīm gávyūtim ábhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gávyūtim ábhayaṁ kṛdhi nah.

[7.79.1^d, aryó naçanta sániçanta no dhíyah: 10.133.3^b, aryó naçanta no dhíyah.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastino mādhumantam ádribhir duhánty apsú vṛṣabhām dáça kṣípaḥ,
índraṁ soma mādāyan dāívyam jánam síndhor ívormaḥ pávamāno arṣasi.

9.84.3^d (Prajāpati Vācyā; to Pavamāna Soma)

á yó góbhiḥ srjyāta ōsadhīṣv á devānām sumná iṣāyann úpāvasuḥ,
á vidyūta pavate dhārāyā sūtā índraṁ sómo mādāyan dāívyam jánam.

For 9.84.3 cf. Hillebrandt, *Ved Myth.* 1. 343, 391.

9.82.1^d, çyenó ná yónim ghṛtāvantam āsādam: 9.62.4^c, çyenó ná yónim āsadat.

9.83.5^{cd} (Pavitra Āṅgīrasa; to Pavamāna Soma)

havir haviṣmo māhi sādma dāívyam nábhō vāsānaḥ pári yāsy adhvarám,
rájā pavítraratho vājam āruhaḥ sahāsrabhṛṣṭir jayasi çrávo bṛhāt.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)

ún mādhma ūrmir vanānā atīṣṭhipad apó vāsāno mahiṣó ví gāhate,
rájā pavítraratho vājam āruhat sahāsrabhṛṣṭir jayati çrávo bṛhāt.

[9.84.1^b, apśā índrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, índuḥ siṣakty uṣāsam ná sūryaḥ: 1.56.4^d, índraṁ siṣakty uṣāsam, &c.]

9.84.3^d, índraṁ sómo mādāyan dāívyam jánam: 9.80.5^c, índraṁ soma mādāyan dāívyam jánam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cákrir) divāḥ pavate, &c.]

[9.85.5^b, vy ávyāyam samāyā vāram arṣasi: 9.97.56^d, ví vāram ávyam samāyāti yāti.]

9.85.7^c, pávamānā abhy arṣanti suṣṭutīm: 9.62.3^b, abhy arṣanti suṣṭutīm;
9.66.22^b, abhy arṣati suṣṭutīm.

[9.85.9^b, árturucad ví divó rocanā kavīḥ: 6.7.7^b, vāiçvānaró ví divó, &c.]

[9.85.9^c, rájā pavítram áty eti róruvat: 9.86.7^d, víṣā pavítram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujiḥvā asaçcātāḥ.

[9.85.10^b, venā duhanty ukṣānam giriṣṭhām: 9.95.4^b, aṇçum duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparnām upapaptivānsam giro venānām akrpanta pūrvih,
çigum rihanti matāyaḥ pānipnatam hiranyāyaḥ çakunām kṣāmaṇi sthām.

9.86.31^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaḥ vīṣā vāneṣv āva cakradad dhāriḥ,
sām dhītāyo vāvaçanā anūṣata çigum rihanti matāyaḥ pānipnatam.

Cf. 9.86.46^c, aṅgum rihanti matāyaḥ pānipnatam —For 9.85.11 see Hillebrandt, Ved. Myth. 1. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnatam to panipnatām, but fails to note that the pāda with pānipnatam occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvó gandharvó ádhi nāke asthād víçvā rūpā praticákṣaṇo asya,
bhānūḥ çukreṇa çociṣā vy ādyāut prārūrucad ródasi mātārā çúciḥ.] 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvó gandharvó ádhi nāke asthāt pratyāñ citrā bíbhrad asyāyudhāni,
vāsāno átkam surabhīm dṛçé kām svār ná náma janata priyāni.] 6.29.3^{cd}

10.123.8^c (The same)

drapsáh samudráṁ abhí yáj jígāti páçyan gídhrasya cákṣasā vídharman,
bhānūḥ çukreṇa çociṣā cakānás tṛtiye cakre rájasi priyāni.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenbeig, Prol., 253, cf. under 9.68.10.

9.85.12^d, prārūrucad ródasi mātārā çúciḥ : 9.75.4^b, prarocāyan ródasi, &c.

9.86.3^a, átyo ná hiyāno abhí vājam arṣa : 9.70.10^a, hitó ná sáptir abhí vājam arṣa.

9.86.3^c (Akrṣṭāḥ, alias Māṣa Rṣigaṇāḥ ; to Pavamāna Soma)

átyo ná hiyāno abhí vājam arṣa, svarvít kóçam divó ádrimātaram, vīṣā pavítre ádhi sāno avyāye sómah punaná indriyāya dhāyase.] 9.70.10^a cf. 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ákrān samudráḥ prathamé vídharmañ janāyan prajā bhúvanasya rájá,
vīṣā pavítre ádhi sāno ávye brhát sómo vāvrdhe suvánā induh.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sómah punaná indriyāya dhāyase : 9.70.5^a, sá marmrjaná indriyāya dhāyase.]

[9.86.7^b, sómo devānām úpa yāti niṣkṛtām : 9.78.1^d, çuddhó devānām, &c.]

Cf. 9.86.32^a, pátir jáninām úpa, &c.

[9.86.7^d, vīṣā pavítram áty eti róruvat : 9.85.9^c, rájá pavítram, &c.]

9.86.8^d : 9.72.7^d, nábhā pṛthivyá dharūṇo mahó divāḥ.

9.86.9^a : 1.58.2^d, divó ná sānu stanáyann acikradat.

9.86.9^d: 9.68.9^b, sómaḥ punānāḥ kalāṇṣu sīdati; 9.96.23^d, sómaḥ punānāḥ kalāṇṣu sāttā.

9.86.13^d: 9.72.4^d, ṣūcir dhiyā pavate sóma indra te.

9.86.17^c: 9.68.8^b, sómaṁ maṇṣā abhy ānūṣata stubhaḥ.

9.86.19^d, indrasya hārdy āviṣān maṇṣibhiḥ: 9.60.3^c, indrasya hārdy āviṣān.

9.86.21^d: 9.72.7^d, sómo hrdé pavate cūru matsarāḥ.

9.86.26^c, gāḥ kṛṇvānó nirṇījam haryatāḥ kavīḥ: 9.14.5^c; 107.24^d, gāḥ kṛṇvānó ná nirṇījam.

9.86.29^c (Pṛṇayaḥ, alias Aja Rṣigaṇāḥ; to Pavamāna Soma)
tvām samudró asi viṣvavīt kave tāvemāḥ pāñca pradīṇo vídharmanī,
tvām dyām ca pṛthivīm cātī jabhriṣe tāva jyótinsī pavamāna sūryaḥ.

9.100.9^{ab} (Rebhasūnū Kāṇyapāu; to Pavamāna Soma)
tvām dyām ca mahivrata pṛthivīm cātī jabhriṣe,
prāti drāpim amuñcathāḥ pāvamāna mahitvanā.

There can be no doubt that the single tristubh pāda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, tūbhyemā víṇvā bhūvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, ṣīṣum rihanti matāyaḥ pānipnatam; 9.86.46^c, āñṣum, &c.

9.86.33^d (Atrayaḥ; to Pavamāna Soma)
rājā síndhunām pavate pátir divā rtāsya yāti pathibhiḥ kánikradat,
sahásradhārah pári śicyate hárīh punānó vācam janáyann upāvasuḥ.

9.106.12^c (Agni Caksuṣa; to Pavamāna Soma)
āsarji kalāṇṣā abhī mīlḥé sáptir ná vājayúh, 9.106.12^b
punānó vācam janáyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated pāda cf. also 9.78.1^a, prá rājā vācam janáyann asiṣyadat.

9.86.35^b, ṣyenó ná vánsu kalāṇṣu sīdasi: 9.38.4^b, ṣyenó ná vikṣú sīdati; 9.57.3^c, ṣyenó ná vánsu sīdati.

9.86.35^d (Atrayaḥ; to Pavamāna Soma)
īṣam ūrjam pavamānābhy ārsasi ṣyenó ná vánsu kalāṇṣu sīdasi, 9.38.4^b
indrāya mādva mādya mādah sūtó divó viṣṭambhá upamó vicakṣaṇāḥ.

9.108.16^d (Çakti Vasiṣṭha; to Pavamāna Soma)
[indrasya hārdi somadhānam ā viṇ] [samudrām iva síndhavaḥ, 9.70.9^b; 8.6.35^b
[jūṣṭo mitráya várūṇaya vāyāve] divó viṣṭambhá uttamāḥ. 9.70.8^c

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) naḥ pavasva vásumad dhīraṇyavat.

9.86.40^{cd}: 9.83.5^{cd}, rájā pavitraratho vájam áruhat (9.83.5, áruhaḥ) saḥásra-bhr̥ṣṭir jayati (9.83.5, jayasi) ṣrávo bṛhát.

9.86.44^a, vipaṣeite pávamānāya gāyata: 9.65.7^b, pávamānāya gāyata.

[9.86.46^c, añcūm rihanti matáyah pánipnatam: 9.85.11^c; 86.31^d, ṣiñcūm rihanti, &c.]

9.87.9^c, pūrvīr īšo bṛhatīr jiradāno: 6.1.12^c, pūrvīr īšo bṛhatīr āreaghāh.

9.88.1^a: 7.29.1^a, ayám sóma indra túbhyaṁ sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suvīryasya pátayah syāma.

[9.90.3^d, āsalhaḥ sāhvān pṛtanāsu ṣátrūn: 6.19.8^c; 8.60.12^a, yéna vánsāma pṛtanāsu ṣátrūn (8.60.12^a, ṣárdhataḥ).]

9.90.5^c (Vasiṣṭha Maitrāvāruni; to Pavamāna Soma)

mátsi soma várūnaṁ mátsi mitráṁ mátsīndram indo pavamāna viṣṇum,
mátsi ṣárdho mārutaṁ mátsi devān mátsi mahám indram indo mādāya.

9.97.42^c (Parācara Čaktya; to Pavamāna Soma)

mátsi vāyūm iṣṭāye rádhase ca mátsi mitrávárūṇā pūyámānaḥ,
mátsi ṣárdho mārutaṁ mátsi devān mátsi dyāvaprthiví deva soma.

For 9.97.42^c cf. 9.97.49^b, abhí mitrávárūṇā pūyámānaḥ.

[9.91.1^c, dáça svásāro ádhi sāno ávye: 9.92.4^c, dáça svadhábhīr ádhi sāno ávye.]

[9.92.4^b, víṣve devás tráya ekādaṣāsaḥ: 8.57 (Vāl. 9).2^d, yuvám devás, &c.]

[9.92.4^c, dáça svadhábhīr ádhi sāno ávye: see next prec. item but one.]

[9.92.6^a, pári sádmeva paṣumānti hótā: 9.97.1^d, mitéva sádma paṣumānti hótā.]

9.95.2^b: 2.42.1^b, íyarti vácam aritéva návam. Omitted by mistake under 2.42.1^b

[9.95.4^b, añcūm duhanty ukṣāpaṁ girīṣṭhām: 9.85.10^b, vénā duhanty, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suvīryasya pátayah syāma.

9.96.3^{ab} (Pratardana Dāivodāsi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapānaḥ,
kr̥vānn apó varṣāyan dyām utémām urór á no varivasyā punānāḥ.

9.97.27^{ab} (Mr̥ṣka Vasiṣṭha; to Soma Pavamāna)

evā deva devátāte pavasva mahé soma psárase devapānaḥ,
mahāṣ cid dhí ṣmási hitāḥ samaryé kr̥dhí suṣṭhāné ródāsi punānāḥ.

9.96.5^b: 8.36.4^a, janitā divo janitā prthivyāh.

9.96.6^d, 17^d, sómah pavítram áty eti rébhan.

9.96.9^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

pāri priyāh kalāṣe devāvāta indrāya sómo rāṇyo mādāya,

sahásradhārah ṣatāvāja indur vāji ná sāptih sámānā jigāti.

9.110.10^c (Tryarūṇa and Trasadasyu ; to Soma Pavamāna)

sómah punānó avyāye vāre ṣiṣur ná krīṇan pāvamāno akṣāh,

sahásradhārah ṣatāvāja induh.

[9.96.16^c, abhi vājam sāptir iva ṣravasyā : 1.61.5^a, asmā id u sāptim iva ṣravasyā.]

9.96.17^a (Pratardana Dāivodāsi ; to Pavamāna Soma)

ṣiṣum jajñānām haryatām mrjanti ṣumbhānti vāhniṁ marūto gaṇéna,

kavír gṛbhiḥ kāvyeṇā kavīḥ sán [sómah pavítram áty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiṣvarayah ; to Pavamāna Soma)

ṣiṣum jajñānām hāriṁ mrjanti pavitre sómah devébhya indum.

This is one of the few cases in the Rig-Veda in which a tristubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. 1. 352 ; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vṛṣeva yūthā pāri kōcam ārṣan : 9.76.5^a, vṛṣeva yūthā pāri kōcam arṣasi.

9.96.23^d, sómah punānāḥ kalāṣeṣu sātā : 9.68.9^b ; 86.9^d, sómah punānāḥ kalāṣeṣu sīdati.

[9.97.1^d, mitēva sādma paṣumānti hōtā : 9.92.6^a, pāri sādmeva paṣumānti hōtā.]

[9.97.5^a, indur devānām úpa sakhyām āyān : 4.33.2^c, ād id devānām úpa sakhyām āyan.]

[9.97.5^b, sahásradhārah pavate mādāya : 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣānāḥ : 8.48.2^c, índav indrasya, &c.

9.97.16^d, 19^b, ádhi (19 pāri) ṣṇūnā dhanva sāno ávye.

[9.97.24^c, dvitā bhuvad rayipāti rayinām : 1.60.4^d ; 72.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evā deva devātāte pavasva mahé soma psārāse devapānāḥ : 9.96.3^{ab}, sá no deva devātāte pavasva mahé soma psārāsa indrapānāḥ.

[9.97.30^c, pitúr ná putráḥ krátubhir yatānāḥ : 1.68.9, 10^a pitúr ná putráḥ krátum juṣanta.]

9.97.32^c, sá índrāya pavase matsarāvān : 9.76.5^c, sá índrāya pavase matsarīntamah.

9.97.36^a : 9.68.10^a, evā nah soma pariṣicyāmānah.

9.97.39^c : 1.62.2^c, yēnā nah pūrve pitārah padajñāh.

9.97.40^c, vīṣā pavitre ādhi sāno ávyē : 9.86.3^c, vīṣā pavitre ādhi sāno avyāye.

[9.97.42^b, 49^b, mátsi (9.97.49^b, abhi) mitrávárūṇa pūyāmānah.

9.97.42^c 9.90.5^c, mátsi çárdho mārutam mátsi devān.

9.97.44^c, svádasvéndrāya pávamāna indo : 9.74.9^d, svádasvéndrāya pavamāna pítāye.

[9.97.46^d, kámo ná yó devayatām ásarji : 1.190.2^b, sárgo ná, &c.]

9.97.48^d : 1.73.2^a, devo ná yáh savitā satyāmanmā.

[9.97.49^d, abhíndram vīṣaṇam vājrabāhum : 7.23.6^a, evéd índram, &c.]

[9.97.56^b, somo viçvasya bhúvanasya rájā : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ; 5.85.3^c, téna viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.]

[9.97.56^d, ví váram ávyam samáyāti yāti : 9.85.5^b, vy ávyāyam samáyā váram arṣasi.]

9.98.1^c : 9.64.25^c, indo sahásrabharnasam.

9.98.4^b : 1.84.7^b, vásu mártāya dāçúṣe.

See under 1.45.8^d for other similar pádas.

9.98.6^c : 1.18.6^b ; 9.100.1^b, priyám índrasya kámyam.

9.98.10^a : 9.11.8^a ; 10.8.15^a, índrāya sóman pátave.

9.99.6^a, sá punāno madíntamah : 9.50.5^a, sá pavasva madintama.

9.99.6^b : 9.20.6^c, sómaç camúṣu sídati.

[9.99.7^a, sá mrjyate sukármabhih ; 9.70.4^a, sá mrjyamāno daçábhīh sukármabhih.]

9.99.7^b : 9.3.9^b ; 10.3.6^b, devó devébhyah sutáh.

9.99.7^d : 9.7.2^b, mahír apó ví gāhate.

9.99.8^b : 9.24.3^c, nřbhīr yató ví nřyase.

9.99.8^{ed}. 9.63.2^{bc}, índrāya matsaríntamah (or, °maç) camúṣv á ní sídasi.

9.100.1^b : 1.18.6^b ; 9.98.6^c, priyám índrasya kámyam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punānā indav ā bhara.

9.100.2^b: 9.4.7^b; 40.6^b, soma dvibārhasam rayim.

9.100.2^d, 8^d, viçvāni dāçūṣo grhé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhārāyā.

9.100.5^c: 9.1.1^c, indrāya pátave sutáh.

9.100.5^d (Rebhasunū Kāçyapāu; to Pavamāna Soma)

krátve dāksāya naḥ kave ṽpávasva soma dhārāyā,

ṽindrāya pátave sutoḥ mitrāya várūṇāya ca.

9.1.1^b

9.1.1^c

10.85.17^b (Sūryā Savitri; to Devāh)

sūryāyāi devébhyo mitrāya várūṇāya ca,

yé bhūtāsya prāçetasa idām tébhyo 'karam námaḥ.

9.100.6^a, pávasva vājasātamaḥ: 9.43.6^a; 107.23^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pávante vājasātaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^c, vatsām jātām ná dhenávaḥ: 6.45.28^c, vatsām gāvo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.5^b, pávamāna vidharmaṇi.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támāṁsi jighnase.

9.100.9^{ab}, tvām dyām ca mahivrata prthivīm cáti jabhriṣe: 9.86.29^c, tvām dyām ca prthivīm cáti jabhriṣe.

[9.101.6^a, sahásradhāraḥ pavate: 9.97.5^b, sahásradhāraḥ pavate mādāya.]

9.101.7^a, ayām pūṣā rayir bhágah: 8.31.11^a, áitu pūṣā rayir bhágah.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sómaḥ punāno arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yāḥ páñca carṣaṇír abhí; 5.86.2^c, yā páñca carṣaṇír abhí.

9.101.10^b (Andhigu Çyavāçvi; to Pavamāna Soma)

sómāḥ pavanta indavo 'smábhyaṁ gātuvittamāḥ,

mitráḥ suvānā arepāsaḥ svādhyāḥ svarvidāḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyaṁ gātuvittamo ṽdevébhyo mádhumattamaḥ,

sahásraṁ yāhi pathibhiḥ kánikradat.

9.100.6^d

9.101.12^a: 9.22.3^a, eté pūtā vipaçcítaḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sómāso dādhyāçiraḥ.

9.101.15^b, ví yás tastámbha ródasi: 7.86.1^b, ví yás tastámbha ródasi cid urvī.

9.101.16^a (Prajāpati; to Pavamāna Soma)

ávyo várebhiḥ pavate sómo gávye ádhi tvaci,

ḥkánikradad vīśā hāriḥ, indrasyaḥby eti niṣkṛtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āṅgiraśa; to Pavamāna Soma)

eśā syā dhārāya suto ávyo várebhiḥ pavate madántamaḥ,

krīlann ūrmir apām iva.

The metre favours 9.108.5^d; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vīśā hāriḥ: 9.2.6^a, ácikradad vīśā hāriḥ.]

9.102.5^b: 1.19.3^b, víçve devāso adrúhaḥ.

9.102.7^b: 1.142.7^c; 5.5.6^b; 10.59.8^b, yahvī ṛtāsya mātārā; 9.33.5^b, yahvī
ṛtāsya mātārāḥ.

[9.103.2^a, pári várāṇy avyáyā: 9.67.4^b; 107.10^b, tiro várāṇy, &c.]

9.103.2^b (Dvita Aptya; to Pavamāna Soma)

ḥpári várāṇy avyáyā, góbbhir añjānó arṣati,

trī śadhástha punānāḥ kṛṇute hāriḥ.

cf. 9.103.2^a

9.107.22^d (Sapta Rṣayaḥ; to Pavamāna Soma)

mṛjānó váre pávamāno avyáye, vīśāva cakrado vāne,

devānām soma pávamāna niṣkṛtām góbbhir añjānó arṣasi.

9.7.3^b

[9.103.3^a, pári kóçam madhuçútām: see under 9.23.4.]

9.103.6^b: 9.3.9^b; 97.9^b, devó devébhyah sutaḥ.

9.103.6^c, vyānaçih pávamāno ví dhāvati: 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a: 1.22.8^a, sákhāya ā ní śidata.

9.104.2^a (Parvata Kāṇva, or others; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ srjātā gayasádhanam,

devāvyām mādām abhi dvīçavasam.

9.105.2^a (Parvata and Nārada; to Pavamāna Soma)

sám vatsá iva mātṛbhir indur hinvāno ajyate,

devāvīr mado matībhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14^b, sám vatsāso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yátha mitráya várūṇāya śántamaḥ: 1.136.4^a, ayām mitráya, &c.]

9.104.6^b, rakṣásam kām cid atrīṇam: 9.105.6^b, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2—] *Part 1: Repeated Passages belonging to Book IX* [460

9.105.2^a, sám vatsá iva mātṛbhiḥ : 9.104.2^a, sám i vatsám ná mātṛbhiḥ.

9.106.2^b : 9.6.7^b, indrāya pavate sutāḥ ; 9.62.14^c ; 107.17^a, indrāya pavate madaḥ.

9.106.3^a : 9.10.1^a, asyéd indro madesv á.

9.106.4^b : 8.91.3^d, indrāyendo pári srava ; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam cúsmam á bhara svarvídā : 9.29.6^c, dyumántam cúsmam
á bhara.

9.106.5^b : 9.65.13^b, pávasva viçvadarçataḥ.

9.106.6^a, asmábhyaṁ gātuvittamaḥ : 9.101.10^b, asmábhyaṁ gātuvittamāḥ.

9.106.6^b : 9.100.6^d, devébhyo mádhumattamaḥ.

9.106.7^b : 9.65.14^b, indo dhūrābhir ójasā

9.106.10^b : 9.28.1^c, ávyo váraṁ ví dhāvati ; 9.16.8^c, ávyo váraṁ ví dhāvasi ;
9.74.9^b, ávyo váraṁ ví pavamāna dhāvati.

[9.106.10^c, ágre vácāḥ pávamānaḥ kánikradat : 9.3.7^c, pávamānaḥ kánikradat ;
9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, váne kríṣantam átyavim.

9.106.12^b (Agni Cakṣuṣa ; to Pavamāna Soma)

ásarji kalāçāṁ abhí mīḥé sáptir ná vājayúḥ,

punānó vácāṁ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Rṣayah ; to the same)

sá māmṛje tiró áṇvāni meṣyò mīḥé sáptir ná vājayúḥ,

anumádyah pávamāno manīṣibhiḥ sómo víprebhir fkvabhiḥ.

Of the correspondence of 9.106.2^b with 9.107.17^a.—The cadence áṇvāni meṣyāḥ in 9.107.11^a
also in 9.86.47^a.

9.106.12^c, punānó vácāṁ janáyann asiṣyadat : 9.86.33^d, punānó vácāṁ janáyann
úpāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryató háriḥ.

[9.107.1^d, suṣáva sómam ádribhiḥ : 4.45.5^d, sómam suṣáva mádhumantam
ádribhiḥ.]

9.107.4^a : 9.63.28^a, punánāḥ soma dhárayā.

9.107.4^d : 8.61.6^b, útso deva hiranyáyaḥ.

9.107.6^b : 9.7.6^a ; 52.2^b, ávyo váre pári priyāḥ ; 9.50.3^a, ávyo váre pári priyám.

9.107.7^d : 8.89.7^b ; 10.156.4^b, á súryam rohaya divi ; 1.7.3^b, á súryam rohayaḍ divi.

9.107.10^b: 9.67.4^b, tiró várāṇy avyáya.

9.107.11^b: 9.106.12^b, mīlhé sáptir ná vājayūh.

9.107.12^d: 9.66.11^a, áchā kócam madhuçútam.

9.107.14^{ab}: 9.23.4^{ab}, abhí sómāsa āyāvah pávante mádyam mádam.

9.107.14^c, samudrásyádhi viṣṭápi manīṣiṇaḥ: 8.97.5^b; 9.12.6^b, samudrásyádhi viṣṭápi; 8.34.13^b, samudrásyádhi viṣṭápaḥ.

9.107.15^d: 9.21.1^c, matsarásah svarvídah

9.107.15^b (Sapta Ṛṣayah; to Pavamāna Soma)

tárat samudráṁ pávamāna ūrminā rájā devá ṛtām bṛhát,
árṣan mitrásya várūṇasya dhármaṇā prá hinvánā ṛtām bṛhát.

9.108.8^d (Ūrdhvasadman Āṅgiraśa; to the same)
sahásradhāraṁ vṛṣabhāṁ payovídhāṁ priyāṁ devāya jánmane.
ṛténa yá ṛtájāto vivāvṛdhé rájā devá ṛtām bṛhát.

9.107.17^a: 9.62.14^c, índrāya pavate mádaḥ; 9.6.7^b; 106.2^b, índrāya pavate sutáh.

9.107.17^d: 9.63.17^a, tám i mrjanty āyāvah.

9.107.21^c, rayīm piçāṅgam bahulām puruspṛṇham: 9.72.8^d, rayīm piçāṅgam bahulām vasīmahi.

9.107.22^b, víṣṭāva cakrado váne: 9.7.3^b, víṣṭāva cakradad váne.

9.107.22^d, góbhir añjanó arṣasi: 9.103.2^b, góbhir añjanó arṣati.

9.107.23^a: 9.43.6^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pávante vājasātaye;
9.100.6^a, pávasva vājasátamah.

9.107.24^a: 9.72.8^a, sá tú pavasva pári párthivam rájah.

9.107.25^a: 9.63.25^a, pávamānā asṛkṣata.

9.107.26^b: 9.30.2^a, índur hiyanáh sotṛbhūh.

9.107.26^d: 9.14.5^c, gāh kṛṇvāno ná nirṇijam; 9.86.26^c, gāh kṛṇvāno nirṇijam
haryatáh kavíh.

9.108.1^a: 9.64.22^b; 108.15^c, pávasva mádhumattamah.

9.108.5^b, ávyo vārebhiḥ pavate madíntamah: 9.101.16^a, ávyo vārebhiḥ pavate.

[9.108.6^d, varmíva dhr̥ṣṇav á ruja: 8.73.18^a, púram na dhr̥ṣṇav, &c.]

9.108.8—] *Part 1: Repeated Passages belonging to Book IX* [462

9.108.8^d: 9.107.15^b, rájá devá rtám brhát.

9.108.15^a: 9.11.8^a; 98.10^a, índrāya soma pátave.

9.108.15^c: 9.64.22^b; 108.1^a, pávasva mádhumattamaḥ.

9.108.16^a: 9.70.9^b, índrasya hárdi somadhānam á viṣa.

9.108.16^b: 8.6.35^b; 92.22^b, samudrām iva síndhavaḥ.

9.108.16^c: 9.70.8^c, jústo mitráya várūṇāya vāyāve.

9.108.16^d, divó viṣṭambhá uttamāḥ: 9.86.35^d, divó viṣṭambhá upamó vicakṣaṇāḥ.

9.109.12^a, ṣiṣum jajñānām hárīm mrjanti: 9.96.17^a, ṣiṣum jajñānām haryatām mrjanti.

9.109.22^b, ṣrīṇānn ugró riṇānn apāḥ: 8.32.2^c, vādhrd ugro riṇānn apāḥ.

9.110.9^b, imá ca víṣvā bhúvanābhī majmánā: 2.17.4^a, ádhā yó víṣvā bhúvanābhī majmánā.

9.110.10^c: 9.96.9^c, sahásradhāraḥ ṣatāvāja índuḥ.

9.111.3^e, índram jáitrāya harṣayan: 8.15.13^c, índram jáitrāya harṣayā ṣácipátim.

9.112.1^e–4^e: 113.1^e–11^e; 114.1^e–4^e, índrāyendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d–11^d, táttra mām amrtam krdhi.

9.114.4^d (Kaṣyapa Mārīca; to Soma Pavamāna)

yát te rājāñi chrtām havís téna somābhī rakṣa naḥ,

arātivá má nas tārīn mó ca naḥ kíñ canāmamaḍ, ^{8.91.3^d} _{índrāyendo pári srava.}

Pāda d is almost identical with the refrain, mó ſú te kíñ canāmamat, 10.59.8^e, 9^f, 10^e.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, véṣi hotrám utá potráṁ jánānām: 1.76.4^c, véṣi hotrám utá potráṁ yajatra.

10.2.2^d: 2.3.1^d, devó devān yajatv agnir árhan.

10.2.4^a, yád vo vayám pramināma vratāni: 8.48.9^c, yát te vayám pramināma vratāni.

10.4.2^d, antár mahāñç carasi rocanéna: 3.55.9^b, antár mahāñç carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

bráhma ca te jātavedo námaç ceyám ca gíḥ sádám id várdhanī bhūt,
rákṣā ño agne tánayāni toká rákṣotá nas tanvò áprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhávā no agne 'vitótá gopá bhávā vayaskíḍ utá no vayodháh,
rásvā ca naḥ sumaho havýádātīm trásvotá nas tanvò áprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām nīlām vṛṣaṇo vásānāḥ sām jagmire mahiṣá árvatībhih,
ṛtásya padām kaváyo ní pānti gúhā námāni dadhire párāni.

10.177.2^b (Pataṁga Prajāpatya ; Māyābhedah)

pataṁgó vácam mánasā bibharti tām gandharvó 'vadaḍ gárbhe antáh,
tām dyótamanām svaryām manísām ṛtásya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76, iii. 224, 233 ; for 10.177 2, Bergaigne i. 285, 291 ; iii. 67, 224, 242 ; Hillebrandt, Ved Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñānó hávyo babhútha: 8.96.21^b, sadyó jajñānó hávyo babhúva.

[10.6.7^c, tām te deváso ánu kétam āyan: 4.26.2^d, máma deváso, &c.]

10.7.2^c: 1.163.7^c, yadā te mártō ánu bhógam ānat.

[10.7.5^d, vikṣú hótāraṁ ny āsādayanta: 3.9.9^d = 10.52.6^d, ād id dhótāraṁ, &c.]

10.7.7^d, trásvotá nas tanvò áprayuchan: 10.4.7^d, rákṣotá nas, &c.

10.8.1^b: 6.73.1^d, á ródasi vṛṣabhó roraviti.

10.8.1^d, apām upásthe mahiṣó vavardha : 10.45.3^d, apām upásthe mahiṣá avardhan. Added in proof.

10.9.5^a, ícānā vāryāṇām : 1.5.2^b ; 24.3^b, ícānaṁ vāryāṇām ; 8.71.13^b, íṣe yó vāryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c ; 10.57.4^c, jyók ca sūryaṁ dṛṣé.

10.9.8 = 1.23.22

10.9.9 = 1.23.23.

10.10.2^b (Yama Vāivasvata ; to Yami)

ná te sákṣā sakhyāṁ vaṣṭy etát sálakṣmā yád viṣurūpā bhāvāti,
[mahás putráso ásurasya vírā] divó dhartāra urviyā pári khyan. 3.53.7^b

10.12.6^b (Havirdhāna Āṅgi ; to Agni)

durmántv átrāmítasya náma sálakṣmā yád viṣurūpā bhāvāti,
yamasya yó manávate sumántv ágne tám iṣva páhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282 ; Geldner, *Rigveda Komm.*, p. 146 The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, II. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, I 90 ; II. 98, note, and cf. Oldenberg, *Prol.* p. 232.

[10.10.2^c, mahás putráso ásurasya vírāḥ 3.53.7^b ; 10.67.2^b, divás putráso ásurasya vírāḥ.]

10.10.5^b : 3.55.19^a, devás tvāṣṭā savitā viṣvārūpah.

[10.10.5^c, nákir asya prá minanti vratāni : 1.69.7^a, nákiṣ ṭa etá vratā minanti.]

[10.10.6^b, ká im dadarṣa ká ihá prá vocat : 3.54.5^a ; 10.129.6^a, kó addhá veda ká ihá prá vocat.]

10.10.6^c, bṛhán mitrásyā vāruṇasya dhāma : 2.27.7^c, bṛhán mitrásyā vāruṇasya çárma.

Cf. under 1.152 4^d

10.10.18^d, 14^b, pári śvajāte líbujeva vṛkṣám.

10.11.5^b, hótrābhir agne mánuṣaḥ svadhvarāḥ : 2.2.8^c, hótrābhir agnir mánuṣaḥ svadhvarāḥ.

10.11.8^b, deví devéṣu yajatá yajatra : 4.56.2^a, deví devébhir yajaté yájatráḥ ; 7.75.7^b, deví devébhir yajatí yájatráḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṣṛudhī no agne sādane sadhāsthe yuksvā rātham amṛtasya dravitnūm,
ā no vaha rōdasī devāputre mākir devānām āpa bhūr ihā syāh.

10.12.6^b: 10.10.2^b, sālakṣmā yād viṣurūpa bhāvāti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmīn yajñe barhiṣy ā niśādyā.

10.14.6^{cd}, tēsām vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma:
3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.131.7^{cd}, tāsya vayām sumatāu
yajñīyasyāpi bhadre sāumanasē syāma.

10.14.14^b: 1.15.9^b, juhōta prā ca tiṣṭhata.

[10.14.14^d, dīrghām āyuh prā jīvāse: 10.18.6^d, dīrghām āyuh karati jīvāse vah.]

Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, āthā nah čām yōr arapō dadhāta: 10.37.11^d, tād asme čām yōr arapo
dadhātana.]

10.15.5^c: 6.49.1^c, tā ā gamantu tā ihā ṣruvantu.

10.15.6^d: 7.57.4^d, yād va āgaḥ puruṣātā kārāma.

10.15.10^b, indreṇa devāih sarātham dādhanāh: 3.4.11^b = 7.2.11^b, indreṇa devāih
sarātham turébhih; 5.11.2^c, indreṇa devāih sarātham sā barhiṣi.

10.15.14^b, mādhye divāḥ svadhāyā mādāyante: 1.108.12^b, mādhye divāḥ
svadhāyā mādāyethe.

[10.16.8^d, tāsmin devā amṛtā mādāyantām: 3.4.11^d = 7.2.11^d, svāhā devā, &c.]

10.17.8^c, āsādyāsmīn barhiṣi mādāyasya: 6.52.13^d, āsādyāsmīn barhiṣi mādāya-
dhvam; 6.68.11^d, āsādyāsmīn barhiṣi mādāyethām.

10.17.9^d, rāyās pōsaṁ yājamāneṣu dhehi: 8.59 (Vāl.11).7^b, rāyās pōsaṁ yāja-
māneṣu dhattam; 10.122.8^c, rāyās pōsaṁ yājamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yōnim ānu saṁcārantam (3.33.3^d, saṁcārantī);
1.146.3^d, samānām vatsām abhi saṁcārantī.]

[10.18.6^d, dīrghām āyuh karati jīvāse vah: 10.14.14^d, dīrghām āyuh prā jīvāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mānaḥ.

10.25.1^{ab} (The same; to Soma)

bhadrām no āpi vātaya māno dākṣam utā krātum, cf. 9.4.3^a

ādha te sakhyē āndhaso vī vo māde rāṇan gāvo nā yāvase vīvakṣase. 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratīka form as an introduc-
tory prayer at the head of the collection of Vimada hymns. See Oldenberg, Prol., pp. 161,
231, 237, 511.—For āpi vātaya see Max Muller, SBE. xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīṣām ūrjo napād amṛtebhih sajōṣāḥ,
gīra ā vaksat sumatīr iyānā īṣam ūrjam suksitīm viçvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahō asura vaksāthāya vamrakāḥ paḍbhīr ūpa sarpaḍ indram,
sā iyānāḥ karati svastīm asmā īṣam ūrjam suksitīm viçvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* 11. 226, for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hōtāraṁ tvā vṛṇīmahe.

10.21.1^d, çrām pāvakāçocisaṁ vīvakṣase: 3.9.8^b; 8.43.31^b; 102.11^a, çrām
pāvakāçocisaṁ.

10.21.3^d, viçvā ādhi çriyo dhiṣe vīvakṣase: 2.8.5^c, viçvā ādhi çriyo dadhe;
10.127.1^c, viçvā ādhi çriyo 'dhita.

[10.21.6^a, tvām yajñēsv īlate: 8.11.1^c, tvām yajñēsv īdyah.]

[10.21.6^b, āgne prayaty ādhvaré: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2^a, tvām yajñēsv rtvijam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukrēṇa çocīṣā.

10.22.2^d: 1.25.15^b, yāçaç cakrē āsāmy ā.

[10.22.8^d, vādhar dāsāsya dambhaya: 8.40.6^c, ojo dāsāsya dambhaya.]

10.22.15^a: 2.11.11^a, pibā-pibéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)

pibā-pibéd indra çūra sómam, mā riṣanyo vasavāna vásuḥ sán, cf. 2.11.11^a
utā trāyasva gr̥ṇatō maghōno mahāç ca rāyō revātas kṛdhi nah.

10.148.4^d (Pṛthu Vāinya; to Indra)

imā brāhmendra tūbhyam çañsi dā nṛbhyo nṛṇām çūra çāvah,
tēbhīr bhava sākṛatur yeṣu cākānn utā trāyasva gr̥ṇatā utā stīn.

10.23.2^b, indro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātā ma-
ghāvā, &c.]

[10.23.4^d, ūd id dhūnoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā çivāni.

[10.24.1^a, indra sómam imām piba: 8.17.1^b, indra sómam pibā imām.]

Cf. under 1.84 4

10.24.1^c, asmé rayīm ní dhārāya ví vo mādē: 1.30.22^a, asmé rayīm ní dhārāya.

10.24.2^d, *ṣréṣṭham no dhehi vāryam vívakṣase*: 3.21.2^d, *ṣréṣṭham no dhehi vāryam*.

10.25.1^{ab}, *bhadraṁ no ápi vātaya máno dákṣam utá krátum*: 10.20.1, *bhadraṁ no ápi vātaya mánah* (quasi *pratíka*).

[10.25.1^b, *máno dákṣam utá krátum*: 9.4.3^a, *sánā dákṣam, &c.*]

10.25.1^d, *rāṇan gāvo ná yāvase vívakṣase*: 5.53.16^b, *rāṇan gāvo ná yāvase*.

10.25.5^a (Vimada Āindra, or others; to Soma)

táva tyé soma ṣaktibhir níkāmāso vy ṛṇvire,

gṛtsasya dhírās távaso ví vo máde vrajáṁ gómantam aṣvínāṁ vívakṣase.

10.62.7^b (Nābhānediṣṭha Mānava; to Viṣve Devāh)

indreṇa yujā nīḥ srjanta vāgháto vrajáṁ gómantam aṣvínāṁ,

sahásraṁ me dádato aṣṭakarnyāḥ ṛgrávo devéṣv akrata. 8.65.12^c

10.25.7^a: 1.91.8^a, *tvám naḥ soma viṣvátah.*

10.25.7^d, *mā no duḥṣāṁsa ṛcatā vívakṣase*: 1.23.9^c; 7.94.7^c, *mā no duḥṣāṁsa ṛcata*; 2.23.10^c, *mā no duḥṣāṁso abhidipsúr ṛcata.*

10.26.9^d: 8.43.22^c, *imāṁ naḥ ṣṇṇavad dhāvam.*

10.27.1^b, *yát sunvaté yájamānāya ṣíkṣam*: 8.59 (Vā. 11).1^d, *yát sunvaté yájamānāya ṣíkṣathah.*

10.27.7^d (Vasukra Āindra; to Indra)

ābhūr v ākuṣīr vy ū āyur ānaḍ dārṣan nú pūrvo áparo nú darṣat,

dvé pavāste pári tám ná bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya; to Agni)

yó asyá pāré rájasah ṣukró agnír ájāyata, ṣá naḥ parṣad áti dvisah.

8.65.12^c refrain, 10.187.1^d—5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra; to Indra)

pattó jagāra pratyāñcam atti ṣṛṣṇā ṣirah práti dadhāu várūtham,

ásina ūrdhvām upási kṣipāti nyāññ uttānām ánv eti bhūmim.

10.142.5^d (Śarīrkva; to Agni)

práty asya ṣṛṇayo dadṛṣa ekām niyānaṁ bahávo ráthāsah,

bāhū yád agne anumármrjāno nyāññ uttānām anvéṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated páda; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14—] *Part 1: Repeated Passages belonging to Book X* [468

10.27.14^{cd}: 3.55.13^{ab}, anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe
dhenūr ūdhah.

[10.27.21^c, çráva id enā paró anyád asti: 10.31.8^a, nāitāvad enā paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c

10.28.6^c (Indra; to Vasukra)

evā hí mām tavāsam vardhāyanti divāç cin me bṛhatā úttarā dhūh,
purú sahasrā ní çigāmi sākām açatrūm hí mā jānita jajāna.

10.48.4^c (Indra Vāikunṭha; to Indra Vāikunṭha)

ahām etām gavyāyam āçvyam paçūm puriṣīnam sāyakenā hiranyāyam,
purú sahasrā ní çigāmi dāçūse yān mā sómāsa ukthīno āmandiṣuḥ.]

4.42.6^c

10.28.7^c, vādhiṁ vrtrām vājrena mandasānāḥ: 4.17.3^c, vādhiṁ vrtrām, &c.

10.29.8^a, vy ānaḥ indrah pṛtanāḥ svójāḥ: 7.20.3^c, vy āsa indrah, &c.

[10.30.1^c, mahīm mitrásya várunasya dhāsīm: 4.55.7^c, nahī mitrásya, &c.]

10.30.4^b, yām vípraśa ílate adhvaréṣu: 1.58.7^b, yām vāghāto vṛṇāte adhvaréṣu.

10.30.13^d, indrāya sómam sūṣutam bhārantīḥ: 3.36.7^b, . . . bhārantāḥ.

10.30.15^c, ādhvaryavaḥ sunuténdrāya sómam: 2.14.1^a, ādhvaryavo bhāraténdrāya
sómam.

10.31.2^b, ṛtāsya pathā nāmasā vivāset; 1.128.2^b, ṛtāsya pathū nāmasā haviṣmatā,
10.70.2^c, ṛtāsya pathā nāmasā miyédhah.

10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devāḥ)

kīm svid vānam kā u sá vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣūḥ,
sarīntastīāné ajāre itāuti āhāni pūrvīr uśāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kīm svid vānam kā u sá vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣūḥ,
mánīṣīno mánasā pṛchātéd u tād yád adhyātiṣṭhad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB.
2.8.9.6.

[10.31.8^a, nāitāvad enā paró anyád asti: 10.27.21^c, çráva id enā paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prá me devānām vratapā uvāca, índro vidvān ānu hí tva
cacākṣa ténāhām agne ānuçīṣṭa āgam.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhītaḥ sapátnīr iva párcavaḥ.

10.33.3^{ab}: 1.105.8^{cd}, mūṣo ná çīçná vy ādanti mādhyā stotāram te çatakrato.

[10.33.4^b, rájanam trāsadasyavam : 8.19.32^c, samrājam trāsadasyavam.]

10.34.8^b (Kavaṣa Āilūṣa, or Akṣa Maujavat ; Akṣakṣipraçaṁsā ca, Akṣakitava-nindā ca)

tripañcāḥ kṛṇāti vrāta eṣāṁ devā iva savitā satyādharmaḥ,
ugrāsya cin manyāve nā namante rājā cid ebhyo nāma it kṛṇoti.

10.139.3^c (Viṣvāvasu Devagandharva ; to Sūrya)

ṛāyó budhnāḥ saṁgāmano vāsūnām, viṣvā rūpābhī caṣṭe ṣācībhiḥ,

1.96.6^a

devā iva savitā satyādharmaṁdro nā tasthāu samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence, see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divāspṛthivyor āva ā vṛṇmahe : 2.26.2^d, brāhmaṇas pāter āva, &c.]

10.35.3^d–12^d, svasty agnīm samidhānām imahe.

10.35.6^c, āyukṣātām aṣvīnā tūtujiṁ rātham : 1.157.1^c, āyukṣātām aṣvīnā yātave rātham.

[10.35.10^c, indram mitrām varuṇam sātāye bhāgam 10.63.9^c, agnīm mitrām, &c.]

10.35.11^a : 106.2^a, tā adityā ā gatā sarvātātaye.

[10.35.12^c, pāṇve tokāya tānayāya jivāse : 3.53.18^c, bālām tokāya, &c.]

10.35.13^a, viṣve adyā maruto viṣva utī : 5.43.10^d, viṣve ganta maruto, &c.

[10.35.13^c, viṣve no devā āvasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d, viṣve no devā āvasā gamann ihā.]

10.35.14^a (Luṣa Dhānāka ; to Viṣve Devāḥ)

yām devāsó 'vatha vājasātāu yām trāyadhve yām pipṛthāty ānhāḥ,
yo vo gopīthé nā bhayāsya véda té syāma devāvītaye turāsah.

10.63.14^a (Gaya Plāta ; to Viṣve Devāḥ)

yām devāsó 'vatha vājasātāu yām çūrasātā maruto hité dhāne,
prātaryāvāṇam rātham indra sānasim āriṣyantam ā ruhema svastāye.

Cf. 6.66.8^b, māruto yām āvatha vājasātāu.

[10.36.1^b, dyāvaksāmā varuṇo mitró aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, adityān dyāvāpṛthivī apāḥ svāḥ.

10.36.2^d–12^d, tād devānām āvo adyā vṛṇmahe.

[10.37.4^a, yéna sūrya jyōtiṣā bādhase tāmāḥ : 10.127.2^c, jyōtiṣā bādhate tāmāḥ.]

[10.37.7^d, jyóg jiváh práti paçyema sūrya : 10.158.5^b, práti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṁ dhehi citráṁ : 2.23.15^d, tád asmāsu dráviṇaṁ, &c.]

[10.37.11^d, tád asmé çám yór arapó dadhātana : 10.15.4^d, áthā naḥ çám yór arapó dadhāta.]

[10.38.2^b, góarṇasaṁ rayīm indra çraváyyam : 9.63.23^c, rayīm soma çraváyyam.]

[10.38.4^d, arvāñcam indram ávase karāmahe : 8.22.3^c, arvācínā sv ávase, &c.]

10.39.4^d, víçvét tá vām sávaneṣu pravácyā : 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravácyā.

10.39.7^b, ny ũhathuḥ purumitrásya yósaṇām : 1.117.20^d, . . . yósaṁ.

10.39.10^a, yuvám çvetám pedáve 'çvináçvam : 1.118.9^a, yuvám çvetám pedáva indrajūtam.

10.39.11^c : 8.22.1^c, yám açvinā suhavā rudravartanī.

[10.39.13^d, yuvám çacibhir grasitām amuñcatam : 1.112.8^c, yábhir vārtikām grasitām amuñcatam.]

[10.39.14^b, átaksāma bhīgavo ná rátham : 4.16.20^b, bráhmākarma bhīgavo ná rátham.]

10.40.13^a : 8.87.2^c, tá mandasānū mánuṣo duroṇá ũ.

10.41.2^c, víço yéna gáchatḥ yájvarīr narā : 7.69.2^c, víço yéna gachatho deva-yántīḥ.

[10.42.2^c, kóçaṁ ná pūrṇám vásunā nyṛṣṭam : 4.20.6^d, udnéva kóçaṁ vásunā nyṛṣṭam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmám : 1.124.12^c, amá saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa ; to Indra)
góbhiṣ țaremāmatīm durévām yávana kṣúdhaṁ puruhūta víçvām,
vayám rájabhiḥ prathamā dhānāny asmákēna vṛjānenā jayema.

Cf. Geldner, Ved. Stud. 1. 150 ; Ludwig, Kritik, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa ; to Indra)
bṛhaspátir naḥ pári pātu paçcād utóttarasmād ádharād aghāyóḥ,
índraḥ purástād utá madhyató naḥ sákhā sákhībhyo vārivaḥ kṛṇotu.

[10.43.6^b, jánānām dhénā avacákaçad víṣā : 8.32.22^c, dhénā indrávacákaçat.]

10.43.10, 11 : see 10.42.10, 11.

10.44.10, 11 : see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhrtā purutrā: 10.80.4^d, agnér dhāmāni vibhrtā, &c.]

10.45.2^d (Vatsapri Bhālandana; to Agni)

vidmā te agne tredhā trayāṇi [vidmā te dhāma vibhrtā purutrā,] ~~cf.~~ cf. 10.45.2^b

vidmā te nāma paramām gūhā yād vidmā tām ūtsam yāta ājagānthā.

10.84.5^d (Manyu Tāpasa; to Manyu)

viṣṇākṛd indra ivānavabravō 'smākaṁ manyo adhipā bhavēhā,

priyām te nāma sahurē gr̥ṇīmasi vidmā tām ūtsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avardhan: 10.8.1^d, apām upāsthe mahiṣo vavardha.

10.45.6^b: 4.18.5^d, ā ródasi apr̥nā jáyamānah: 3.6.2^a; 7.13.2^b, ā ródasi apr̥nā jáyamānah.

10.45.7^b: 7.4.4^b, mārteṣv agnir amṛto ní dhāyi.

10.45.9^c, prá tām naya pratarām vásyō ácha: 6.47.7^b, prá no naya, &c.; 8.71.6^c, prá tām naya vásyō ácha.

10.45.10^c: 5.37.5^c, priyāh sūrye priyó agnā bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajām gómantam uḥijo vi vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, advesé dyāvāpr̥thiví huvema dévā dhattā rayīm asmé suvīram.

10.46.2^a: 2.4.2^a, imām vidhānto apām sadhāsthe.

10.46.4^a, mandrām hótāram uḥijo námobhiḥ: 7.10.5^a, mandrām hótāram uḥijo yáviṣṭham.

[10.46.10^a, yām tvā devā dadhiré havyavāham: 7.11.4^d; 10.52.3^d, áthā devā dadhire, &c.]

10.47.1^d-8^d, asmábhyam citrām víṣaṇam rayīm dah.

10.47.4^b: 6.19.8^b, dhanasp̥tām çūçuvānsam sudákṣam.

10.48.4^c, purú sahásrā ní çīçāmi dāçūṣe: 10.28.6^c, purú sahásrā ní çīçāmi sākām.

10.48.4^d, yān mā sómāso ukthino ámandiṣuḥ: 4.42.6^c, yān mā sómāso mamādan yād ukthā.

[10.49.1^c, ahām bhuvan yájamānasya coditā: 1.58.8^c, çákī bhava yájamānasya, &c.]

[10.50.7^a, ye te vipra brahmakṛtah suté sácā: 7.32.2^a, imé hí te brahmakṛtah, &c.]

[10.50.7^d, máde sūtāsya somyásyāndhasah: 10.94.8^c, tá ū sūtāsya, &c.]

[10.52.2^a, ahám hótā ny āsīdām yājñyān : 5.1.5^d, 6^a ; 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, āthā devā dadhire havyavāham ; 10.46.10^a, yām tvā devā dadhiré havyavāham.

10.52.5^d, āthemā viçvāḥ pṛtanā jayāti : 8.96.7^d, āthemā viçvāḥ pṛtanā jayāsi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sá no yakṣad devātātā yājñyān.

10.53.2^b, abhī prāyāṁsi súdhitāni hí khyát : 6.15.15^a, abhī prāyāṁsi súdhitāni hí khyāḥ.

10.53.5^b : 7.35.14^d, gójatā utā yé yajñyāsah.

10.53.5^{cd} : 7.104.23^{cd}, prthivī nah pāṛthivāt pātv ānhaso 'ntārikṣam divyāt pātv asmān.

[10.53.10^d, yēna devāso amṛtatvām ānaçūḥ : 10.63.4^b, bṛhād devāso amṛtatvām ānaçūḥ.]

10.54.3^a, ká u nú te mahimānaḥ samasya : 6.27.3^a, nahí nú te mahimānaḥ samasya.

[10.54.6^a, yó ādadhāj jyotiṣi jyótir antāḥ : 6.44.23^b, ayām sūrye adadhāj jyótir antāḥ.]

[10.55.4^d, mahān mahatyā asuratvām ékam : 3.55.1^d–23^d, mahād devānām asuratvām ékam.]

[10.56.5^c, tanūsu viçvā bhúvanā ní yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastibhir āti durgūṇi viçvā.

10.57.3^c : 8.41.2^b, pitṛnām ca mánmabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam drçé.

10.58.1^{bed}–12^{bed}, máno jagāma dūrakām, tát ta ā vartayamasthá kṣáyāya jivāse.

[10.59.1^a, prá tāry áyuh pratarām návīyah : 4.12.6^d = 10.126.8^d, prá tāry agne pratarām na áyuh.]

10.59.1^d–4^d, parātarām sú nīrṛtir jīhitām.

10.59.4^b : 6.52.5^b, páçyema nú sūryam uccárantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, mā te drçan sūryam, &c. ; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jīvātave sú prá tirā na áyuh : 8.18.22^c, prá sú na áyur jivāse tiretana.]

10.59.6^c : see prec. but one.

10.59.6^d, ánumate mṛlāyā nah svastí : 8.48.8^a, sóma rājan mṛlāyā nah svastí.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yahví ṛtasya mātārā; 9.33.5^b, yahvīr ṛtasya mātārāḥ.

10.59.8^{ode}, 9^{def}, 10^{ode}, bhāratām āpa yād rāpo dyāuḥ prthivi kṣamā rāpo mo su te kiṁ canāmamat.

Cf. mó ca nah kiṁ canāmamat, 9 114 4^d.

10.60.1^c: 9.67.29^c, āganma bibhrato nāmaḥ.

10.60.8^{ode}, 9^{ode}, evā dādharma te māno jivātave nā mṛtyāve 'tho ariṣṭatātaye; 10.60.10^{cd}, the same, minus the first pāda.

10.61.10^a, 11^a, maksū kanāyāḥ sakhyām nāvagvāḥ (11^a, nāvīyāḥ).

10.61.11^{cd}: 1.121.5^{cd}, cūci yāt te rēkṇa āyajanta sabardūghāyāḥ pāya usrīyāyāḥ.

10.61.22^c: 1.54.11^c, rākṣā ca no maghōnaḥ pāhi sūrīn.

10.62.1^d–4^d, prāti gr̥bhṇīta mānavām sumedhasaḥ.

10.62.3^b, āprathayan prthivīm mātāraṁ vi: 6.72.2^d, āprathetām prthivīm, &c.

10.62.7^b, vrajām gómantam açvinam: 10.25.5^d, vrajām gómantam açvinām vīvakṣase.

10.62.7^d: 8.65.12^c. ṣṛāvo devésv akrata.

10.62.8^d: 6.45.32^c, sadyó dānāya mánhate.

[10.62.9^d, ví síndhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, brhád devāso amṛtatvām ānaçuḥ: 10.53.10^d, yéna devāso amṛtatvam ānaçuḥ.]

10.63.8^b, viçvasya sthātūr jágataḥ ca mántavaḥ: 6.50.7^d, viçvasya sthātūr jágato jānitriḥ; 7.60.2^c, viçvasya sthātūr jágataḥ ca gopāḥ.

[10.63.9^c, agnīm mitráṁ várūṇām sātāye bhāgam: 10.35.10^c, índraṁ mitráṁ, &c.]

10.63.13^a, āriṣṭaḥ sá mārto viçva edhate: 1.41.2^c; 8.27.16^c, āriṣṭaḥ sárva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prá prajābhīr jāyate dhármaṇas pári.

10.63.14^a: 10.35.14^a, yām devāsó 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)
evā platēḥ sūnúr avivṛdhad vo viçva ādityā adite manīṣī,
içānāso náro ámartyenāstāvi jáno divyó gáyena.

10.63.17^b = 10.64.17^b, viçva ādityā adite manīṣī: 6.51.5^c, viçva ādityā adite sajósāḥ.

10.64.4^d (Gaya Plāta ; to Viṣve Devāḥ)

kathā kavīḥ tuvirāvaṇ kāyā girā bhāspatir vāvṛdhatē suvṛktibhiḥ,
ajā ēkapāt suhāvebhīr ṛkvabhir āhiḥ ṛṇotu budhnyō hāvīmani.

10.92.12^b (Çaryāta Mānava ; to Viṣve Devāḥ)

utā syā na uṇjām urviyā kavīr āhiḥ ṛṇotu budhnyō hāvīmani,
sūryamāsā vicārantā divikṣitā dhiyā ṣaṁīnahuṣī asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth.,
11, pp. 338 ff.

10.64.7^a, prā vo vāyūm rathayūjām pūramdhim : 5.41.6^a, prā vo vāyūm ratha-
yūjām ṛṇudhvam.

10.64.10^b, tvāṣṭā devēbhīr jānibhiḥ pitā vācaḥ : 6.50.13^c, tvāṣṭā devēbhīr jānibhiḥ
sajōṣāḥ.

10.64.11^a : 1.144.7^b, raṇvāḥ sāmīrṣṭāu pitumān iva kṣāyāḥ.

10.64.15^c (Gaya Plāta ; to Viṣve Devāḥ)

vī sā hōtrā viṣvam aṇotī vāryam bhāspatir arāmatih pānīyāsi,
grāvā yātra madhuśūd ucyāte brhād āvivaṇanta matibhir mānīṣīnāḥ.

10.100.8^c (Duvasyu Vādana ; to Viṣve Devāḥ)

āpāmivām savitā sāviṣan nyag vāriya id āpa sedhantv ādrayaḥ,
grāvā yātra madhuśūd ucyāte brhād ā sarvātātīm āditīm vṛṇīmahe.

Cf. 5.25.8^b, grāvevo cyate brhāt.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viṣva ādityā adite mānīṣī : 6.51.5^c, viṣva ādityā adite
sajōṣāḥ.

[10.65.1^c, agnīr indro vāruṇo mitrō aryamā : see under 1.36.4^a.]

[10.65.1^c, ādityā viṣṇur marūtāḥ svār brhāt : 10.66.4^b, indrāviṣṇu marūtāḥ, &c.]

10.65.7^a, divākṣaso agnījīhvā ṛtāvṛdhaḥ : 1.44.14^b ; 7.66.10^b, agnījīhvā ṛtāvṛdhaḥ.

10.65.9^c (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

parjānyāvātā vṛṣabhā purīṣīn, endravāyū vāruṇo mitrō aryamā, cf. 1.36.4^a
devān ādityān āditīm havāmahe yē pārthivāso divyāso apsū yē.

10.66.4^c (The same)

ādītīr dyāvaprthivī ṛtām mahād indrāviṣṇu marūtāḥ svār brhāt,

cf. 10.65.1^c

devān ādityān āvase havāmahe vāsūn rudrān savitāram sudānsasam.

10.65.14^b : 7.35.15^b, mānor yājatra amṛtā ṛtajñāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāh)

devān vāsistho amṭān vavande yé viṣvā bhūvanābhi prastasthūh,

└té no rāsantām urugāyām adyá┘ yūyām pāta svastibhiḥ sādā nah.

cd : 7.35.15^{cd} ; d : refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9° with 10.66.4°.

10.65.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adya yūyām pāta svastibhiḥ sādā nah.

10.66.3^b : 1.107.2^d ; 4.54 6^d, adityāir no āditih çarma yaṅsat (10.66.3^b, yachatu).

[10.66.4^b, indrāviṣṇu marútaḥ svār bṛhāt : 10.65.1°, adityā viṣṇur marútaḥ, &c.]

10.66.4°, devān adityān ávase havāmahe : 10.65.9°, devān adityān áditim havāmahe.

10.66.9^b, āpa oṣadhīr vanínāni yajñīyā : 7.34.25^b = 7.56.25^b, āpa oṣadhīr vanino juṣanta.

[10.66.12°, ádityā rúdrā vāsavah sudānavah (imā bráhma) : 3.8.8°, adityā rudrá vāsavaḥ sunithāḥ ; 7.35.14°, adityā rudrá vāsavo juṣanta (idám bráhma).]

10.66.13°, dáivyā hótārā prathamā puróhita : 2.3.7°, dáivyā hótārā prathamā vidúṣṭarā ; 3.4.7° = 3.7.8°, dáivyā hótārā prathamā ny řñje ; 10.110.7°, dáivyā hótārā prathamā suvácā.

10.66.13^b, řtasya pánthām ánv emi sādhuýā : 1.124.3° ; 5.80.4°, řtasya pánthām ánv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyá yūyām pāta svastibhiḥ sādā nah.

10.67.2^b : 3.53.7^b, divás putráso ásurasya viráh.

10.67.12° (Ayāsyā Āṅgīrasa ; to Bṛhaspati)

índro mahnā maható arṇavásya ví mūrdhānam abhinad arbudásya,

└áhann áhim áripāt saptá síndhūn┘ deváir dyāvāprthivi právataḥ nah.

c : 4.38.1° ; d : 1.31.8^d

10.111.4° (Aṣṭradanṣṭra Vairūpa ; to Indra)

índro mahnā maható arṇavásya vratāminād āṅgirobhir gṛṇānāh,

purūṇi cin ní tatānā rájaṅsi dadhára yó dharūṇaḥ satyátata.

10.67.12° : 4.28.1°, áhann áhim áripāt saptá síndhūn.

10.67.12^d : 1.31.8^d ; 9.69.10^d, deváir dyāvāprthivi právataḥ nah.

[10.68.1^c, giribhrájó nórmaýo mádantah: 6.44.20^b, ghṛtaprúso nórmaýo, &c.]

10.68.11^d: 1.62.3^c, bṛhaspátir bhinád ádrim vidád gāḥ.

10.69.7^b, sahásrastarth çatánitha fḥbhvā: 1.100.12^b, sahásracetāḥ çatánitha fḥbhvā.

10.70.2^c, ṛtásya pathā námasā miyédhaḥ: 1.128.2^b, ṛtásya pathā námasā haviṣ-
matā; 10.31.2^b, ṛtásya pathā námasā vivāset.

[10.70.3^{ah}, çaṣvattamām ṛlate dūtyāya haviṣmanto manuṣyāso agnīm: 7.11.2^{ah},
tvām ṛlate ajirām dūtyāya haviṣmantah sādām in mānuṣāsah.]

10.70.11^d: 3.4.11^d = 7.2.11^d, svāhā devī amṛtā mādayantām.

10.71.3^c (Bṛhaspati Āṅgīrasa; to Jñāna)

yajñéna vácāḥ padavíyam āyan tūm ānv avindann īṣiṣu prāviṣṭam.

tām ābhṛtyā vy ādadhuḥ purutrā tām saptā rebhū abhi sām navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhrinī; Ātmastuti)

ahám rūṣṭī saṁgāmanī vāsūnām cikīṭṣī prathamā yajñīyānām,

tām mā devā vy ādadhuḥ purutrā bhūristhātṛām bhūry āveçāyantīm.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām saptā rebhū abhi sām navante: 1.164.3^c, saptā svāsāro abhi sām
navante.]

10.71.4^d: 1.124.7^c; 4.3.2^b; 10.91.13^d, jāyeva pātya uçatī suvāsāḥ.

10.72.2^d, 3^b, āsataḥ sād ajāyata.

10.74.5^b: 7.6.4^d, ānānataṁ damāyantām pṛtanyūn.

[10.74.5^c, ṛbhukṣāṇām maghāvānām suvrktīm: 10.104.7^b, sūtēraṇām maghā-
vānām, &c.]

10.75.4^b: 9.77.1^d, vāçrū arṣanti pūyaseva dhenāvāḥ.

[10.75.9^c, mahān hy āsya mahimā panasyāte: 8.101.11^c, mahās te sató mahimā
panasyate.]

10.76.1^c, ubhé yáthā no āhani sacābhuvā: 4.55.3^c, ubhé yáthā no āhani nipāta.

[10.76.4^a, āpa hata rakṣāso bhaṅgurīvataḥ: 7.104.7^b, hatām dṛuhó rakṣāso, &c.]

10.77.6^d, ārāc cid dvēṣaḥ sanutār yuyota: 6.47.13^d = 10.131.7^d, ārāc cid dvēṣaḥ
sanutār yuyotu; 7.58.6^c, ārāc cid dvēṣo vṛṣaṇo yuyota.

10.77.8^a: 7.39.4^a, té hí yajñēṣu yajñīyāsa ūmāḥ.

10.78.8^c, ádhi stotrásya sakhyásya gāta : 5.55.9^c, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttānāhastā nāmasādhi vikṣú : 3.14.5^b, uttānāhastā nāmasopasādya ; 6.16.46^d, uttānāhasto nāmasā vivāset.

10.80.2^b, agnir mahī ródasi ā viveṇa : 3.61.7^b, víṣa mahī ródasi ā viveṇa.

[10.80.4^d, agnér dhāmāni vibhṛtā purutrā : 10.45.2^b, vidmā te dhāma vibhṛtā, &c.]

10.80.7^d : 3.1.22^d, āgne máhi dráviṇam ā yajasva.

10.81.4^a : 10.31.7^{ab}, kíṁ svid vānam ká u sá vṛksá āsa yáto dyāvāpṛthiví niṣṭataksūh.

[10.82.1^d, ád id dyāvāpṛthiví aprathetām 10.149.2^d, áto dyāvāpṛthiví, &c.]

10.82.5^a (Viṣvakarman Bhāuvana ; to Viṣvakarman)

paró divá pará enā pṛthivyá paró devébhir āsurāir yád ásti,

kám svid gárbham prathamám dadhra āpo yátra devāḥ samāpaṇyanta viṇve.

10.125.8^c (Vāc Āmbhriṇi ; Ātmastuti)

ahám evá vāta iva prá vāmy ārábhamāṇā bhūvanāni víṇvā,

paró divá pará enā pṛthivyáitāvati mahinā sám babhūva.

10.82.6^d : 7.101.4^a, yásmin víṇvāni bhūvanāni tasthūh.

10.83.2^b, manyúr hótā váruṇo jātávedāḥ : 3.5.4^b, mītró hótā, &c.

[10.83.6^c, mányo vajrinn abhí mṛṇm ā vavṛtsva : 4.31.4^a, abhí na ā vavṛtsva.]

10.83.7^b : 8.100.2^d, ádhā vṛtrāṇi jaṅghanāva bhūri.

10.84.5^d, vidmā tám útsam yáta ābabhūtha : 10.45.2^d, . . . yáta ājagāntha.

10.85.17^b : 9.100.5^d, mītrāya váruṇāya ca.

[10.85.18^c, víṇvāny anyó bhūvanābhicāṣṭe : 1.108.1^b ; 7.61.1^c, abhí víṇvāni bhūvanāni caṣṭe ; also 2.35.2^d ; 2.40.5^a, víṇvāny anyó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]

[10.85.24^a, prá tvā muñcāmi váruṇasya páṣāt : 6.74.4^c, prá no muñcataṁ váruṇasya páṣāt.]

10.85.39^d, jīvāti ṇarādaḥ ṇatām : 7.66.16^c, jīvema ṇarādaḥ ṇatām.

10.85.42^b, víṇvam āyur vy āṇutam : 1.93.3^d, víṇvam āyur vy āṇavat ; 8.31.8^b, víṇvam āyur vy āṇutah.

10.85.43^d, 44^d : 7.54.1^d, ṇām no bhava dvipāde ṇām cātuspāde : 6.74.1^d, ṇām no bhūtam dvipāde, &c. ; 10.165.1^d, ṇām no astu dvipāde, &c.]

10.86.1^c–23^c, víṇvasmād índra úttarah.

10.86.5—] *Part 1: Repeated Passages belonging to Book X* [478

[10.86.5^d, ná sugám duṣkṛte bhuvam : 7.104.7^c, indrāsomā duṣkṛte mā sugám bhūt.]

[10.86.15^c, manthās ta indra çām hrdé : 8.82.3^c, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antarū sakthyā káprt.

10.86.16^d, 17^b, niṣedūṣo vijñmbhate.

10.87.1^d : 1.98.2^d, sá no divā sá riṣāḥ pātu náklam.

10.87.4^c, 13^d, tábhir (13^d, táya) vidhya hṛdayo yātudhānān.

10.87.21^a, paçcát purástad adharád údaktāt : 7.104.19^c, prúktād ápaktād adharád udaktāt.

[10.87.23^c, ágne tigmena çociṣā : agnis tigmena, &c. ; see under 1.12.12.]

10.88.2^b : 4.3.11^d, avīḥ svār abhavañ jāté agnāu.

[10.88.16^d, áprayuchan tarāñir bhrájamānaḥ : 7.63.4^b, dūrēarthas tarāñir, &c.]

10.89.2^d, kṛṣṇā támāñsi tvīṣyū jaghāna : 9.66.24^c, kṛṣṇā támāñsi jáñghanat.

10.89.8^c, prā yé mitrásya váruṇasya dháma : 4.5.4^c, prā yé minánti váruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, prthivyā āpṛg amuyā çáyante : 1.32.5^d, áhiḥ çayata upapṛk prthivyāḥ.]

[10.89.15^a, çatrūyānto abhí yé nas tatasre : 4.50.2^b, bṛhaspate abhí, &c.]

10.89.15^c (Repu Vaiçvāmitra ; to Indra)

[çatrūyānto abhí yé nas tatasré, máhi vrádhanta ogañása indra, ~~cf.~~ cf. 10.89.1^a andhénāmítrās támāsā sacantām sujyotiṣo aktávas tán abhí çyuh.

10.103.12^d (Apratiratha Āindra ; to Apvā)

amīṣām cittām pratilobháyanti grhāññāñgany apve párehi,

abhí préhi nír daha hrtsú çókāir andhénāmítrās támāsā sacantām.

10.89.17^b, vidyāma sumatínām návānām : 1.4.3^b, vidyāma sumatínām.

10.89.17^{cd} : 6.25.9^{cd}, vidyāma vástor ávasa grñánto viçvāmítrā (6.25.9^d, bhará-dvājā) utá ta indra nūnām.

Pāda c also in 1.177 5^c, q.v.

10.89.18 : see under 3.30.22.

10.90.8^a, 9^a, tásmād yajñāt sarvahútāḥ.

10.90.18 = 1.164.50.

[10.91.4^d, arepāsah sūryasyeva raçmāyah : 5.55.3^c, virokīṇah sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c; 4.3.2^c; 10.71.4^d, jāyēva pātya uṇatī suvāsāḥ.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kilālapé sōmaprsthāya vedhāse : 8.43.11^b, sōmaprsthāya vedhāse.

[10.92.6^c, tébhiḥ caṣṭe vāruṇo mitró aryamā : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dīrṣike vīṣanaç ca pāuṇsyē.

10.92.12^b : 10.64.4^d, āhiḥ çṛnotu budhnyò hāvīmani.

[10.93.1^a, māhi dyāvaprthivi bhūtam urvī : 6.68.4^d, dyāuç ca prthivi bhūtam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rājāno amṛtasya mandrāḥ : 1.122.11^b, çrótā rājāno amṛtasya mandrāḥ.]

10.93.4^b : 1.79.3^c, aryamā mitró vāruṇah párijmā : 8.27.17^c, aryamā mitró vāruṇah sārātayah.

10.93.6^c, mahāḥ sá rāyā éṣate : 1.149.1^a, mahāḥ sá rāyā éṣate pátir dán.

10.93.11^c, sádā pāhy abhiṣṭaye : 1.129.9^c, sádā pāhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvāṇah sukṛtaḥ sukrtyāyā : 3.60.3^d, viṣṭvī çāmibhiḥ sukṛtaḥ sukrtyāyā.

[10.94.8^c, tá ū sutāsya somyasyāndhasah : 10.50.7^d, mādē sutāsya, &c.]

10.96.2^d, indrāya çuṣām hārivantam arcata : 1.9.10^c, indrāya çuṣām arcati ; 10.133.1^b, indrāya çuṣām arcata.

[10.96.13^d, satrá vṛṣaṇ jāthára á vṛṣasva : 1.104.9^c, uruvyācā jāthára, &c.]

10.97.4^d, 8^d, ātmānam táva pūruṣa.

10.97.18^a, 19^b, yá ṣadhīḥ sōmarājñīḥ.

10.97.19^d, 21^d, asyái sām datta viryam.

10.99.12^d : 10.20.10^d, ísam ūrjam suksitīm víçvam ábhāḥ.

10.100.1^d–11^d, á sarvātātīm áditīm vṛṇmahe.

10.100.8^c : 10.64.15^c, grāvā yātra madhusúd ucyāte brhāt.

10.100.9—] *Part 1: Repeated Passages belonging to Book X* [480

[10.100.9^b, víçvā dvēṣāṁsi sanutār yuyota : 2.29.2^b, yūyāṁ dvēṣāṁsi, &c.]

10.101.1^c : 3.20.5^a, dadhikrām agnim usāsām ca devīm.

10.101.9^{cd} : 4.41.5^{cl}, sū no duhīyad yāvaseva gatvī sahasradhārā pāyasā mahī
gāuh ; 10.133.7^d, sahasradhārā pāyasā mahī gāuh.

10.103.4^d, asmākam edhy avitū rāthānām : 7.32.11^c, asmākam bodhy avitī
rāthānām.

10.103.12^d : 10.89.15^c andhōnāmītrās tamasā sacantām.

10.104.6^a, ūpa brāhmāṇi harivo hāribhyām 1.3.6^b, ūpa brāhmāṇi harivah.

10.104.6^d, dāçvūṁ asy adhvarāsyā praketaḥ : 7.11.1^a, mahūṁ asy, &c.

[10.104.7^b, sutéranām maghāvānām suvrktīm : 10.74.5^c, ṛbhukṣāṇām magha-
vānām, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, gobhir āçvebhīr vāsubhīr nyṛṣṭaḥ : 7.90.6^b, gobhir āçvebhīr vāsubhīr
hīraṇyāih.

10.110.4^c : 1.124.5^c, vy ū prathate vitarām vāriyāḥ.

10.110.7^a, dāivya hótārā prathamā suvācā : 2.3.7^a, dāivya hótārā prathamā
vidūṣṭarā ; 3.4.7^a = 3.7.8^a, dāivya hótārā prathamā ny ṛñje ; 10.66.13^a.
dāivya hótārā prathamā purohita.

10.110.11^b, agnīr devānām abhavat purogāḥ : 3.2.8^d, agnīr devānām abhavat
purohitaḥ ; 10.150.4ⁿ, agnīr devō devānām abhavat purohitaḥ.

10.111.4^a : 10.67.12^a, indro mahnā mahatō arṇavāsya.

10.111.5^b, víçvā veda sāvānā hānti çuṣṇam : 3.31.8^b, víçvā veda jānimā hānti
çuṣṇam.

10.111.9^a : 4.17.1^d, srjāḥ sindhūṁ āhinā jagrasānām.

[10.112.1^c, hāṛṣasva hāntave çūra çātrūn : 6.44.17^a, enā mandānō jahi çūra
çātrūn.]

[10.112.8^{ab}, prā ta indra pūrvyāṇi prā nūnām vīryā vocām prathamā kṛtāni :
see under 5.31.6.]

10.114.2^d : 3.54.5^d, páreṣu yā gūhyeṣu vratéṣu.

10.115.2^b, sām yó vānā yuváte bhāsmanā datā : 7.4.2^c, sām yó vānā yuváte
çúcidan.

10.115.5^b: 6.15.3^b, aryāḥ pārasyaṅtarasya tāruṣaḥ.

10.115.8^{cd}: 1.53.11^{cd}, tvām stoṣāma tvāyā suvīrā drāghīya āyuh pratarām
dādhanāḥ.

10.116.5^b: 4.4.5^c, āva sthīrā tanuḥi yātujūnam.

10.116.7^c, túbhyaṁ suto maghavan túbhyaṁ pakvāḥ: 2.36.5^c, túbhyaṁ suto
maghavan túbhyaṁ ābhṛtaḥ.

10.118.3^b: 1.79.5^b, agnīr ilēnyo girā.

10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyavāhana; 10.119.13^b, devébhyo
havyavāhanāḥ.

10.118.7^c, gopā ṛtāsyā dīdīhi: 3.10.2^c, gopā ṛtāsyā dīdīhi své dāme.

10.118.9^c: 5.14.2^c, yājīṣṭham mānuṣe jāne.

10.119.1^c–13^c, kuvīt sōmasyāpām iti.

10.119.2^b, 3^a, ún mā pītā ayaṁsata.

10.119.13^b, devébhyo havyavāhanāḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo
havyavāhana.

10.120.8^d: 3.31.21^d dūraç ca vīçvā avṛṇod āpa svāḥ.

[10.120.9^d, hinvānti ca çāvasā vardhāyanti ca: 5.11.5^d, ā pṛṇanti çāvasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol.,
p. 316, note.]

10.121.1^d–9^d, kāsmāi devāya havīsā vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayām syāma pātayo rayīmām.

10.122.3^d, yās ta ānaṭ samīdhā tām juṣasva: 6.1.9^b, yās ta ānaṭ samīdhā
havyādātīm.

10.122.4^a: 5.11.4^a, yajñāsyā ketūm prathamām puróḥitam.

10.122.7^b, dutām kṛṇvānā ayajanta mānuṣāḥ: 5.3.8^b, dutām kṛṇvānā ayajanta
havyāiḥ.

10.122.8^c, rāyās pōṣam yājamāneṣu dhārāya: 8.59(Val.11).7^b, rāyās pōṣam
yājamāneṣu dhattam; 10.17.9^d, rāyās pōṣam yājamāneṣu dhehi.

10.123.7^a: 9.85.12^a, urdhvó gandharvó ādhi nāke asthāt.

10.123.7^{cd}, vāsāno ātkam surabhīm drçé kām svār nā nāma janata priyāni:
6.29.3^{cd}, vāsāno ātkam surabhīm drçé kām svār na nṛtav iṣiro
babbhūtha.

10.123.8^c, bhānūḥ ṣukrēna ṣocīṣā cakānāḥ : 9.85.12^c, bhānūḥ ṣukrēna ṣocīṣā vy
ādyāut.

10.125.3^c, tām mā devā vy ādadhuḥ purutrā · 10.71.3^c, tām abhīṭyā vy ādadhuḥ
purutrā.

10.125.6^b (Vāc Āmbhṛṇī ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,

ahām jānāya samādam kṛṇomy aham dyāvaprthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Brhaspati)

tāpurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ ṣārave hāntavā u,

ḷkṣipād ācāstīm āpa durmatīm hann āthā karad yājamānāya ṣām yōh.]
refrain, 10.182.10^d—3^{cd}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, paró divā parā enā prthivyā.

10.126.1^a, ná tām ānho ná dūritām · 2.23.5^a, ná tām ānho na dūritām kūtaṣ
canā ; 8.19.6^c, ná tām ānho devákṛtaṁ kūtaṣ canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b—7^b, vāruṇo mītró aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mītró aryamā, ṣārma yachantu saprātha (adityāso yād īmahe
āti dvīṣaḥ) : 8.18.3^{bc}, vāruṇo mītró aryamā, ṣārma yachantu saprātho
yād īmahe.

10.126.8 = 4.12.6.

10.127.1^c, víçvā ādhi ṣṛīyo 'dhita : 2.8.5^c, víçvā ādhi ṣṛīyo dadhe ; 10.21.3^d, víçvā
ādhi ṣṛīyo dhiṣe vívakṣase.

[10.127.2^c, jyótiṣa bād hate támaḥ : 10.37.4^a, yéna sūrya jyótiṣa bād hase támaḥ.]

[10.127.8^a, úpa te gā ivākaram . . . stómam : 1.114.9^a, úpa te stómān paçupā
ivākaram.]

[10.128.8^d, indra mā no rīriṣo mā pārā dāḥ : 1.104.8^a, mā no vadhir indra mā
pārā dāḥ.]

10.129.6^a : 3.54.5^a, kó addhá veda ká ihā prá vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta indraṁ sakhyūya viprā açvāyānto víṣaṇaṁ
vājáyantaḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, sumṛīkó bhavatu viçvavedāḥ: 4.1.20^d, sumṛīkó bhavatu jātavedāḥ.

10.131.6^d = 6.47.12^d: 4.51.10^d; 9.89.7^d; 95.5^d, suvīryasya pátayaḥ syāma.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab}. 3.1.21^{cd}; 59.4^{cd}, tāsya vayām sumatāu yajñīyasyāpi-bhadre sūmanasé syāma: 10.14.6^{cd}, téṣāṃ vayām sumatāu yajñīyā-nām āpi bhadre sūmanasé syāma.

10.131.7^d = 6.47.13^d, ārac cid dvésah sanutár yuyotu: 7.58.6^e, ārac cid dvéšo vṛṣaṇo yuyota; 10.77.6^d, ārac cid dvésah sanutár yuyota.

10.133.1^b, indrāya çuṣām arcata: 1.9.10^e, indrāya çuṣām arcati; 10.96.2, indrāya çuṣām hārivantam arcata.

10.133.1^{fg}–3^{fg}, 4^{ef}–6^{ef}, nābhantām anyakéṣām jyākā ādhi dhānvasu.

10.133.2^e, açatrúr indra jajñīše: 1.102.8^d, açatrúr indra janúṣā sanād asi; 8.21.13^b, ānāpir indra janúṣā sanād asi.

10.133.2^d, viçvaṃ puṣyasi váryam: 1.89.9^b; 5.6.6^b, viçvaṃ puṣyanti váryam.

[10.133.3^b, aryó naçanta no dhíyaḥ: 9.79.1^d, aryó naçanta sánisanta no dhíyaḥ.]

10.133.4^e (Sudās Pāijavana; to Indra)

yó na indrabhīto jáno vṛkayúr ādideçati,

adhaspadám tám im kṛdhi vibādhó asi sāsahír [nābhantām anyakéṣām jyākā
ādhi dhānvasu.] ~~refrain~~ refrain, 10.133.1^{fg} ff.

10.134.2^e (Māndhātara Yāuvanaçva; to Indra)

áva sma durhaṇāyató mártasya tanuhi sthirám,

adhaspadám tám im kṛdhi [yó asmán ādideçati] [deví jánitry ajījanad
bhadrá jánitry ajījanat.] ~~d~~ d: 9.52.4^e; ef: refrain, 10.134.1^{ef}–6^{ef}

10.133.6^a: 3.41.7^a; 7.31.4^a, vayām indra tvāyāvah.

10.133.6^b, sakhitvám á rabhāmahe: 9.61.4^e; 65.9^e, sakhitvám á vṛpīmahe.

10.133.7^d, sahásradhārā páyasā mahí gāuḥ: see under 10.101.9^{cd}.

10.134.1^d: 3.10.1^b, samrājāṃ carṣaṇmām.

10.134.1^{ef}–6^{ef}, deví jánitry ajījanad bhadrá jánitry ajījanat.

10.134.2^e: 10.133.4^e, adhaspadám tám im kṛdhi.

10.134.2^d. 9.52.4^e, yó asmán ādideçati.

10.134.3^d: 8.61.5^b, indra viçvābhīr utībhīh; 8.12.5^c, indra viçvābhīr utībhīr vavākṣītha; 8.32.12^c, indro viçvābhīr utībhīh.

See also under 8.37.1.

10.134.4^d: 1.30.8^b, sahasrīṇībhīr utībhīh.

10.136.4^a, antārikṣeṇa patati: 1.25.7^b, antārikṣeṇa pātataṁ; 8.7.35^b, antārikṣeṇa pātatah.

10.139.2^b: 1.73.8^d, āpaprivān ródasi antārikṣam.

10.139.3^a: 1.96.6^a, rāyó budhnāh saṁgāmano vāsūnām.

10.139.3^c: 10.34.8^b, devā iva savitā satyādharma.

10.139.5^c: 5.85.8^b, yád vā ghā satyām utá yān ná vidmā.

[10.140.2^d, pṛṇākṣi ródasi ubhé: 8.64.4^c, óbhé pṛṇāsi ródasi.]

10.140.3^b: 8.60.4^d, mándasva dhrtībhīr hitāh.

10.140.6^b: 3.2.5^a, agnīm sumnāya dadhire puró jánāh.

10.140.6^c, çrútkarṇam sapráthastamam tvā girí: 1.45.7^c, çrútkarṇam sapráthastamam.

10.141.3^b: 8.11.6^c, agnīm gīrbhīr havāmahe.

10.141.4^a: 1.14.3^a, indravāyú bṛhaspátim.

10.141.6^b, bráhma yajñám ca vardhaya: 1.10.4^d, indra yajñam ca vardhaya.

[10.142.4^c, yadá te vátó anuváti çocīh: 1.148.4^c; 7.3.2^c, úd asya vátó ánu vāti çocīh; 4.7.10^b, yád asya vátó anuváti çocīh.]

10.142.5^d, nyaññ uttānām anvēsi bhúmim: 10.27.13^d, nyaññ uttānām ánv eti bhúmim.

10.147.4^d, makṣú sá vājam bharate dhānā nṛbhīh: 1.64.13^c, árvadbhīr vājam, &c.; 2.26.3^c, sá putráir vājam, &c.

10.148.2^b: 2.11.4^d, dāsir víçah sūryeṇa sahyāh.

10.148.2^c: 2.11.5^a; 3.39.6^c, guhá hitām gúhyam gulhām apsú.

10.148.4^d, utá trāyasva grṇatá utá stín: 10.22.15^c, utá trāyasva grṇató maghónah.

[10.149.2^d, áto dyāvāpṛthiví aprathetām: 10.82.1^d, ád id dyāvāpṛthiví, &c.]

10.150.1^b: 3.9.6^b; 10.118.5^b, devébhyo havyavāhana; 10.119.13^b, devébhyo havyavāhanah.

10.150.2^{ab}: 1.91.10^{ab}, imām yajñām idām vāco jujusāṇā upāgahi; 1.26.10^b, imām yajñām idām vācaḥ.

10.150.4^a, agnir devó devānām abhavat puróhitah: 3.2.8, agnir devānām abhavat puróhitah; 10.110.11^b, agnir devānām abhavat purogāḥ.

10.152.3^a, ví rākṣo ví mṛdho jahi: 8.61.13^d, ví dvīṣo ví mṛdho jahi.

[10.152.5^d, vārīyo yavayā vadhām: 1.5.10^c, íḥāno yavayā vadhām.]

[10.153.2^a, tvām vṛṣan vṛśéd asi: 8.33.10^a, satyām itthā vṛśéd asi; 9.64.2^c, satyām vṛṣan vṛśéd asi.]

10.153.3^b, vy antárikṣam atirah: 8.14.7^a, vy antárikṣam atirat.

10.153.4^c: 8.76.9^c, vājraṁ ḡḡāna ójasā.

10.153.5^a: 8.98.2^a, tvām indrābhibhūr asi.

10.154.4^a, yé cit pūrva ṛtasāpah: 1.179.2^a, yé cid dhī pūrva ṛtasāpa ásan.

[10.156.3^b, prthúm gómantam açvīnam: 8.6.9^b; 9.62.12^b; 63.12^b, rayīm gómantam açvīnam.]

10.156.4^b: 8.89.7^b; 9.107.7^d, á súryam rohayo diví; 1.7.3^b, á súryam rohayad diví.

10.157.5^b: 1.168.9^d, ád ít svadhām isirām páry apaçyan.

10.158.5^a: 1.82.3^a, susamdíçam tvā vayām.

[10.158.5^b, prāti paçyema sūrya: 10.37.7^d, jyóg jivāḥ prāti paçyema sūrya.]

10.159.4 (Çacī Pāulomī; Atmastuti) =

10.174.4 (Abhivarta Āṅgīrasa; Rājñah stutiḥ)

yénéndro haviṣā kṛtvý ábhavad dyumny úttamāḥ.

idām tát akri devā asapatná (10.174.4, asapatnáḥ) kilābhavam.

Cf. Oldenberg, Prol., p. 244

[10.160.1^{cd}, indra má tvā yájamānāso anyé ní rīraman túbhyam imé sutásah: see under 2.18.3.]

[10.160.5^a, açvāyanto gavyānto vājāyantah: all words of this pāda are contained in 4.17.16^{ab} = 10.131.3^{cd}.]

10.162.1^{cd}, ámivā yás te gárbbham durṇāmā yónim açāye: 10.162.2^{ab}, yás te gárbbham ámivā durṇāmā yónim açāye.

10.162.3^d—6^d, tám itó nāçayāmasi.

10.163.5^{cd}, 6^{cd}, yákṣmañ sárvasmād atmánas tám idám ví vṛhāmi te.

10.164.4^b, abhidrohām cārāmasi : 7.89.5^b, abhidrohām manuṣyaḥ cārāmasi.

10.164.5^{ab} : 8.47.18^{ab}, ájaṣmādyāsanāma cābhūmānāgasō vayām.

10.165.1^d, çām no astu dvipāde çām cātuspade : 6.74.1^d, çām no bhūtañ dvi-
pāde, &c. ; 7.54.1^d ; 10.85.43^d, 44^d, çām no bhava dvipāde, &c.

[10.168.2^d, asyā viçvasya bhūvanasya rājā . 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ;
5.83.3^c, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c.]

10.169.2^d, tábhyaḥ parjanya máhi çarma yacha : 5.83.1^d, sá naḥ parjanya máhi
çarma yacha.

10.170.4^{ab} : 8.89.3^{ab}, vibhrājañ jyótiṣā svār ágachō rocanām divāḥ.

[10.171.3^a, tvām tyām indra mártiyam : 5.35.5^a, tvām tám indra mártiyam.]
Cf. 1.131.4^d

10.173.3^b, 6^a, dhruvām dhruvéṇa haviṣā.

10.174.4 = 10.159.4 (except asapatnáḥ in 10.174.4 for asapatná in 10.159.4).

10.175.1^b, 4^b, devāḥ suvatu dhármaṇā.

10.175.2^b : 8.18.10^b, āpa sedhata durmatīm.

10.175.4^c : 5.26.5^a ; 8.14.3^b ; 17.10^c, yājamānāya sunvaté.

[10.177.1^c, samudré antāḥ kavāyo ví cakṣate : 1.159.4^d, samudré antāḥ kavayaḥ
sudṛtāyaḥ.]

10.177.2^d, ṛtāsya padé kavāyo ní pānti : 10.5.2^c, ṛtāsya padām kavāyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2^c, ūrvī ná pṛthvī bāhule gābhīre : 4.23.10^c, ṛtāya pṛthvī bahulé
gābhīré.]

10.178.3^{abc}, sadyāç cid yāḥ çavasā pāñca kṛṣṭīḥ sūrya iva jyótiṣāpās tatāna,
sahasrasāḥ çatasā asya ráñhiḥ : 4.38.10^{abc}, ā dadhikrāḥ çavasā pāñca
kṛṣṭīḥ sūrya iva jyótiṣāpās tatāna, sahasrasāḥ çatasā vājy árvā.

10.180.2^a : 1.154.2^b, mṛgó ná bhīmāḥ kucaró giriṣṭhāḥ.

10.181.1^c–3^c, dhātúr dyútanāt savitúç ca viṣṇoḥ.

10.182.1^{cd}–3^{cd}, kṣipād āçastīm āpa durmatīm hann áthā karad yājamānāya
çām yóḥ.

10.182.3^b, brahmadviṣaḥ çarave hântavá u: 10.125.6^b, brahmadviṣe çarave hântavá u.

10.183.1^c, ihá prajám ihá rayim rārāṇaḥ: 4.36.9^a, ihá prajám ihá rayim rārāṇaḥ.

[10.187.1^b, vr̥ṣabhāya kṣitnām: 7.98.1^b, juhótana vr̥ṣabhāya kṣitnām.]

10.187.1^c—5^c, sá naḥ parṣad áti dvīṣaḥ.

[10.187.3^b, vīṣā çukréna çocīṣā: agnīḥ çukréna, &c. ; see under 1.12.12.]

10.187.4^{ab}: 3.62.9^{ab}, yó viçvābhí vipáçyati bhúvanā sám ca páçyati.

10.187.5^a, yó asyá pāre rájasah: 10.27.7^d, yó asyá pāre rájaso vivēṣa.

[10.188.1^b, áçvaṁ hinota vājīnam: 9.62.18^c, hārim hinota vājīnam.]

10.188.1^c: 1.13.7^c; 8.65.6^c, idám no barhír āsāde.

[10.191.1^b, āgne viçvāny aryá ā: 9.61.11^a, enā viçvāny aryá ā.]

[10.191.1^d, sá no vásūny ā bhara: 8.93.29^a, sá no viçvāny ā bhara.]